

A COMPLEAT
HISTORY
OF THE
HOLY BIBLE,

Contain'd in the
Old and New TESTAMENT:

In which are insert'd the OCCURRENCES that happen'd during the Space of about
FOUR HUNDRED YEARS,
From the DAYS of the

PROPHET MALACHI,
To the BIRTH of our
BLESSED SAVIOUR,

And that have been omitted in all or most of the former WORKS of this Nature.
THE

Whole illustrated with larger NOTES than were ever before
published, explaining several difficult TEXTS, and reconciling many seeming CON-
TRADICTIONS in the Translations, as well ENGLISH as others, of the SACRED
SCRIPTURES.

Adorned with CUTS and MAPS.

The greatest Part of which is done by

LAURENCE HOWEL, A. M.

With many Additions extracted from the WORKS of
The Learned Dr. PATRICK, Dr. WHITBY, Dr. LOWTH, the Rev. Mr. SHUCKFORD,
Mr. STACKHOUSE, and other eminent Divines.

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HOLY BIBLE



Old and New Testament

Four Hundred Years

Prophecy and History

Blessed Saviour

Who lived with us more than two thousand years ago
And who have been crucified for the redemption of the world
And who have been buried in the earth
And who have risen again from the dead
And who are now seated at the right hand of the Father
And who will come again to judge the living and the dead

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T H E I N T R O D U C T I O N.

TRUE Religion consists in endeavouring to practice what we know of the Will of God. To know what his Will is, God has afforded every one so much Knowledge, as will, if duly attended to, bring Peace of Mind in the present Life, and eternal Happiness in the Life to come. To the Heathens, as St. *Paul* elegantly expresses it, he has given the Law wrote on their Hearts, or the Light of Conscience. To the *Jews*, once the peculiar People of God, he in divers manners manifested himself, and in every Respect, so as was best adapted to their particular Circumstances; and to us Christians he has afforded the great Advantages of a new Revelation, having spoke to us by his Son.

But as many in these Days laugh at those sacred Oracles, which contain the Will of God, as if they were the most silly and ridiculous Things imaginable; and though this is chiefly the Effect of their Ignorance, Laziness, and Love to Vice, yet it cannot be deemed, but that the Negligence of Translators has given too much Occasion to it. I have therefore taken care, in the following History, to correct many Oversights and Neglects in our Translation of the Bible; which too often furnish wicked Men with Excuses, and Libertines and Atheists with Matter of Jestings. It's certain, that one of the greatest Favours God could have conferred on Men, in a State of Misery and Ignorance, was, to inform them of their Duty, and teach them the Means of becoming happy: And therefore there is nothing more worthy of a reasonable Man, and especially of a Christian, than to apply himself to the right Understanding of those Things which are revealed in the Holy Scriptures, since they have been written for this very End. To be careless or negligent then, in a Matter of such high Concern, is criminal, and cannot but be look'd upon as an undoubted Mark of Irreligion and Profaneness. How uneasy is the most learned and ingenious Part of Men to suffer the least Fault or Obscurity in any *Greek* and *Roman* Author? How sedulous in turning over Volumes to find the true Reading and Sense of one Word in *Homer* and *Virgil*? Must it not then argue great Indifference or Disrespect for the Sacred Books, to let the Versions of them pass misrepresented or uncorrected? And how advantageous a Thing is it, when, by making a Text plain and intelligible, it shall overturn any of the pretended Grounds of Atheism and Infidelity, of dangerous Error, superstitious Popery, or foolish and ridiculous Whim? This, I dare confidently affirm, the Reader will find made good in many Places of the following Sheets.

It is very much to be feared, that many Men have been more zealous than curious in religious Matters; otherwise they would not have overlooked, or consented to so many and material Mistakes in our Translation of the Bible. Of these, what fell in the Way of History, (to which Part I confine my self) the Reader will find corrected and explained.

Confining

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Confining my self (as I have said before) to what is Historical, I have touch'd only those Passages in the Prophets which relate to the History, that I might not break in upon, or discontinue the Series of Time and Action.

I have inserted those Historical Passages of the *Apocrypha*, which the *Jews* esteem'd true History, tho' they did not place them among their Canonical Books: And since our Church hath allow'd them as Truths, and appointed them to be read, I have ranged them in their proper Order, tho' some reject them as Incertainties.

From the Time of *Malachi* to our Saviour, there is a Chasm of about four hundred Years; which, to make the History intire and compleat, I have fill'd up out of the best Authors that wrote of those Times, as the Reader will see.

I shall in the Introduction to the *History of the Four Gospels*, speak at large of the Writers of it, and their Authority. I shall only here give my Reasons for connecting them into one Story.

The God of Truth, willing to acquaint us with what is of the highest Concern, hath provided his Spirit to enlighten our Understanding, his Son and Ministry the Means to convey it, and his written Word to bring those Things, which were done many Ages before our Time, and in Places far distant from us, so near, as if we had seen them acted before our Eyes, *Gal. iii. 1.* To this End our Blessed Saviour did chuse from among the *Jews* certain Men, which had known his Life and Doctrine from the Beginning, *Luke i. 2.* to be Witnesses to the *Jews* and *Gentiles*; and selected two from among his Apostles, and from his Disciples other two, to commit them to Writing, and transmit them to Posterity: That if in other Cases the Witness of two or three were sufficient, *Deut. xvii. 6.* and *xix. 15.* this of four might abundantly satisfy any that should doubt of that Truth, which in Times past did shine so bright among the *Jews*: Especially having receiv'd what they deliver'd, not only by their own Knowledge and Experience; but writing, as they spake, the Dictates of the Spirit of God, *2 Pet. i. 21.* The Writings therefore of one of those, whom we call *Evangelists*, being the Testimony of the Holy Ghost, *2 Tim. iii. 16.* is of more Value, and ought rather to be credited, than the Testimony of many, nay, of all Men: But all of them agreeing in one and the same Truth, their Testimony is so much the more inforcing, as implying so many several Acts of one and the same Spirit, producing in divers Subjects one and the same Effect, even the Mystery of our Salvation by Jesus Christ: For tho' every one of them follow his peculiar Method and Order in the Context of his History, and sometimes deliver the same Thing in the same or other Words, or add some Circumstance to that which another had written, or new Matter altogether omitted by the rest, and now and then seem not so much to respect Order and Method, as faithfully to record Fact; yet in the undoubted Truth both of Christ's Speeches and Actions, there is a most admirable Consent and Celestial Harmony. For the more clear Demonstration of this, the Learned of all Ages have bestow'd much Labour and extraordinary Industry in comparing their Testimonies; as, *Tatianus* the Scholar of *Justin Martyr*, *Ammonius* *Origen's* Master, *Theophilus Antiochenus*, *Epiphanius*, *Augustine*, and others; not to name any more of later Date; by whose Labours in that kind the Church of God hath been much enlighten'd and adorn'd. Yet this, as it was perform'd by several Men, so was it done in a different Manner. Some of them reduced all the four *Evangelists* into the Method and Text of one; the Manner of which appears by those Canons yet remaining and extant in *St. Jerom, Tom. 6. in initio.* Others placed the several Texts collateral in one Page, leaving it to the Reader to judge what was added, or otherwise deliver'd by any one of them. And this Method most of latter Times have follow'd, *Calvin* excepted, who harmonizeth only the three first, placing *St. John* by himself, as hardly reducible to the other three. Others have reduced all the four *Gospels* into one continued Text, bringing in every one in due Place and own Words, delivering his Part of the History of Christ. This Method is observ'd by *Jansenius*, and *Ghemnitius*, both excellent in their Way: But that which I have chiefly follow'd, is the *Itinerarium* of the incomparable *Lucas Brugensis*, before his most learned Comment on the four *Gospels*; which being so harmoniously and exactly perform'd, I thought it most proper for my Rule and Guide.

The Advantage of this kind of Harmony of the four *Gospels* to the intelligent Reader will be infinitely greater than I can express; for he will find by this perpetual and continued Connexion of History

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History the Speeches, Sermons and Acts of Christ, related without Interruption of Circumstances differently placed: And where the Circumstances of any Actions are omitted by one or two of the *Evangelists*, they are in this Method reduced to their proper Place, and the History carried on entire. There are many Places of the *Evangelists*, which seem to an inadvertent or prejudiced Reader, to contradict one another; but by this Connexion are more commodiously reconciled, than by any Gloss whatsoever. And thus by the joint Consent of the four *Gospels* in one Testimony and Relation, the History of our Blessed Lord and Saviour, and the whole Foundation of Evangelical Truth and Doctrine appear more beautiful and illustrious.

The holy Scriptures for their Antiquity, Dignity, and other Excellencies, far outshining all the Writings of the Ancients, I take it to be not only proper to our present Purpose, but useful to the Reader to say something of them. Indeed, if we consider how many Centuries have pass'd since some of them were first compiled, and how miraculously they have been preserved and transmitted to these Times, they may from hence alone be said to be the immediate Book of God; which, out of his great Care, he hath provided for us, that in them we may see his Will, and from thence learn our Duty. Next to this, we are to esteem and value the holy Scriptures, as containing in them all manner of Knowledge that is useful and entertaining. Would you know whence natural Philosophy, with Astronomy and other Appendages on it are said to derive their Original? See in the Books of *Genesis*, *Job*, and *Ecclesiastes*. What Books abound more in Ethicks or moral Precepts, than the sacred and sententious *Proverbs*, and *Wisdom of Solomon*? What more certain, regular or pleasant History and Chronology, diversified with such Variety of Narration, can we find, than in *Genesis*, *Exodus*, *Joshua*, *Judges*? &c. How free from Sophistry are the holy Scriptures, and how solid and logical are all the Arguments used in them? Geometry plainly appears in the Building of *Solomon's Temple*. In short, all manner of Learning, Languages, Arts and Sciences, are comprehended within those sacred Pages. The Texture of them indeed is so exactly dispos'd by the Holy Ghost, that they are a Magazine accommodated to all Places, Times and Persons in the greatest Emergencies. So that *S. Basil* justly calls them a *Pharmatopy* well stock'd with Medicines, for all Uses and Necessities. From hence, in Time of Persecution, the Martyrs drew Constancy and Courage. From hence, in Time of Peace and Religion, the Learned gained Wisdom and Eloquence. In Times of Heresy they furnish'd the Orthodox with Stabiliment of Faith, and assisted them in the Subversion of Error. From hence in Prosperity we learn Humility and Modesty; in Adversity, Magnanimity and Patience. In Trepidity it arms us with an honest Zeal; and, finally, if thro' Length of Time, or Neglect, Abuses insinuate into Discipline and corrupt our Morals, nothing but the Rule of God's Word can restore Religion to its pristine State and Dignity; for that alone is the Standard of our Thoughts, and Guide of our Actions.

But we need no other Recommendation of these sacred Writings, than that of our Blessed Saviour, who hath commanded us to search the Scriptures. And in pious Obedience to his Precept, the Apostles and Fathers of the Church (too many here to be inserted) have made it their great Concern and Care for the Good of Mankind, to exhort all Men to the Study of them. The Old Testament is indeed in it self a System of all kind of Knowledge useful for the Conduct of human Life; and from which the Philosophers and Legislators of all Ages drew the choicest of their Observations. The Church hath borrowed much from that admirable Polity in the Acts and Laws of *Moses*, both Judicial and Ceremonial; and the Authors of both Canon and Civil-Law have from thence derived their most useful and advantageous Institutions. But the Excellency of sacred History will more evidently appear, if by a just Antithesis we compare it to the Accounts of the best and most ancient Heathen Writers both Philosophers and Historians. How obscure and trifling are their Stories of *Deucalion's Flood*, of *Prometheus* and *Hercules*, and their general Notions of the World's existing from Eternity? In short, all profane Story is stuff'd with Obscurity and fabulous Antiquity before the § *Olympiads*, which was their first certain Period of Time, and which did not commence till

§ *Olympiads*. This is the first and most certain stated Epoch of the Heathens, which was in or near the Year of the World, 3174. Tho' Chronologers begin another long before, which

they date from the Destruction of *Troy*, which is said to be in the Year of the World, 2767, but it is very uncertain in respect of that of the *Olympiads*.

many Centuries after the Legislator *Moses* had written the Pentateuch; so that from the first 3000 Years of the World and more, we have no certain History to depend upon, but this of *Moses* and the *Hebrews*. And, indeed, if we pay that just Deference and Esteem to it, which we ought, we shall find it the truest Light and Guide we can choose in the Transactions of Life. There only we have the true Account of the Rise and Fall, of the Virtues and Vices of the most early Kingdoms and States of the World; and by their Example, either in Felicity or Infelicity, learn to be wise and happy. If we compare the *Greek* and *Roman* Historians with the Pentateuch and the rest of the sacred History, we shall find the latter to abound with the more illustrious Exemplars of heroic Virtue. *Rome* may boast of her *Torquatus*, and *Brutus*, who, in a more brutal than generous Bravery, sacrificed their Sons to the publick Good: But who would not rather admire the religious Obedience of pious *Abraham*, who had destin'd his innocent and only Son *Isaac* a Victim to the Will of God? Historians and Poets may in exalted Strains applaud the Courage of the *Horatii* and other Champions, who in Defence of their Country slew their Enemies in single Fight. But how short do they come of the God-like *David*, who, tho' but a Stripling, incounter'd and slew that vast Tower of Flesh, the monstrous *Goliath*, and by his Death path'd out an easy Victory to the *Israelites* over the *Philistines*? *Alexander's* Virtue is worthy of Praise, who, when he had conquer'd *Darius*, would not give himself the Pleasure of surveying his beautiful Captives, least he should be tempted to Desire: But what is this to the Continence of *Joseph*, who fled from the actual Sollicitations of his lascivious Mistress into a loathsome Dungeon? They may praise *Lucretia*, revenging her violated Chastity by her own Murder; whilst the Holy Scriptures more deservedly extol *Susanna*, who expos'd herself to Death by shunning the lustful Embraces of the two wicked Elders. They may talk of the Fortitude and Success of their warlike Heroes, their *Cæsars*, *Pompeys*, *Scipios*, *Hannibal*, and *Alexander*; but how much more illustrious are the Examples of *Moses*, *Jeshua*, *Sampson*, *Gideon*, *David* and *Saul*? who inspir'd with more than human Courage, with a handful of Men, in comparison of their Enemies vast Numbers, trampled them under Foot; and to facilitate whose Conquests the very Elements conspir'd, and fought on their Side.

1. But besides these general Advantages of the Old Testament, there are some more peculiar to it; the first of which is, that the New Testament cannot be understood without it. The Apostles in their Writings often cite it, and more often allude to it; and our Blessed Lord taking his last leave of his Disciples, tells them; "These are the Works which I spake unto you, whilst I was still with you; that all must be fulfilled, which was written of me in the Law of *Moses*, and in the Prophets, and in the *Psalms*," *Luke* xxiv. 44. And if we consider the whole Epistle to the *Hebrews* without regard to the Old Testament, it will be the most intricate and obscure Writing that ever was penned; for it is so interwoven with it, that unless we refer to one, the other is altogether unintelligible.

2. Christ being the End of the Law, all things which are spoken of in the Old Testament, relate to Christ and his Servants, as well in a literal as an allegorical Sense: And in this the Old Testament excels the New; for the Old wants neither, but the New for the most part wants the allegorical Meaning. "Our Fathers, saith St. *Paul*, were all under this Cloud, and all pass'd thro' the Sea, and were all baptized unto *Moses*, and in that Cloud, and that Sea; and did all eat the same spiritual Food, and did all drink the same spiritual Drink; for they drank of the spiritual Rock that followed them, and that Rock was Christ, &c. Now all these things were Types unto them, and were written to admonish us, upon whom the Ends of the World are come," 1 *Cor.* x. 1, 2, 3, 4, 11. And from hence the same Apostle shews us, that the Understanding of the Old Testament was transmitted from the *Jews* to us. "Therefore their Minds are hardened, for until this Day remaineth the same covering untaken away in the reading of the Old Testament, which Veil in Christ is put away. But even unto this Day, when *Moses* is read, the Veil is laid over their Hearts," 2 *Cor.* iii. 14, 15.

3. Another great Advantage there is, that the Old Testament is a Magazine so well provided with Variety of Figures, Examples, Doctrine and sententious Oracles, not only relating to Faith, but to the Information of a good Life, that from thence we may plentifully furnish our selves with

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with Arguments and Reasons on all honest Occasions. Thus our blessed Lord, by the Example of *Noah* and *Lot's Wife*, stirs up the Slothful to Watchfulness, *Luke* xvii. 27, 32. He threatens the obstinate *Jews* with the Remembrance of *Sodom* and *Nineveh*, and the Queen of the South; and terrifies the uncharitable Rich with the Words of *Abraham* to *Dives* in Hell; *They have Moses and the Prophets, let them hear them*, *Luke* xvi. 29. *St. Paul*, as hath been before observ'd, says, *All these things were done to them for Examples to us, that we should avoid those Judgments God had afflicted them with for their Fornication, Idolatry, Murmuring, &c.* For the holy Spirit of God, which was prescious to, and conscious of all Ages, hath so dispos'd the Holy Scriptures, that they are useful not only to the *Jews*, but to Christians in all Times. Which *Tertullian* in his Book *De Cultu Fœmin.* c. 22. confirms; for there he says, "That there is no Enunciation of the Holy Ghost, so particularly directed to any present Occasion, as not to be of Use and Advantage in general." *St. Augustine* seems so pleas'd with the Harmony between the Old and New Testament, that towards the End of his thirteenth Book against *Faustus*, he says, "In Commemoration of our Faith, in Consolation of our Hope, and Exhortation of us to Charity, we read the Books of the Prophets and Apostles; betwixt whom there is so exact an Harmony, that it is like the celestial Trumpet, which rouses us from our sluggish Mortality to contend for the Palm of our heavenly Calling." And indeed they are so well adapted to each other, that their Resemblance and Affinity as are natural and near, as that of the Shadow to the Body. In fine, the Learned of all Ages have in all Causes, Councils, and judicial Proceedings, found their great Interest and Advantage in consulting the Holy Scriptures. It was a Royal Expression indeed of *Robert King of Sicily* to *Franc. Petrarcha*! "I tell thee, my *Petrarcha*, those holy Letters are dearer to me than my Kingdom; and, were I under a Necessity of quitting one, it should be my Diadem."

4. The last Advantage I shall mention of the old Testament is, That as it had the Honour to precede the New, so it gave Witness to it, as *St. John Baptist* did to Christ, both he, *Moses*, and the Prophets going before him to prepare the Way for him; to give Knowledge of Salvation to his People, to give Light to them that sat in Darkness and in the Shadow of Death, and to guide our Feet into the Way of Peace. In Cognisance or Confirmation of which, *Moses* and *Elias* appear'd at the Transfiguration of Christ on the Mount, bearing Witness of him, and speaking of his Departure, *Luke* ix. 31. Who, that had been ignorant of the Old Testament, would formerly have believed Christ or his Gospel? How should a *Jew* be converted and brought to Christ, by the Manuduction of *Moses* and the Prophets, who foretold his coming into the World, and the great Occasion as well as Manner of it? Indeed, so great is the Force and Demonstration of the Gospel-Truths, that comparing the Transactions of our Saviour's Life, with what was foretold of them, none can doubt of the Completion of those Predictions in Him only. All which add still the greater Reverence to the Scriptures of the Old Testament, as being a Type or Prefiguration of the New. But none go so far in the Eulogies of *Moses* and the Law, as our Blessed Lord himself. "The Law was given by *Moses*," *John* i. 27. There is one that accuseth you, even *Moses*; had ye believed on him, ye would have believed on me; for he wrote of me: But if ye believe not his Writings, how shall ye believe my Words? *John* v. 45, 46, 47. Beginning at *Moses*, and all the Prophets, he interpreted to them all the Things which were written of him in the holy Scriptures. Likewise *Philip* finding *Nathaniel*, tells him, we have found him of whom *Moses* did write in the Law, and also the Prophets, *Jesus* the Son of *Joseph*, that was of *Nazareth*, *John* i. 45." Certainly, as *Tertullian* against *Marcian* often observes, the Harmony between the two Testaments, the Consent or Agreement between *Moses* and *Christ*, the Prophets and the Apostles, the Synagogue and the Church, must needs be a great Testimony of the Truth of Christ and his Gospel. Having said thus much of those incomparable Histories and other excellent Things contain'd in the Old Testament, it may not be improper to say something of the Authors or Compilers of them. And first of *Moses*.

And here, considering the Dignity of that great and excellent Legislator and Historian, to whom God did the Honour of speaking Face to Face, it may seem almost a Presumption to give his Character. I shall only, in short, say this, that for some thousand of Years, the Sun did not behold his Fellow. He was from his Infancy brought up in a Court, where he received all the Advantages of a Royal Education, becoming the Son and intended Heir of a King. He was well skill'd in *Egyptian* Learning, conversing at Court till he was forty Years old: At which time, being divinely inspir'd, he withdrew from the Court of *Pharaoh*, and disdaining to be thought the Son of *Pharaoh's* Daughter, he chose rather to suffer Affliction with the People of God, than enjoy the Pleasures of a courtly sinful Life. Being forc'd to fly to *Midian*, he undertook the poor Employment of feeding Sheep. In which time God appeared to him in the Bush, and gave him Commission to be Ruler and Leader of his People; wherein he shewed an admirable Conduct and Œconomy, leading an almost innumerable Multitude of obstinate headstrong People, thro' a torrid Desert for forty Years. They often disoblig'd him by their mutinous and ingrateful Carriage; yet like a true Father of his Country, he forgave them, and always interposed between them and their angry God, who, but for him, had often reveng'd himself upon them; and was hardly dissuaded from utterly extirpating them and their Name, and raising another Nation to *Moses* in their stead.

But if we inquire more particularly into the Abilities and Virtues of this excellent Person, we shall find him the greatest and most honoured Mortal that ever was born, till the Son of God condescended to bless the World in human Shape. He was Prophet, Prince and Poet. For the first we have his own Acknowledgement: "The Lord thy God shall raise up unto thee a Prophet like unto me, from among thy Brethren, *Deut. xviii. 15.*" For the second, God himself invested him with imperial Power, when he gave him Commission to deliver and govern his People, *Exod. iii. 10.* That he was a Poet, appears from those eleven *Psalms* intitled to him, from *Psal. lxxxix.* to *Psal. c.* Besides the many personal Favours God bestow'd upon this great Man, he was pleas'd to honour him with this particular Note of Distinction, that he was the most faithful of his Servants, to whom he would communicate his Will by express Words, *Numb. xii. 7, 8.* And indeed, if we consider the frequent Interviews between God and *Moses*, the Conveyance of the Law by him, and his daily conversing and pleading for the People in the Tabernacle, where God more immediately revealed himself, we may justly call him the Secretary of the Divine Wisdom; by whose Prayers more than by *Joshua's* Valour, *Amalek* was subdued. I shall not need to advance his Character by enumerating his wondrous Works in *Egypt*, his miraculous Conduct of the *Israelites* thro' the *Red-Sea*, his furnishing them with Food from Heaven, his producing Water by a Miracle from Matter to which Nature had denied it, and his vindicating God's Honour and his own Reputation from the Calumnies of their Enemies by a just Execution on *Corah* and his Associates. Whoever examines the Administration of this great Man, he will find in it the most refin'd Polity and exact Œconomy, that ever adorn'd the Character of the most illustrious Legislator; for he had to do with a most obstinate, rebellious, and ingrateful People, and he govern'd with that Dexterity, that he always brought them to a Sense of their Duty. But in the Discharge of this Part of his high Office, his Love and Care of their Safety more eminently appear'd than all his other Perfections, not only in that Heat of Zeal, when he beg'd of God, rather to deprive him of the Enjoyment of the promised Land, than deny it to his People; but in those pressing Instances and fervid Admonitions throughout the whole Book of *Deuteronomy*, wherein he calls God and Man, Heaven and Earth to Witnesses, that he may incline their Hearts to a strict and sacred Observance of the Law of God. Nor was his Humility the least Embellishment of his Character; for tho' the *Israelites* had often provok'd him by their Clamours, Reproaches, and Apostacy, and sometimes threatened to stone him, unmov'd he beheld their Ingratitude, and instead of revenging himself by Threats and Punishments, he humbly address'd himself to God in their Behalf, to deprecate the Judgments they deserved. And for this Virtue God himself expressly distinguishes him with this Eulogy, "That he was the meekest Man upon

“upon Earth.” And for the sake of his indearing Quality, *Moses* is thought by some, so to have recommended himself to God, that he admitted him to behold as much of the divine Essence as his human Nature was capable of seeing; with which more fond and aspiring Men were not fit to be trusted. As to the Death of this illustrious Prophet and Prince, it was as wonderful as the great Transactions of his Life; for God himself paid him the funeral Honours, by burying him so secretly, that no Man ever knew where his Sepulchre was.

But all that we have hitherto said, comes far short of the sacred Eulogies of inspired Writers, who have celebrated the Memory of this great Legislator in the most exalted Strains.

Nor is the Testimony of the Fathers and later Writers in Commendation of *Moses* to be despis'd; who speak with the utmost Respect and Reverence of him. *Justin Martyr* in his *Parrænesis* to the *Gentiles* says, “*Moses* wrote his History in *Hebrew*, before the Characters of *Greek* were found out, which *Cadmus* from the *Phœnicians* first discovered to the *Greeks*. Whence *Plato* in *Timæus* says, that the wise *Solon* returning from *Egypt*, told *Critias*, he had heard an *Egyptian* Priest, who said to him, O *Solon*, you *Greeks* are young Men in Learning and Discipline.” And a little after the same *Justin Martyr* says, out of *Diodorus*, that *Orpheus*, *Homer*, *Solon*, *Pythagoras*, *Plato*, and others, when they where in *Egypt*, alter'd their Minds concerning *Polytheism*; being instructed by the *Egyptians* (who had it from *Moses*) that there was but one God, who in the Beginning created Heaven and Earth. And lastly he affirms, that *Plato* learned from *Moses* the Being of a God, the Creation of Things, the divine Word, the Resurrection of the Body, the Judgment and Punishment of the Wicked, the Reward of the Just, and the Holy Ghost; which he supposes to be the Soul of the World: But it is very certain, that *Plato* did not rightly understand *Moses*, when he distorted his Meaning to such ridiculous Fancies, as led him into most egregious Errors.

St. Gregory Nazianzen in *Orat. 22.* calls *Moses*, “The most illustrious Legislator, and most holy of Priests, who being taken into the Conversation of God, became a Spectator of the divine Secrets.

St. Augustin against *Faustus*, l. 22. c. 69. says, “*Moses* was the most faithful Servant of God; humble in declining so weighty a Ministry; but dutiful in undertaking it; just in keeping, and resolute in executing it; vigilant in Government; smart in Justice; zealous in Love; and patient in Suffering, &c.

St. Cyril of Alexandria, in a handsome and well deduced Chronology, proves *Moses* to be before the most Ancient of the *Gentile* Heroes.

Constantine the Great, in his Oration, very elegantly sets forth the Worth and Dignity of *Moses*, *Euseb.* c. 17. “Who, says he, can say enough in Honour of him, who reduc'd a People out of the greatest Confusion, into the most exact Order! Who by gentle Persuasions quieted their mutinous Spirits, and from a most servile Condition, brought them to the Enjoyment of Liberty. Who, in Wisdom, so far excell'd all that were superior to him in Years, that he became the Standard of Knowledge, both in his own and succeeding Times, and a bright Example of moral Virtues to Heathens as well as *Hebrews*, especially to *Pythagoras* and *Plato*, who were zealous Emulators of his Continency.

St. Ambrose, l. 1. c. 2. de *Cain & Abel*, says, “*Moses* was the Figure of that Precentor that was to come, who should preach the Gospel, fulfil the *Old Testament*, build the *New*, and feed the People with celestial Aliment. Hence the Dignity of his human Condition is so highly advanc'd, that he is called by the Name of God: I have set Thee as a God to *Pharaoh*, *Exod. vii. 1.* (That is, I have given thee Authority to speak to him in my Name.) And indeed he became his Character, for he was Master of his Passions, not inclin'd to worldly Desires, but in Mind and Body endeavour'd to form himself after the Likeness of that Perfection of his God, as far as Nature would permit: And therefore we read quite differently of him, to what we do of others, who die thro' some Defect of Nature; but with him it was otherwise; for notwithstanding his great Age, he retain'd the

The INTRODUCTION.

“Use of all his Faculties and Senses to the last, his Eyes not failing, nor his natural Force, abated; but died according to the Word of the Lord.

I shall conclude this Character of *Moses* with what *Josephus*, *Eusebius*, and others, in short, but very comprehensively, say of him; that among all the Traditions of the Ancients, and Opinions of the Moderns, and in all the Collections of Jewish and Gentile Historians, *Moses* appears to be the first Theologist, Philosopher, Poet and Historian in the World.

As to the Writers of the other Parts of the *Old Testament*, there is but little to be said; besides, confining my self chiefly to the Historical Part of it, I shall be the more brief, giving an Account only of those Books of the Holy Scripture, from whence the History is collected.

The first Catalogue of sacred Books was made by the *Jews*, but by whom it is not certainly known. It is highly probable, it was by *Ezra*, who collected all the sacred Books of the *Old Testament*, and shewing the Collection to the *Jews*, it was received and approved by the whole Nation, as containing all the sacred Writings. *Josephus* says they had two and twenty Books, which contained all that related to the Jewish Nation, from the Beginning of the World till his Time.

The five Books written by *Moses* contain the History of near three thousand Years, from the Creation till his Death. The Prophets, who succeeded him, wrote in thirteen Books all that happened from his Death to the Reign of *Artaxerxes*, the Son of *Xerxes*, King of *Persia*. They had also four Books of Hymns and Songs. *Josephus* adds, That there were Books written from the Time of *Artaxerxes* down to his Days; but there being no Prophet amongst them to write them, as there had been in former Times, they were not esteemed sacred, nor the People obliged to read them.

Some are of Opinion, that every Judge wrote, or caused to be written, what was transacted in his Days; and that all these Transactions were collected and put into one Book, either by *Samuel* or *Ezra*. The Book of *Judges* contains the History of three hundred Years and upwards, from the Death of *Joshua* to the Death of *Samson*. As for the Story of *Ruth*, it is certain she lived in the time of the Judges, probably under *Samgar*. The *Jews* made but one Book of this and *Judges*.

The four Books that follow, viz. two of *Samuel* and two of *Kings*, contain the History of near six hundred Years. The first Book of *Samuel* to the five and twentieth Chapter, was written by *Samuel* himself; the Prophets *Gad* and *Nathan* finish'd it, and wrote the Second Book of *Samuel*. The two Books of *Kings* were written by *Jeremiah* or *Ezra*.

The two Books of *Chronicles* were written after the four former. 'Tis generally believed they were written by *Ezra*, who collected them partly out of the other Books of the *Bible*, and partly out of the Papers which were yet extant in his Days, but lost since.

Ezra wrote that Book which is called by his Name; and contains the History of eighty two or eighty three Years, from the first Year of *Cyrus* to the twentieth of *Artaxerxes Longimanus*.

The Book of *Nehemiah* was certainly written by himself, and contains the History of about thirty one Years, from the Reign of *Artaxerxes* to the Beginning of the Reign of *Darius* called the Bastard.

The Time and Author of the Book of *Esther* are very uncertain. Some think it was written by *Ezra* or *Joachim* the Priest, the Grandson of *Jozedec*. It is very reasonable to think, that the *Ahasuerus* here mention'd must be *Darius* the Son of *Hystaspes*, because he reign'd from *India* to *Ethiopia*; which excludes all the Kings before *Cambyles*, and even *Cambyles* himself, because he did not conquer *Egypt*. It is thought by some, that this Book of *Esther* was written upon the Account of the *Jews* Feast of *Purim*. By *Herodotus's* saying, That *Darius*

Purim. *Pur* is a Persian Word, signifies a Lot, whence this Feast of the *Jews* is called *Purim*, or the Feast of Lots. It began on the fourteenth of the Month *Adar*, and continued till the end of the fourteenth, *Esth.* ix. 21. It was instituted by *Mordecai*, in Remembrance of the *Jews* Delivery from *Haman*, before whom Lots were cast Day by Day, and Month

by Month, for the Destruction of them. In these two Days they read the History of *Esther* in their Synagogues, and as often as they hear the Name of *Haman* mention'd, they go with their Fists and Hammers beat upon the Benches and Boards, as if they did knock upon *Haman's* Head.

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had a Wife, which he loved so passionately, that he set the Crown upon her Head, there is great Reason to believe, that *Ahasuerus* must be this *Darius*.

As to the Story of *Job*, I have spoken at large in the Notes, which the Reader may consult, but take this Hint by the Way. Some have question'd the Truth of this History; but *Job* being mention'd in *Holy Writ* with so much Applause, it would be a Fault to doubt it. In *Ezek. c. xiv. v. 14.* and in the general Epistle of *St. James, ch. v. v. 11.* The Time *Job* lived in is very hard to be known, as well as the Author. Some say, it was written by himself, others will have *Moses* to be the Author of it. These are but Conjectures, and upon slight Grounds. It is generally believed, that *Job* lived before *Moses*, and that his Miseries befel him, when the Children of *Israel* were in the Wilderness: Some are of Opinion, that he was descended of *Nabor*, *Abraham's* Brother; others from *Esau*, which last is most probable. In the thirty sixth of *Genesis* there is mention made of one *Jobab* amongst the Kings of *Edom*, which is almost the same with *Job*.

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A COMPLEAT
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BOOK I.



THE Almighty Architect having in his Eternal Wisdom survey'd the *Chaos* in its rude and shapeless Condition, shew'd the first Instance of his Power in creating Light; for hitherto nothing but Darkness over-spread the unform'd Earth and Water, which with the other Elements and Materials of the Creation lay blended together without Order or Distinction; only the § Spirit of God moved upon the Face of the Waters. No sooner had the Light display'd its cheerful Beams, but it gave Birth to the first Day, which was immediately suc-

§ *Spirit*. Thus our Translation; which ought to have been render'd a *most vehement Wind*, instead of the *Spirit of God*, since the Hebrew Word *Ruach*, signifies as well the *Wind* as the *Spirit*, and this Signification of it agrees very well with *Moses's* Narration, which repre-

sents the Earth mix'd so with the Waters, that it could not appear, and so stood very much in need of a Wind to dry it. As the said *Moses* observes, *Exod. xiv. 21.* that there arose a *strong East Wind* the Night before the *Israelites* pass'd thro' the *Red-Sea*, which made it dry.



The Creation of the World .

God Creates the Heavens and the Earth with every Living Creature after its Kind.

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“Heaven.” After this God created great * Whales, and all other living Creatures which the Waters produc’d, and gave them this Blessing, “be fruitful, and fill the Waters with Fish, and the Earth with Fowl.” Moreover he added to the Fertility of the Earth, which before brought forth only Vegetables, the Production of Animals, saying, “Let the Earth bring forth the living Creature after its Kind; Cattle and creeping Things, and Beasts of the Earth after their Kinds; and it was so.

All these Parts of the Creation, being thus finish’d in their admirable Order, the Almighty, to crown this great Work, changes his Stile, which before was, Let this, or that be so, and says, Let us make Man in our own §§ Image, after our own Likeness: Which represents God as acting more immediately himself, and undertaking this excellent Piece of || Workmanship with some Sort of Reflection and Deliberation: And thro’ the Matter out of which Man was formed was but the Dust of the Ground, yet God to shew his Omnipotence breathed into his Nostrils the Breath of Life, and Man became a living Soul. Man being thus excellently made was by God invested with the Two great Blessings of Fruitfulness and Dominion: *Be fruitful*, says he, *and multiply, and replenish the Earth, and subdue it, and have Dominion over it.* He constituted him Lord over all other Creatures, and gave him the Product of the whole Earth for his Sustenance and Pleasure.

Such was the Creation of the World, of which when God had taken a general Survey, he pronounc’d it very good. And on the ** Seventh Day he ended all his Works, which Day he appointed to be kept Holy, that Man might therein

* *Whales.* The Hebrew Word *Tanninim* signifies all vastly great Creatures, as well on Earth, as in the Water, and is commonly apply’d to all great Fishes.

§§ *Image.* Many of the ancient Fathers distinguish Image from Likeness in this Place; Image relating to his Nature, and Likeness to the divine Virtues.

|| *Workmanship.* See *Eph. ii. 10.* and *Acts xvii 28.*

** *Seventh.* Interpreters are strangely puzzled with what our Translation, and some others, make *Moses* say in *Gen. ii. 2.* *And on the seventh Day God ended his Work which he had made.* This Difficulty seem’d so material to the LXX, and to the Syrian and Samaritan Interpreters, that they put in the Number Six in the Place of the Seventh, *en te amera te este*, and some, as *Ludovicus*, *Capellus* and *Morinus*, have made no Scruple to prefer their Version to the Hebrew Text. Others give the Words the several following Explications: viz. That God made the Seventh Day; that the seventh Day he communicated Motion and Action to

the Things he had created the preceeding Six Days. That the Seventh Day he knew they were ended, and to add no more, that the Words should be render’d, *The Seventh Day he desired his Works*, i. e. heartily purposed to preserve them. Nor are others less unanimous. Some think that God gave the finishing Stroke to his Works on the Seventh Day, to prevent the too superstitious Observation of it. Others that the Words should be translated, *On the Seventh Day he rested from his Works*; but the Hebrew Verb cannot be so taken in this Place, as the Learned do know. Some imagine *Eve* was created the Seventh Day, contrary to the express Words of *Moses*, *Gen. i. 27.* Others understand the Seventh Day exclusive. It’s strange, that so many learned Men should have been so much puzzled with such a plain and easy Passage, which should be translated, *And the Seventh Day God had ended his Works, which he had made*; that is, that the Seventh Day there remained nothing to be made, as the greatest Masters of the Hebrew Tongue do acknowledge.

consider

consider the Excellency of the Creation, and God's Goodness towards him; which he still enlarg'd by additional Bounties accommodate to the Use and Pleasure of Life. The first of which he express'd in his Choice of the most beautiful Spot of Ground, call'd the Garden of † *Eden*, or the Terrestrial Paradise; wherein God placed him, that he might cultivate and keep it, giving him a general Permission to eat the Fruit of every Tree in the Garden, even of the * Tree of Life, except of the Tree of the Knowledge of Good and Evil; giving him thereby an Occasion to shew his Fidelity to his Maker, and his Readiness to depend on him as his supreme Lord and only Benefactor; at the same Time to terrify him from Disobedience, he annexes a dreadful Penalty to the Transgression of this Precept: *In the Day, says he, that thou eatest thereof thou shalt deserve to die without Remission.*

† *Eden*. The Part of the World in which this Garden was, is sufficiently denoted by the Rivers *Chiddehel* and *Perath*, which are certainly the *Tygris* and *Euphrates*. The *Gehon* and *Pison* are not so well known; but since it is said, that these four Rivers united into one Channel in the Terrestrial Paradise, going out from thence form'd four several Branches, it must be allow'd that the *Gehon* and *Pison* were in the same Part of the World, as the *Tygris* and the *Euphrates*; and it is very likely, that the earthly Paradise was about that Place, where those Rivers being united in one Body, afterwards divide into two Branches, which the Scripture calls *Gehon* and *Pison*, one of which runs into the Country of *Susiana*, which is the Land of *Chur*, and the other into the Land of *Havilah*, which is a Part of *Arabia* the Stony.

Our learned Countryman, Dr. *Henry More*, alledges that Paradise was about *Mejopotamia*, that Country being not far distant from *Judæa*. For it is the Tradition of the Fathers, that *Adam*, when he was ejected out of Paradise, having travell'd over some Parts of the World, came at last to *Judæa*, and there died, and was buried in a Mount, which his Posterity, because the Head of the first Man was laid there, called *Mount Calvary*, where *Christ* was crucified for the Expiation of the Sins of *Adam*, the first Transgressor. If the Story be not true, (says Dr. *MORE*) it is pity but it should be, because it hath such venerable Assertors, as *Cyprian*, *Athanasius*, *Basil*, *Origen*, and others of the Fathers, as *Cornelius a Lapide* affirms.

* Tree. *Moses* in *Gen. ii. 9.* mentions two Trees, the Tree of Life, and the Tree of the Knowledge of God and Evil. The Tree of Life, is suppos'd to be so called, because the Fruit of it had the Vertue of preserving from Death; by eating of which, Man was supply'd with continual youthful Vigour, till he should be translated from a corporal to a spiritual and immortal Life. The Tree of the Knowledge of Good and Evil had that Name, because after *Adam* and *Eve* had eaten of its Fruit, they began to know the Good they had lost thro' their Disobedience, and the Misery they were fallen into.

|| *Die*. *Gen. ii. 17.* The Version runs thus — *Thou shalt die the Death*: Which would imply, that on the Day that *Adam* should eat of this Tree of the Knowledge of Good and Evil, he should die; which was not so, for *Adam* lived many Years after. Therefore, as some observe very well, it should be render'd, *You shall deserve to die without Remission*. For the Scripture often expresses by the Future, not only what will come to pass, but also what ought to come to pass. And to this Purpose there is a very apposite Text, 1 *Kings ii. 37.* where *Solomon* says to *Shimei* — *in the Day that thou goest out and passest the Brook Kidron, thou shalt assuredly die the Death*; i. e. thou shalt deserve Death without Remission: For *Solomon* reserved to himself the Power of punishing him when he should think fit; and in effect he did not put him to Death the same Day in which he disobey'd, no more than God did put *Adam* to Death the same Day that he did eat of the forbidden Fruit.

God

God having given *Adam* a Permission what to eat, and a Prohibition what to forbear, puts him in Execution of the Sovereignty he had before given him, bringing all the Beasts of the Field and Fowls of the Air before him, that he might give them their Names, and whatsoever *Adam* called any Creature, that was its Name. And now *Adam* being the only Creature that wanted a Companion, God caused a deep Sleep to seize on him, and whilst he slept, God took out one of his § Ribs closing up the Flesh again, and made it into a Woman and brought her to him. *Adam* being sensible of what his Maker had done, as soon as he saw the Woman, in a sort of Rapture says, *This is now Bone of my Bone, and Flesh of my Flesh*: And, as he had given Names to all other Creatures, he likewise calls her Woman, subjoining a Reason, because she was taken out of Man: These two then being such Relatives, were to be inseparable, and that in all future Ages, Man should leave Father and Mother, and incline wholly to his Wife, and they two be, as it were, but one. This was the divine Institution of Marriage, with the Law thereof, in the naked Innocency, and unblushing Simplicity of the Man and his Wife, while they abode in the delightful Garden of *Eden*. This was the innocent State of our first Parents; tho' they were * naked they were not ashamed, for they had hitherto contracted no Guilt, their Conscience was an unspotted Tablet, no depraved Affections having invaded their Chaste Souls; for before Sin entred, all Things were honest and comely.

But the blissful State of this happy Pair was but short liv'd; for the † Serpent, the

§ Ribs. The *Atheist* here is apt to raise Scruples and Difficulties demanding whether this Rib of *Adam* was a superfluous one or not? How God made a Woman of a Rib? And why he did not make Woman at the same Time he made Man, as he created other Males and Females? These are frivolous *Queries*, but ought to be answered. Was it more difficult for him to form a Woman out of a Rib, which was covered with Flesh, than to make the Body of a Man, or a Beast, out of the Earth? We know not in what manner that was done, nor is it necessary we should know it. It is enough that Woman was form'd of the Substance of the Man's Body, and that such a Way of forming it was more agreeable than any other to God's Order and Wisdom.

* Naked. *Plato* in *Politic.* seems to take that *Nakedness*, which he attributes to the People of the Golden Age, from hence.

† Serpent. *Moses* in his Relation gives no Account of the Creation or Fall of Angels, both Good and Bad. It's certain they were all created Good, as all Things else were that God had

made. But that some of them kept not their first Estate, but left their own Habitations, and thro' Pride aspiring higher, sinned against God, and were by him cast down to Hell, is certain from the Apostles *St. Peter* and *Jude*, 2 *Pet.* ii. 4. *Jude* 6. to which some additional Light is given from *Job* iv. 18. *John* viii. 44. and 1 *John* iii. 8. The Chief of these fallen Angels, called here the *Serpent*, and afterwards the Old Serpent, *Rev.* xx. 2. and *Beelzebub* or Prince of the Devils (which were the rest of those Angels, that fell) was he that tempted *Eve*. Commentators indeed do vary much in their Opinions; some pretend that by the *Serpent* is to be understood the Devil, and that all which is said of the Discourse, and of the exterior Temptation, is to be understood of the inward Suggestion of *Satan*. Others say, the Devil took upon him the Shape of a Serpent; but both these Opinions seem opposite to the Words of *Moses*, who supposes that *Serpent* was one of the Animals of the Earth: The Punishment God inflicted on it of creeping on the Earth, and the Enmity between its Race and that of Women.

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the Chief of the fallen Angels, envying the Happiness of Man, who hitherto retain'd and enjoy'd that State of Innocence and Bliss, in which he was created, and which they by Ambition have forfeited and lost, contrived how to seduce Man from his Obedience, and draw him into Transgression, that he might have him a Companion in his Punishment. In order to which he attacks the Woman, as the weaker Vessel, by whom he thought he might more easily prevail upon the Man. His diabolical Project took; for he no sooner accosted her, but he gain'd his End: With a seeming Sort of Indifference he betrays her into an eager Pursuit of her Ruin. "Indeed, says he, God hath commanded you not to eat of every Tree of the Garden." Nay, replies the Woman, "it is but one Tree that is forbidden us; for we may eat of the Fruit of every Tree in the Garden, except of the Fruit of the Tree which is in the Midst of the Garden; for God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." God's Word was positive, which he made to Adam, *Thou shalt die*; but the Woman in repeating it, renders it only doubtful, and in doubting of God's Threatning, she seem'd to yield. The + Serpent finding her staggering, pursues his Advantage, and encourages her with Assurance that she should not die; for God knows, * says he, that in the Days ye eat thereof, your Eyes shall be open'd, and ye shall be as Gods, knowing Good and Evil. That inflam'd

are Particulars which do not agree with any, but the true and real *Serpent*. But supposing him to be a *Serpent*, some will allow him to have had the Use of Speech and Understanding at first, of which for his Transgression he was depriv'd; with many other Conjectures to as little Purpose. *Abarbinel* the Learned Jew expounds the Temptation of the *Serpent* most ingeniously of any, and after a quite different Manner. He pretends that the *Serpent* did not speak, and that *Eve* said nothing to it, but that the said Animal being active, got upon the Tree of the Knowledge of Good and Evil, took of the Fruit, and eat of it; and that *Eve*, having seen it several Times do so, and not die, concluded with her self, that the said Fruit did not occasion Death, and that it might be grateful to the Taste: And that it was thus the *Serpent* gave the Woman to understand, as if it had spoke, that she would not die for eating that Fruit, which made her believe, that God had only forbid them eating of it, because if they did so, they would have the Knowledge of Good and Evil. This Opinion indeed solves all Difficulties; and yet it must be own'd, that the Text seems to express more, and to insinuate, that there was a real Dialogue between the Woman and the *Serpent*. We must therefore

return to the more general Opinion of the Expositors, that the *Devil* actually made use of the *Serpent* to talk to *Eve*, and tempt her. It was a real *Serpent*, and not an imaginary one that spoke to her; but it only spoke by Means of the *Devil*, who made use of that Creature as the fittest to be employ'd in that Service.

+ *Serpent*. *Moses* does not say expressly, the *Devil* made use of the *Serpent* to tempt *Eve*, but contents himself with relating Facts as they happened outwardly, without commenting on them or giving any Exposition; as in the eighteenth Chapter of *Genesis*, he calls the three Angels that appeared to *Abraham*, Men, without declaring that they were Angels. *St. Paul*, 1 *Cor.* xi. 3. in the same manner assigns to the *Serpent* the Seducing of *Eve*; but in another Place of the Scripture that Seducing is assign'd to the *Devil*.

* *Says*. It hath been objected by some, that since the *Serpent* could not speak naturally, how it came to pass that *Eve* was not frighted when she heard it talk? To which it may be easily answer'd: 1. That *Eve* being but newly form'd, might not know that Animals did not speak. 2. That being hitherto in a State of Innocence, Sin having not as yet seiz'd them, she was not subject to fear.



Eve deceived by y. Serpent eateth of y. forbidden fruit, & prevails on Adam to eat thereof; whereby losing their Innocence, they become subject to present misery & future death.



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the Woman's Ambition and Desire, for the Fruit was not only tempting to the Eye, and grateful to the Palate, but desirable for its instructive Quality of making one Wise. Whereupon forgetting the Prohibition, and dreadful Menaces attending, her Curiosity hurries her on to her Destruction: She eats of the Fruit; and her Husband, stimulated by the same Desire of being as knowing as his Maker, is easily persuaded by his Wife to taste of it with her. No sooner had they eaten of the forbidden Fruit, but their Eyes were open'd; but alas! it was to see their own Nakedness and Misery. They had indeed acquired Knowledge, but it was a Knowledge arising from sad Experience, that the Serpent had betray'd them both, and drawn them from the Good which they knew before, into the Evil which they knew not. This dear-bought Knowledge brought upon them at once both Guilt and Shame. *Moses* had before observ'd, that *Adam* and *Eve* were naked, and were not ashamed; before Sin was committed they were innocent and free from Passions, like Children which were not ashamed of their Nakedness; but after they had sinn'd, they began to feel the disorderly Motions of Concupiscence; they were ashamed to see themselves naked, and being put to the poor Shifts of Art to conceal their new-discover'd Nakedness, they made themselves Aprons to cover them. And now their Wo is increas'd by a sad Chain of Passions, which their disobedience had intail'd upon them; Guilt attended with Shame, and slavish Fear pursue them: For when they heard the Voice of God, walking in Paradise, when the Wind arose in the Afternoon, they hid themselves from the Face of the Lord among the Trees of the Garden. God at that Time was heard, and made himself known to Man after a sensible Manner: He call'd *Adam*, saying, Where art thou? Not to know where he was, but to make him more sensible of his Fault: *Adam* finding himself discover'd, in great Confusion was forc'd to answer, "I heard thy Voice in the Garden, and was afraid, because I was naked, therefore I hid my self." In confessing his Nakedness he own'd his Guilt; of which God immediately convicted him; for demanding how he came to know he was naked? (which God knew he could no way come to the Knowledge of, but by Eating of the forbidden Fruit,) *Adam*, who was not yet grown so hardy, as to deny the Fact, own'd himself guilty, but endeavour'd to excuse himself, by laying the Blame upon his Wife, not without a tacit Reflection on God himself: "The Woman, said he, whom thou gavest to be with me, gave me of the Fruit and I did eat." God thereupon calling the Woman to account said, "What is this thou hast done?" She also readily confess'd the Fact; but, like her Husband, being willing to excuse her self, alledged, That she was betray'd into it; "The Serpent, said she, beguiled me and I did eat." God having by Examination brought this unhappy Pair to Confession and Conviction, did not proceed so with the Serpent; but presently passing Sentence upon him, he said, "Because thou hast done this, thou art cursed above all Cattle, and above every Beast of the Field; upon thy Belly shalt thou go, and Dust shalt thou eat all the Days of thy Life. And I will put ||| Enmity between thee

||| Enmity. The Enmity here mentioned is that Antipathy which God set between Mankind and

“ thee and the Woman, and between thy Seed and her Seed, it shall bruise thy
 “ Head, and thou shalt lie in wait for her Heel.” Then pronouncing Sen-
 tence on the Woman God said, ‘, I will greatly multiply thy Sorrow and Con-
 ception. In Sorrow shalt thou bring forth Children, and thy § § Desire shall
 “ be to thy Husband, and he shall rule over thee.” And unto *Adam* he said,
 “ Because thou hast hearken’d unto the Voice of thy Wife (in Opposition to my
 “ Command) and hast eaten of the forbidden Tree; cursed be the Ground for
 “ thy sake; in Sorrow shalt thou eat of it, all the Days of thy Life. Thorns
 “ also and Thistles shall it bring forth to thee; and thou shalt eat the Herb
 “ of the Field. In the Sweat of thy Face shalt thou eat Bread, till thou return
 “ to the Ground out of which thou wast taken: For Dust thou art, and unto
 “ Dust shalt thou return.” These three Criminals having receiv’d their Doom,
 God expell’d them the Garden of *Eden*, and sent the Man to till the Ground
 from whence he was taken; and lest he should have the same Desire of Tasting
 of the Tree of Life, as he had of the Tree of Knowledge of Good and Evil,
 God placed ** Cherubims to guard the Entrance of Paradise with a flaming Sword,
 to preserve the Tree of Life from his profane Hands. And thus from the Fall
 of our first Parents proceeded all those Ills which defac’d these beautiful Works
 of their Creator; and hence Sin, Pain and Death were intail’d upon their Pos-
 terity. With guilty Shame they are forc’d to quit their Seat of Innocence, and
 exchange fair *Eden’s* Garden for an uncultivated World, which produc’d nothing
 but what was the Effect of toilsome Labour, and where they had no other Prospect,
 but a sad Variety of Care and Trouble.

And now *Adam* being expell’d Paradise knew his Wife *Eve*, who conceiving
 bare him a Son, whom she call’d § *Cain*, and said, “ I have gotten a Man from

and his Issue, and the Devil and his, at whose
 Instigation our first Parents were betray’d to Sin;
 By the Seed of the Woman, meaning Jesus the
 Saviour of the World, and the Faithful; and
 by the Seed of the Serpent (the Devil) all Infidels
 and wicked People; closing the Curse of the Ser-
 pent with the same Allegory. *It shall bruise thy
 Head, and thou shalt lie in wait for her Heel: i. e.*
 O Devil, the Seed of the Woman shall use thee
 as a Serpent, tread thee under Foot; and thou, O
 Serpent, shalt, like thy self, lie in wait to bite
 its unwary Heel. Upon which the *Targum* or
Chaldee paraphrase thus: *When the Sons (or Seed)
 of the Woman shall observe the Law, and its Pre-
 cepts, then shall they trample on thy Head and kill
 thee; but when they shall forsake the Law, thou
 shalt bite their Heels.*

§ § *Desire*. Desire here signifies Obedience

as to a Superior; that the Woman should de-
 sire nothing but what was agreeable to the Will
 of her Husband: And this is further inforc’d
 from *Gen. iv. 7.* where the Dignity of the First-
 born is given to *Cain* over *Abel* in the same
 Words, *unto thee his Desire shall be* (subject) *and
 thou shalt rule over him.*

** *Cherubims*. They are generally believ’d
 to be Angels; though the *Hebrew* Word may
 be taken for all Things in general that can strike
 a Terror, and the flaming Sword may be also
 taken metaphorically for Fire, Lightning, or
 any other Body, which by its Brightness hin-
 dierd Men from approaching to Paradise.

§ *Cain*. The Word *Cain* signifies Posses-
 sion; for a Child is called *Parentum possessio*
 & *supellex*, a Possession or Chattel of his Pa-
 rents.

“ the † Lord. ” * After him she bare *Adam* another Son, who was named ‖ *Abel*. These two Brethren, when they grew up, betook themselves to two different Employments; *Cain*, the Elder, whose Disposition was sordid and avaritious, betook himself to Tillage; but *Abel*, who was of a more gentle and humane Temper, took Delight in a pastoral Employment, and fed Sheep. In Process of Time each of them brought their Offering to the Lord. *Cain's* was the §§ Fruits of the Ground; and *Abel's* the Firstlings of his Flock, and the Fat of them. The Lord, who saw and regarded the Heart of each, accepted *Abel's* Sacrifice, but was not pleased with *Cain's*. Hereupon *Cain* was provok'd, which the falling of his Countenance plainly shew'd; upon which God expostulates with him, and gives him to understand that it was his own Fault, that his Offering had not been accepted, and that if he did well, he should be accepted; if he sinn'd, he should be punish'd for his Offence; but if he made good Ute of the Instructions and Assurances which God had been pleased to give him, †† *Abel* his Brother should come to him as to a Refuge, and submit himself to his Authority. But this kind Reproof made no Impression on *Cain*; instead of being sensible of his Fault and repenting, he grows incens'd against his Brother, and taking Occasion not long after to discourse with him when they were together in the Field, he fell upon innocent *Abel* and slew him. This unnatural Murder gave Death the first Handsel, which proceeded from no other Ground, but that because the righteous *Abel* worshipp'd God more sincerely, and more acceptably than *Cain* did. But he is soon call'd to an Account for it, for God examining him where his Brother was, he very insolently as well as falsely answered, he knew not: And as if he had been affronted by being question'd about his Brother, he surlily answered, “ Am I my Brother's Keeper? ” But the Lord not only charg'd him with the Murder of his Brother, but convicted him of it too. “ What hast thou done, said he, the Voice of thy Brother's Blood cries to me from the Ground? And now art thou cursed from the Earth, “ which hath opened her Mouth to receive thy Brother's Blood from thy Hand.

† Lord. From this Expression some think, that *Eve* was so far mistaken in *Cain*, as to take him (who was indeed but the First born in the Transgression) for that Seed, which God had said, should bruise the Head of the Serpent; but so far from being that Seed, or of that Seed, that the Apostle expressly says, *He was of that wicked one*, 1 John iii. 12. And some of the Jews stick not to say, That he was born of a filthy Seed, which the Serpent cast into *Eve*. But plain it is, that reinciting the Generations of *Adam*, Gen. v. *Cain* and his Offspring are wholly omitted, as if they did not belong to *Adam*.

* After. Before the Birth of *Cain*, *Eve* is said to have conceived; but there is no mention made of her Conception of *Abel*; from whence some conclude they were Twins,

‖ *Abel*. The Word *Abel* signifies Mourning, because his Parents long lamented his Death: It signifies also Vanity, either because it presaged the Suddenness of his Death, or that it denoted the Vanity of Mortality to which all are Subject.

§§ Fruits. It is the general Opinion of Commentators, that *Cain* offered the worst of the Fruits of the Earth, which shew'd, that he did not pay his Acknowledgment to God with that Cheerfulness and Sincerity of Heart, as *Abel* did who brought the First of his Flock.

†† *Abel*. In the same Sense God said to *Eve*, that her desire should be to her Husband, i. e. she should go to him for Shelter and Protection, as to a Sanctuary, as the LXX. have very well render'd it.

“ When thou tillest the Ground, it shall not henceforth yield unto thee its Strength : Nor is that all ; but a Fugitive and a Vagabond shalt thou be upon the Earth. ” This Sentence was gentle in Comparison of the horrid Crime ; but *Cain*, amaz’d at it, began to be sensible of the Heinousness of his Offence, and the Misery he was reduc’d to : § My Offence, said he is too great to obtain Pardon. This was an Expression of Despair rather than Repentance ; and he seems not so sensible of his Sin as of his Punishment. “ Behold, said he, thou hast driven me out this Day from the Face of the Earth, and from thy Face shall I be hid, and I shall be a Fugitive and a Vagabond in the Earth, ” and it shall come to pass that † every one that findeth me shall slay me. ” But God having taken this Cause into his own immediate Cognizance, and fix’d the Punishment, secur’d him against that Dread, declaring, that whosoever should slay *Cain*, Vengeance should be taken on him Sevenfold, that is in a very grievous Manner. God giving us thereby to understand, that Vengeance is to be left to him, and that it is not lawful for private Persons of their own Authority to kill such as deserve it. And that none by Mistake might slay *Cain*, God set a * Sign or Wonder before him to persuade him, that whosoever should find him, should not

§ *My Offence, &c.* All the Versions make *Cain* speak like one in Despair, *Gen.* iv. 13. The Vulgar *Latin* makes him say, *My Iniquity is greater than that I should merit or obtain Pardon.* *Pagnine Tremellius*, the French and Ours, *My Iniquity is greater than I can bear.* The former is the Meaning which the *LXX.* and *Chaldee* Paraphrase have given it : But why should we not translate it with some *Rabbins*, *Is my Iniquity greater than that it can be pardon’d ?* This hath nothing contrary to the Answer which God gave him, and which he likewise back’d with a miraculous Sign, to assure him of his Protection, as you may see in the Note * following.

† *Every one.* Among all the Conjectures of *Peirere* and others, concerning the State of the Pre-Adamites, there is but one that seems to have any Difficulty ; which is, that *Cain* having slain his Brother *Abel*, and going away towards the East, said, *Every one that findeth me will slay me.* This seems to imply, That there were then Men upon the Earth. *Cain* married, he had a Son called *Enoch*, and being come into the East he there built a City, to which he gave his Son’s Name. Hence they conclude that the Earth was inhabited by Men, and another Race of Men than that of *Adam* ; for *Abel* was dead, *Cain* was fled, and *Seth* was not born till the

130th Year of *Adam*, after the Death of *Abel*. But this Objection hath little in it, if we observe, that the Murder of *Abel* by *Cain* happen’d long after their Birth, a short Time before that of *Seth*, who was born in the 130th Year of *Adam* ; for *Eve* look’d upon the Birth of *Seth* as a Comfort for the Death of *Abel*, saying, *God hath appointed me another Son in the Room of Abel, whom Cain slew.* Supposing then that Murder to have happened in the 128th Year of the World, there might be then many Men on the Earth descended from *Adam* ; for tho’ the Scripture names but Three of his Children, yet it is said *Gen.* v. 4. he had Sons and Daughters. if we calculate the Number of *Adam*’s Children and their Offspring in 122 Years, it will appear there might be a great Number of Men and Women : So that it is not surprizing, that when *Cain* slew his Brother *Abel*, some other Part of the Earth should be peopled.

* *Sign.* The Ridiculous Conjectures upon this Point have been almost without Number. Some imagine that God imprest a Letter on his Forehead. And others have been so curious in their Enquiries, as to pretend to tell what the Letter was. A Letter of the Word *Abel*, say some ; the four Letters of *Jehovah*, say others ; or a Letter expressing his Repentance, say a third

kill him: Upon this *Cain* went out from the Presence of the Lord, and dwelt in the Land of *Nod*, which is to the Eastward of *Eden*, beyond the Country of *Babylon* and having by this Time taken a Wife, she conceived and bare him a Son, called *Enoch*, after whose Name *Cain* called the City, which he afterwards built. This *Enoch* begat *Irada*; *Irada* begat *Mabujael*; *Mabujael* begat *Mathusael*; and *Mathusael* begat *Lamech*. This last the Scripture takes Notice of as a Thing altogether new and singular, that he was the first that introduc'd *Polygamy*, for he married two Wives called *Adab* and *Zillab*. By the first he had two Children, *Jabel*, who first invented the Use of Tents, and to order Cattle; and *Jubal*, who was the first Inventor of Musical Instruments. By his Wife *Zillab* he had a Son called *Tubalcain*, who first found out the Art of Working in Metals, and was the first that made Armour and warlike Weapons: A Trade well becoming one of murdering *Cain's* Posterity. This is the Register of *Cain's* Posterity for seven Generations, which *Moses* might enumerate perhaps to shew who were the Authors or Inventors of certain Arts or Trades, and who were instrumental in corrupting the better Seed of *Adam* afterwards. But of *Cain's* more immediate bloody Race, none was more eminently barbarous than *Lamech*; for his Wives, knowing that all Men hated him for his Cruelty, were afraid of him; upon which, to satisfy them, he boastingly said, that none could resist him, for he had murder'd a Man, though he was wounded; and making himself secure to them, he tells them, tho' in a scoffing Manner, that if *Cain's* Death was to be aveng'd Seven-fold, his would be seventy Times seven Times, valuing himself upon more Murders than *Cain* could. And thus much for *Cain* and his Offspring, which were all swept away by the Deluge.

Sort of Writers. There have been some that imagined that *Abel's* Dog was appointed to go with him where-ever he went, to warn People not to kill him; but this does not come up to the Humour of a Mark set on *Cain*, and therefore other Writers rather think his Face and Forehead were Leprous; others, that his Mark was a wild Aspect and terrible rolling Eyes; others say he was subject to a terrible Trembling. There are some Writers that have improved this Conceit, by adding, that where-ever he went the Earth shook and trembled round about him. But there is another Notion of *Cain's* Mark, as good as any of the rest, namely, that he had a Horn fixed on his Forehead, to teach all Men to avoid him. Yet since the Scripture gives no Account of what Mark it was, it is Rashness to guess at it. But the Mistake lies in the Translation; and almost all the Versions have committed a Fault in translating *Gen. iv. 15. That God had put a Mark on Cain, lest any finding him should*

kill him: Tho' the Original says no such Thing, as the LXX. have, who render it very well thus, *That God set a Sign or Wonder before Cain, to persuade him, that whosoever should find him should not kill him.* Almost the same with that which is said, *Exod. x. 1, 2. that God set Signs before the Egyptians, and Isa. lxvi. 19. that he would set a Sign among the Heathen.* Where 'tis evident, he does not mean any particular Mark, which should be set on their Bodies, but only those Signs and Wonders, which he wrought in *Egypt* to oblige *Pharaoh* to let his People go, and the miraculous Manner, after which he delivered them from the *Babylonish* Captivity. This Explication is natural and agreeable to the Methods of divine Providence, which is wont to convince the incredulous by Signs and Wonders. Nor could any less assure *Cain*, in the Fear he was under that the First that did meet him should not kill him, after what God had said to him, in upbraiding him with his Crime.

Adam

Adam having thus unhappily lost his Son *Abel*, God supply'd his Loss by giving him another, whom he named *Seth*; for, saith *Eve*, "God hath given me another Son instead of *Abel*, whom *Cain* slew." This Man had a Son called *Enos*, of whom it is said, that in his Time Men began to call upon the Name of the Lord; which is to be understood of a publick Worship, or with Ceremonies: Through this *Seth*, *Adam's* Line is by *Moses* continued in Ten Generations before the Flood, with the Age of each of those longliv'd § Fathers Among these, in the Seventh Degree from *Adam*, lived *Enoch*, to whom this singular Testimony and Character was given, That God was so pleas'd with his good Life and virtuous Conversation, that he translated him to Heaven immediately. *Enoch* left behind him his Son *Methusaleh*, the longest-liv'd of the Patriarchs, and he left behind him *Lamech* the Father of *Noah*, whose Birth was congratulated with this prophetick Rapture by his Father, † That he should prove a Comfort to his Family for the Curse which the Lord had laid upon the Earth: Which Prophecy was verified, but in another Manner; for *Noah* by his righteous Life deliver'd the Church, and preserv'd it from perishing by his Obedience.

By this Time the World began to grow populous, and tho' *Seth* and his Progeny for some Ages were shy of conversing with *Cain* and his Family, by reason of their Barbarous and bloody Disposition; yet Time wore off that Aversion, and as the World grew more replenish'd with People, the Generation of the Righteous indulging themselves in too great a Liberty, entertained a more free and familiar Conversation with the wicked Offspring of cursed *Cain*, than was fit or safe for them. By which Means having expos'd themselves to the Allurements of their Women, the Lust of the Eye representing the Daughters of Men fair, prevail'd upon the * Sons of God to take them. It is not to be doubted, but that these,

§ See *Gen.* v.

† See *Gen.* v. 29.

* *Sons of God.* The two great Families deriv'd from *Adam*, viz. That by *Cain*, and that by *Seth*, (who succeeded righteous *Abel*) as they differed in their Natures and Course of Life, so they were distinguish'd by very different Appellations. For the Offspring of *Cain* being wholly given up to worldly Pleasures, and minding only earthly Things were called Men, or Sons of Men: But the Offspring of *Seth*, because they addict'd themselves to Virtue and Piety, and profess'd to worship the true God, were called the Sons of God.

This is very rational and plausible, and, I believe, true: And yet a modern Annotator, not without Reason, says, some Versions have not been exact enough, in rendering what *Moses* remarks of the Behaviour of those who were in

Authority an Age before the Deluge; making him say, *Gen.* vi. 2. *That the Sons of God saw the Daughters of Men, that they were fair, and they took them Wives of all that they chose.* This gave Occasion to that extravagant Opinion of several Jewish Writers, followed by several Fathers of the Church, viz. That Angels had come down upon Earth, and taken to themselves Wives, with whom they begat a Generation of Giants: And to that no less extravagant Fancy of others who imagined that the Sons of Men did signify the Devils. But it was easy to have observed, that the Word *Elohim* often signifies no more than a Judge or Sovereign, or a Person invested with Authority, as the best Interpreters do acknowledge; and that as the *Hebrew* does express the inferior Sort of People by the *Sons of Men*, so the *Daughters of Men*, signify no more than the Daughters of the inferior

who were the Offspring of the Righteous, and profess'd themselves to be the Sons of God, were not a little by this Time degenerated from the Virtue and Piety of their Ancestors. For we find that immediately after this God complained of the Wickedness of Man in general. But how depraved soever they were before, this Alliance with those who were not the same with them in the Profession, at least, of Religion, and the Worship of God, did fill up the Measure of their Iniquity, and aggravate their Sin. God seeing the Corruption general, and daily increase, is said to repent that he had made Man, and seeing no Hopes of their Repentance, he declar'd he would destroy the whole Race: Only *Noah*, who was a just and pious Man, found Favour in the Sight of God, and for his Sake, his Family, eight Persons in all, were exempted from the general Destruction, which by the Flood was brought upon the rest of Mankind.

Of this approaching Judgment, the merciful God gave Mankind Warning long before he executed it; for tho' the Wickedness of Man was so great, that (speaking after the Manner of Men) God is said to have repented that he had made Man, yea that it grieved him at the Heart; yet, saith God, my Spirit shall not always strive with Man, my Justice provokes, my Mercy intercedes; I am at Strife with my self, how to deal with this sinful Generation; yet since Man is also Flesh, I will not sweep him away with a sudden Destruction, I will give him yet a Time to return, and repent, yet his Days shall be an hundred and twenty Years. The § hundred and twenty Years are almost expired, the Term of Reprieval is at Hand: And yet they shall have a second Warning. God was unwilling to destroy them yet, unless they would wilfully run upon their own Ruin; for seven Days hence, says he, I will cause it to rain forty Days upon the Earth. It will be seven Days before it begin to rain, and it will continue forty Days raining: If in that Time they had all turned from their evil Ways, I doubt not but their Doom had been reversed, as it was afterwards at the Preaching of *Jonah*.

rior Sort: It must have been observed further, that the Verb *Labash* does not only signify to take, here, and in several other Places, but to take by Force, or Surprise, or to ravish, and that this Behaviour is called a Violence, v. 11. 13. which provok'd God to send the Deluge on the Earth. *Moses's* Design then is to aggravate the Wickedness of that Age, by shewing that those who were in Authority, and consequently should have been exemplary for Virtue and Piety, were nothing but Patterns of Lust and Violence: So that the Words should have been render'd, That the Sons of the Sovereignty seeing that the Daughters of the inferior Sort were fair, they took them by Force, and ravish'd them at their Pleasure; as some Versions and Interpreters have express'd them.

§ Hundred, &c. This is a great Instance of God's Forbearance, and shews the Difference between the Mercy of God and that of Man. For Man seldom gives Warning where he intends to strike; and more seldom strikes, but where he intends to destroy. "Why dost thou give Notice of thy Judgments thou art about to execute? That I may never execute those Evils which I give Notice of," saith St. *Chrysostom* answering in the Lord's Stead. And to the like Purpose St. *Hierom*: "God, because he desires to punish no Man, threatens them with his Punishments like a Father, and shakes his Rod, because he has no mind to correct his Children."

But before the hundred and twenty Years were expired, God seeing no Amendment, declar'd to *Noah* his Resolution to destroy all Flesh from the Earth by a Flood of Waters; but for the Preservation of *Noah* and his Family, and Seed to replenish the depopulated Earth, he commanded him to make an + Ark or Ship of vast Bigness to receive them, and some of all Creatures. This Ark God directed *Noah* to make of *Gophir*, or *Cedar*, and to pitch it both within and without, that the Waters might not penetrate it. The Length of it was to be an hundred and fifty Yards, the Breadth twenty five, and the Height fifteen. There were three Stories or Decks in it; the First and Second might serve for the Beasts and the Provisions; the Third it's likely serv'd to lodge *Noah* and his Family, and to keep the Birds. Every Story or Deck might be divided into several Apartments; and there was a Window above, or an Opening, which went quite round to give Light to the whole Vessel, and the Door or Entering Port was in the Side.

Noah having received his Orders and Directions how to make the Ark, and an Assurance from God, that tho' he destroy'd all Flesh beside, yet he would establish his Covenant with him, * finish'd the Ark seven Days before the Rain began to fall. All Things being thus prepar'd, God gave Notice to *Noah* to come into the Ark with his Family, and to take in with him every living Thing of all Flesh, both of Cattle and Beasts of the Field, Birds and Fowls of the Air, and creeping Things, two of a Sort, one Male, and one Female; to keep Seed to stock the Earth again. But of clean Beasts, he was order'd to take them in by Sevens, three Pairs of Males, and three of Females, and the Seventh for Sacrifice. All which Creatures, God, by a secret Instinct, || dispos'd to come and offer themselves unto him, and with them he was also to take in Food of all Sorts that were then eaten, sufficient to sustain himself and them.

Noah

+ *Ark*. Some of the Ancients not thinking the Ark by these Dimensions spacious enough to receive commodiously all the Creatures that were to enter therein, with their Stowage of provision and Necessaries, have extended this Measure by the Geometrical Cubit; which would make the Ark six Times bigger. But according to the Computation of Bishop *Wilkins* and other learned Men, it is plain that the Ark was capable of holding all those Creatures that came. Had we never seen a ship, and should be told how many Men, and what Provisions and Merchandize one will carry, it would seem to us no less incredible, than what *Moses* tells of the Contents of the Ark. But the Geometrical Calculation makes out, that they are both equally possible, and shews that *Moses* spoke Truth. For had he been an Impostor, it would have been a very difficult Matter for him to

have found out the exact Bulk of the Ark, in Proportion to what is contain'd. It is not to be suppos'd that he made a Geometrical Calculation, which requires much Application and Reflection. It is more likely that he related the Fact historically, as he had received it from his Ancestors, who were not very remote from the Flood, even tho' we had no Regard to Revelation.

* *Finish'd*. It is natural for any one to ask where the Ark was built; which in all probability was in *Mesopotamia*: For the Terrestrial Paradise being there, it is likely the first Man did not remove far from thence, and that *Noah* liv'd there. And the Ark rested upon the Mountains of *Armenia*, which is not far from thence.

|| *Dispos'd*. Some have question'd how *Noah* could bring all Sorts of Birds and Beasts to

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*Noah and his Family entring into the Ark, together
with the Beasts, and Fowls, and Creeping Things, that
were to be preserved, to replenish the Earth.*

Noah having pursu'd these Directions, enters the Ark with his Family in the six hundredth Year of his Age: And on the Seventeenth Day of the Second Month, (which was about the Beginning of *May*) the whole Face of Nature began to put on a dismal Aspect, as if the Earth were to suffer a final Dissolution, and all Things return to their primitive *Chaos*. The Cataracts of Heaven were opened, and the Sea forgetting its Bonds, overspread the Earth with a dreadful inundation. Too late Wretched Man is sensible of his deserved Fate, and in vain he climbs the Hills and Eminencies to shun the Vengeance of his angry God; the highest Mountains yield him but a short Reprieve, and every little Refuge soon disappears with him. Forty Days and Nights it continu'd raining, at the End of which the Ark began to float; the Surface of the Waters being fifteen Cubits, or two and twenty Feet and a half of our Measure, above the Tops of the highest §§ Mountains. Here was a dismal Face of Things; instead of the Earth adorn'd with the Productions of Nature and the Improvements of Art, nothing but a watry Desert appeared, which offer'd nothing to

one Place? The Question is ridiculous, considering it was *Noah* that brought them, but God by his secret Providence disposing them: Tho' it might justly be answer'd in the Case of *Noah* alone, exclusive of God's Power. That all Sorts of Creatures having been created in that Country, some of every kind had remained there, which *Noah* without any Miracle might have tamed some Time before the Flood; so that when the Deluge came on they might naturally be brought to the Ark, at the Time when *Noah* shut it up.

§§ *Mountains*. The Atheist especially will here question the Universality of the Deluge; and some Moderns will not allow so great a Quantity of Water as to Cover the whole Globe; or that if the Ark had been lifted so high above the Earth, Men and Beasts, by reason of the Sharpness of the Air, could not have liv'd; that Men not being then dispers'd over all the Earth, it was sufficient to drown that Part of the Earth they liv'd on; and that when the Scripture says, The Deluge cover'd all the Earth, it may very well be understood of all the Earth that was inhabited. To these Objections I answer: That the Letter of the Text in *Genesis*, is express for the Universality of the Deluge, and that it is there said, God resolv'd to destroy all Men, Beasts, Reptiles and Birds, except *Noah* and those preserv'd with him in the Ark. And as in the Beginning the Mass of the Earth was cover'd with Water,

the same Water, with the Clouds dissolv'd into Water, afforded the same Quantity, which meeting together might again cover the Globe of the Earth. This *Moses* plainly denoted when he said, *The Fountains of the Deep, and the Cataracts of Heaven, were opened*. And those Waters, when the Rain had ceas'd, being drain'd away by Degrees into the Deep, and exhal'd in Vapours, the Earth appear'd, and was restor'd to its former State. As to the Impossibility of Creatures breathing so far above the highest Mountains, by reason of the Sharpness of the Air, Experience shews, That the Creatures of any Country can live in another temperate Country: And that in this Case the Mass of Water having fill'd up the Spaces of the grosser Air, made the Air, which was before near the Earth, to rise to the Tops of the highest Mountains; so that the Men and Creatures that were in the Ark breath'd the same Air, that they would have breath'd at the Foot of those Mountains. Besides, had not all the Earth been cover'd by the Waters, the Building of the Ark had been needless, and God could have warn'd *Noah* to go to some other Country, which was not to be drown'd. In short, it would have required no less a Miracle to keep up the Waters in one Part of the Earth, than to cover it all. To conclude, tho' God caus'd the Flood only as a Punishment for the Sins of Men, yet it's positively said, that all but those in the Ark perish'd.

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the View of Heaven but the floating Wrecks of Man and his Fellow-Creatures, who, except *Noah* and those in the Ark, were swept away with the Common Destruction.

God, having thus satisfied his Justice in the Vengeance with which he had long threatened Mankind, began to think of the poor Remains of Nature he had for a Year confin'd within their floating Tabernacle. After a Year's Time (for so long the Waters continu'd over the Earth) God, remembering his Covenant which he made with *Noah*, causes a Wind to blow, which drove back the Waters, and left all the Earth in a short Time dry. This *Noah* first discover'd by the resting of the Ark upon one of the § Mountains of *Ararat*, in the Country of *Armenia*. This was on the third of *October*, and on the Twelfth of *December* the Tops of the Mountains appeared. It was a welcome Sight to *Noah*, who, wisely considering, that tho' the Tops of the Mountains were discoverable, the Vallies might still be overflow'd, waited forty Days longer before he attempted any further Discovery; and then opening a Window of the Ark, he let fly a Raven, to try whether the Waters were dry'd up, but the Raven did not return. Seven Days after he let fly a Dove, which finding no Place where to rest her Foot returned to the Ark. Seven Days after he sent her out again, and she return'd with an Olive-Branch. By this, *Noah* knew that the Waters did not cover the Earth where the Olive-Trees stood. However, he stay'd seven Days longer, and then he let out the Dove the third Time, which did not return; whereupon *Noah* prepared to go out of the Ark, by uncovering the Roof of it. Yet having a pious Regard to God's Providence and Direction, as well in going forth, as in going in, he continued fifty five Days longer, that the Earth might be dry, and went out the twenty seventh Day of the second Month, and first of the Week. Thus there was a compleat Solar Year, from the Beginning of the Flood, to the Day when *Noah* and his Wife, their Sons and their Wives, came out of the Ark, with all the living Creatures that had gone into it. Then began the Month of *May*, when the Trees and the Plants bud and shot out: And now Nature puts on the youthful vernal Dress again, all Things appear in their former Gaiety, and the Earth abundantly produces fresh Food for the Creatures preserv'd in the Ark; and all other Parts of the Creation contributed to the Use and Pleasure of Mankind as before the Deluge.

The Earth being thus prepar'd to receive *Noah* and his Family, he by God's express Command descends from the Ark, with the Creatures committed to his Charge; and being safely landed, the first Thing he did was to offer a Sacrifice of Thanksgiving to the Lord, who had preserv'd him and his Family from the Deluge to restore Mankind. In order to which he built an Altar, (it is likely on the Mountain where the Ark rested, and the first Altar we have

§ *Mountains*. Commentators reconcile several seeming Contradictions, by shewing that the Plural Number is employ'd for the Singular, which is very common in the Style of the *Hebrews*.

As for Example, when it is said, *That the Ark rested on the Mountains of Ararat, Gen. xviii.* That is, on one of those Mountains.

Mention

mention of) and taking of all the clean Birds and Beasts, he made a Burnt-offering on the said Altar. The Sacrifice was acceptable to the Lord, and drew his Blessing on Men, on Beast, and on the Earth it self: For God not only declared his Acceptance of *Noah's* Piety, but made a Covenant with him, (and in him with his Posterity) graciously promising, that he would not again curse the Ground for Man's Sake, § though the Imagination of his Heart was Evil, nor interrupt the Seasons any more.

The Order of Nature destroy'd by the Flood being restor'd by God's Promise, he particularly bless'd *Noah* and his Children, commanded them to multiply and fill the Earth, appointed Man Lord over all the Beasts of the Earth, and the Fowls of the Air, and Fishes of the Sea: And whereas hitherto Men had liv'd upon † Vegetables, God having at first appointed Herbs and the Fruits of Trees for their Food; after the Flood their Fare was enlarg'd, and they were allow'd to eat Flesh: Only he excepted Blood, and Meat strangled, from which the Blood had not been drawn, lest Men should grow savage and like Brutes, eat the Creatures alive; that is, Flesh with the Blood thereof. They were therefore first to take away the Life, by letting out the Blood, and then to dress and eat the Flesh. But at the same Time that he permitted them to kill all sorts of Animals, he strictly charged them not to shed the Blood of Man, threatening those, whether Men or Beasts, that should shed it, with Vengeance. In short, God ratify'd the Promise he had made to *Noah*, not to destroy Men and Beasts any more by an universal Deluge; and to render it more solemn, confirm'd it by a Covenant and Alliance between himself and Man, placing the * Rainbow as a Sign of it in the Sky. A Bow he set, an Instrument of Terror; but a Bow unstring'd, a Bow with both Horns upon the Ground, a Bow hanging in the Clouds, not in his Hand, an Emblem of his Favour, that he would not suddenly shoot forth the Arrows of his Wrath, though never so justly provoked.

And now the whole Race of *Cain* being cut off by the Flood, it might reasonably have been expected, that the §§ new World would have been p'anted with better People: But as in the Ark there were unclean Beasts preserv'd, as

§ *Though.* This is commonly translated for, but very injuriously; for it makes the sacred Author speak quite contrary to what he design'd, and is an Affront to the Justice, Goodness and Wisdom of God, who, by this Translation of *for* for *though*, might seem to bless Man for his evil Imaginations.

† *Vegetables.* God at first was satisfied with appointing the Fruits and Herbs for the Food of Man, as being the more natural Sustenance; but did not by any positive Law forbid them the eating the Flesh of Beasts. Though it is possible they might make use of it, and God

after the Flood might authorize that Practice.

* *Rainbow.* The *Jews*, saith *Maimonides*, when they see the Rainbow, bless God for being mindful of his Covenant, and faithful in his Promise. Though this Covenant was not made only between him and their Nation, but with all the Inhabitants of the World, between him and the Earth, that he would not drown it with an universal Deluge.

§§ *New.* I call this the *new* world after the Flood, as *St. Peter* calls that before the Flood, the *old World*. See 2 *Pet.* ii. 5.

well as clean; so in *Noah's* Family there was a wicked *Cham*, as well as a pious *Shem* and *Japheth*. For of the three Sons of *Noah*, who had been so wonderfully preserv'd with him in the Ark, to repeople the World, there was one of them, who having deserv'd the Curse of his Father, drew also the Curse of God upon himself; and instead of being the Head of a Holy Race, was the Father of so wicked a Posterity, as was to be the Object of God's Anger and Reprobation. And this was *Cham* and his Race; for the first Instant of Man's Impiety, after the Deluge, was that of *Cham's* discovering his Father's Nakedness, in a very rude and prophane manner; which happen'd thus:

Noah having in a most devout and solemn manner offer'd a Sacrifice of Praise to God, for his Preservation and Deliverance, received the Establishment of God's Covenant with him and his Posterity for a perpetual Security from another Deluge, and a Command to multiply and replenish the Earth, apply'd himself to Husbandry; and among other Improvements which he made of the Ground, he planted a Vineyard. Natural Curiosity invited him to taste of the Fruit of his Labour, but not aware of the intoxicating Quality of the Wine, he drinking too freely of it fell into Drunkenness; during which he lay in a very indecent Posture, his Body being uncover'd, in his Tent, and so expos'd to the Eyes of his Children; Graceless *Cham* was the first that spied his Father in this Condition, who, instead of concealing his Weakness, betrays him to his Brethren, and made him the Subject of Ridicule and Derision. But *Shem* and *Japheth* abominating their Brother's ill Nature, and blushing to see their Father lying in this immodest Posture, took a Garment, and laid it upon their Shoulders, and so went backward and cover'd his Nakedness, upon which their pious Modesty did not allow them to look. *Noah* being recover'd from his Wine, and understanding how his younger Son *Cham* had serv'd him, he curs'd his Race in the Person of *Canaan*; "Curfed, said he, be § *Canaan*, a Servant of Servants shall he be to his Brethren." But when he found how regardful his other Sons had been in concealing his Shame, he rewards their pious Care with this Blessing: "† Bles-

§ *Canaan*. That is, all the Posterity of *Ham*, as well as himself; for *Canaan* was the Son of *Ham*. *Genesis* ix. 18.

† *Blessed*. The Blessing of God had Effect; for the Worship of the true God continue in the Race of *Shem*, and the Posterity of *Japheth* possessed a vast Extent of Land, peopling all *Europe*, and Part of *Asia*; for which Reason

it is said, *He shall dwell in the Tents of Shem*, that is, among the Progeny of the latter. A great Instance of the Reverence Children ought to bear towards their Parents to cover their Faults, instead of exposing them, with the Blessing that attends the one, and the Curse that pursues the other.

fed be the Lord of *Shem*, says he, God shall enlarge *Japheth*, and he shall dwell in the Tents of * *Shem*, and let *Canaan* be his Servant.

We have no Mention of any other Children *Noah* had, but these three Sons; from each of which descended a numerous Offspring, which afterwards peopled many Countries, and, in process of Time, the whole inhabited World. And now there was but one Language used and known among Men; who hitherto dwelt at the Foot of the Mountains of *Armenia*, not far, it is likely, from the Place where the Ark rested; where their Offspring multiplying by degrees, they spread themselves into the neighbouring Countries, as *Syria* and *Mesopotamia*: And their Number still increasing, they took their Course Westward, till finding an inviting Plain in the Land of §§ *Shinar*, they set down in order to settle there.

And now two unruly Passions, Ambition and Fear, began to possess the Minds of Men. They were desirous to perpetuate their Name, and no less afraid that they should be scatter'd abroad. To effect the one, and prevent the other, they agreed to build themselves a City, and a Tower of such extraordinary Height, they design'd the Top should reach to Heaven. This vast Structure hath been the Occasion of a Conjecture in some, that they not only intended it, as a Monument of their Power, but as a Place of Refuge, in case of another Flood; which shewed their Diffidence of God's Veracity in keeping his Covenant made with them, that he would not bring a general Deluge over the Earth again. But whether Pride or Fear put them upon this Project, it's certain they undertook this vast Work, and being unanimous, they were not daunted at the Greatness of the Undertaking; but, in order to it, began to make ++ Brick, which they burnt, and, instead of Mortar, they made a ** Cement of *Bitumen* or slimy Clay, of a pitchy Substance.

Thus they began, and for some Time proceeded in their intended Work; but God, who saw their Arrogance and Presumption, resolv'd to disappoint them, and shew them, that they were not out of the Reach of his Providence and Justice. The Almighty therefore looking on their Vanity with Indignation, expostulates thus with himself: "Behold they are all one, and have but one Language, and thus

* *Shem*. *Shem* is called the Father of all the Children of *Eber*, *Genesis* x. 21. *Eber* was Great Grandson, or the fourth from *Shem*: And from him both the People of *Israel* were called *Ebrews*, (or *Hebrews*) and the Language they spake was called the *Hebrew* Tongue; So that from *Shem* came the *Jews*, besides many other People that inhabited *Asia*. This Part of the World, which is called *Europe*, is generally held to have been peopled by the Posterity of *Japheth*. And besides those *Canaanites*, and other People which anciently possessed the Land of *Canaan*, the *Egyptians*, *Ethiopians*, and other Eastern and Southern Na-

tions, are taken to be the descendants of *Cham*.

§§ *Shinar*. This is by some suppos'd to have been the Place where the Garden of *Eden* was; but afterwards it was called *Chaldea*.

++ *Brick*. Stone was very scarce in that Country as *Curtius* observes; for being a *Champaign* Country, they had no Mines or Quarries.

** *Cement*. The Mortar they us'd was a sort of natural *Calx*, which they found in Springs or Rivers. And *Herodotus* observes, that the Walls of *Babylon* were built with Bricks and Mortar. l. 1.

they

“ they begin to do; ||| Shall they not be restrain’d in all that they have imagin’d to do? Yes; we will go down and confound their Language, that they may not understand one another.” Thus the Great Creator took Council with his own Wisdom and Power, and which at the Expence of a Miracle, he immediately put in Execution; for he put a Stop to their Proceedings by confounding their Tongues, so that they spake several Languages, and could not understand one another. Their confus’d Dialects produc’d different Ideas in the Minds of the Men of each Family, which, for want of understanding each other’s Meaning, they apply’d to improper Objects. This put them into so great Disorder, that they were forc’d to give over building: And being hereby not only render’d incapable of carrying on their intended Work, and of conversing one with another; and by that Means depriv’d of the Comforts and Pleasures of mutual Society and Intercourse, they willingly parted and dispersed themselves; they who were of one Language one way, and those who were of another going another way: Not that there were as many several Languages as Persons; but the several Families (computed to be seventy) which afterwards grew into several Nations or People, had each a distinct and peculiar Language given them. Thus God, by scattering them abroad upon the Face of the Earth, at once both disappointed their Design, and answer’d his own; which was to repeople the Earth more generally and speedily, than it is probable they of themselves would otherwise have done. This confounding of Language gave Name to the City they had begun to build, which from thence was called *Babel*, signifying Confusion.

§ Upon this Separation, the Race of *Shem* settled in *Asia*; those of *Cham*, Part in *Asia*, and Part in *Africk*; and the greater Part of those of *Japheth* in *Europe*. Now among those aspiring Builders of *Babel* was † *Nimrod*, a bold and pushing Man, and is by *Moses* called the Mighty * Hunter before the Lord. It’s

||| *Shall, &c. Gen. xi. 6.* The Versions say of the Builders of the Tower of *Babel*, *And now nothing shall be restrained from them, which they have imagined to do.* But this is false, for God soon put a Stop to their Design by confounding them and scattering them abroad from thence upon the Face of the Earth. The same Particle, which is indeed sometimes taken negatively, is evidently here to be taken interrogatively, and is equal to the most express Affirmation. We should therefore translate this text, with the *Flemish Revisers* and *Leusden*, thus; *Shall they not be restrained in all that they have imagined to do?* Which was presently executed accordingly.

§ Upon, &c. *Moses, Gen. chap. x. and xii.* particularly sets down the Nations descended from *Noah*, his Son, Grandsons, and Great Grandchildren. The Names of most of those

Nations being changed, many of them cannot certainly be known; but there are some still remaining. The Names of the Sons of *Shem*, as *Elam*, *Assur*, *Arphaxad*, *Lud* and *Aram*, are known in History, where we find the *Elamites*, the *Assyrians*, the *Arphaxadites*, the *Lydians*, and the *Aramites*. The Name of *Chus*, the Son of *Cham*, is given in Scripture to the *Egyptians* and the *Arabs*; the Names of most of their Children agreeing with most of the Nations of *Arabia*.

† *Nimrod.* The Word signifies Rebel; which Name is no otherwise proper to him, than as a Contemner or Despiser of God; and not because he was cruel, or an Oppressor, as some will have it.

* *Hunter, &c.* As to the Character of *Nimrod*, Commentators and Versions do very much vary. Some will have him to be literally,

Babel builded Gen. 11. Page 20



Men resolve in the Vanity of their Minds, to build a Tower reaching up to Heaven: God confounds their Language whence their imperfect Work is called y^e Tower of Babel.



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It's certain he was a very barbarous and tyrannical Man, and laid the Foundation of the first great Empire in the World, which at first was called the *Babylonian*, from the City *Babel*, or *Babylon*, the Metropolis of it; from whence he going afterwards into *Assyria*, did there build the great City *Nineveh*; and from thence this Monarchy was afterwards called the *Assyrian*, the first of the four.

The Confusion of Tongues, and Dispersion of the Family of *Noah*, fell out an hundred and one Years after the Flood; for *Peleg* the Son of *Eber*, who was Great Grandson to *Shem*, is reckon'd to have been born in the hundredth and first Year after the Flood, and had his Name [*Peleg*] given him for that Division of the Earth, which in his Time was parted amongst *Noah's* Posterity.

And now Almighty God having disappointed vain Mankind in raising an everlasting Monument of their Folly, and by so wide a Separation put it out of their Power of ever attempting the like again, began to lay the Foundation of a Holy City, that is, his Church, and design'd *Abram* to be Head of a Race, Elect and Faithful, which should endure for ever. And herein it is to be observ'd, that *Moses* in his Relation chooses rather to write the Genealogy of *Thare* or *Terah*, than of the other Descendants of *Shem*; because *Terah* was the Father of *Abram*, afterwards named *Abraham*, who was called by the Lord to be the Father of the Faithful, and of the Worshipers of the true God; for his Father *Terah* served other Gods, as we may see in *Joshua* xxiv. 2. This *Terah* had three Sons, *Haran*, *Nahor*, and *Abram* for that is the order of their Births. *Haran*, who was much older than his Brethren, † dying before his Father, left one Son named *Lot*, and two Daughters; whereof one was named *Milcab*, and the other *Ischab*, both married to their Uncles; *Milcab* to *Nahor* and *Ischab* to *Abram*, as the *Jews* deliver, who will have her to be called *Sarai* for her Beauty and Housewifery.

After the Death of *Haran*, *Terah* took his Son *Abram*, his Grandson *Lot*, and *Sarai*, and carried them from *Ur* to the Land of *Canaan*; but in their Way coming to *Haran*, (which *St. Stephen* calls *Charran*) they took up their Abode there for a while; during which time *Terah* died being an * hundred and forty five

years, as the Words imply, a great Hunter; Which in those Days was esteem'd an honourable and useful Employment; and the Country of *Babylon* and *Arabia* abounding very much with wild Beasts, *Nimrod* by hunting destroy'd many of them; for which he became famous. And others say, under pretence of gathering a Company of young lusty Fellows together to subdue wild Beasts, he came to usurp Government over Men. This is plausible, and not unlike from the Text. As to the Words before the Lord, some will have it that he was a mighty Tyrant and Persecutor in Religion in the Face of God, before whom he erected a new sort of Worship. As to his being mighty

Number. V.

in the Earth, the Versions vary: The *Septuagint* says, *Gen* x. 8. *He was a Giant*; not only says *St. Augustine*, for his Strength and Bigness, but for his Ambition and Cruelty against the Lord, being the first that compelled the People, whom he had subdued, after the Dispersion of *Babel*, to worship Fire in *Chaldea*.

† Dying. It is remarkable in the Death of *Haran*, that he was the first Son that in a natural Way died before his Father; but as they were born first, they died first; the Father before the Son. *Abel's* Death cannot be objected against this, because it was violent and unnatural.

* Hundred, &c. *St. Stephen* says that *Abraham*, after the Death of his Father, remov'd

from

five Years old. After the Death of *Terah*, God commanded *Abram* to leave this Country, and to go into the Country he would shew him. He promised a mighty People should descend from him, to bless him, and in him to bless all the Nations of the Earth. *Abram*, without any Hesitation, believes God's Word, which promised him two such great Advantages, as making him Head of a great People, and blessing all the World in him, who was to proceed from his Loins.

Abram prepares for his Journey, taking his whole Family, and that of his Nephew *Lot*, to go to the Land which God should shew him, who did not appoint any certain Place, to Prove thereby his Faith and Obedience; which he manifestly shewed in his ready Compliance with God's Command. Accordingly *Abram* set out, and pursued his Journey till he came into the Land of *Canaan*, (which was the Country God had directed him to) to that Part which is called the § Oak of *Moreh*. Having pass'd through some Parts of the Land, the Lord appeared again to him, and gave him a promise of it to his Posterity, long before he had any Issue, and whilst it was possess'd by other People; for the *Canaanite* then inhabited it. However, *Abram*, to shew his Faith and Gratitude, erected an Altar in that Place to the Lord, who had appeared to him, and made him so gracious a Promise. Going thence to a Mountain, which is on the East of *Bethel*, he there pitched his Tent between *Bethel* and *Hai*: And there he raised an Altar unto the Lord, and called upon his Name. But he had not stay'd long in *Canaan*, before he was forced to remove; for a Famine happening in that

from *Charran* to the Land of *Canaan*, *Acts* vii. 4. and *Genesis* xii. 5. it is said, that *Abraham* was seventy and five Years old when he departed out of *Charran*; and *Genesis* xi. 26. it is said, that *Terah* was seventy Years old when he begat *Abraham*; and *ver.* 23. that he died being two hundred and five Years old. But at this rate *Terah* must have lived sixty Years after *Abraham's* going from *Charran*: For seventy five, the Number of *Abraham's* Years when he left *Charran*, being added to seventy, the Number of *Terah's* Years when he begat *Abraham*, make one hundred forty and five Years only; whereas 'tis said, *Gen.* xi. 32. that he lived two hundred and five. But this must certainly proceed from a Fault crept into the Text of *Moses*; and that of the two hundred and five Years, which are given to *Terah*, when he died at *Charran*, he only lived an hundred forty and five, according to the *Samaritan* Version and the *Samaritan* Chronicle, which without doubt do agree with the *Hebrew* copy, from which they were translated. This Error has been overlook'd by all or most Commentators and Writers upon the Holy

Scriptures, even our most modern Chronologers and others, except the Author of *An Essay for a new Translation of the Bible*.

§ Oak. The *Chaldee* Paraphrase and most Rabbies transform into a Plain the Oak of *Moreh*, at which God appeared to *Abram* *Gen.* xii. 6. and most Versions, except the vulgar *Latin*, transform this Oak into a Valley; and if we were to give it another Signification, we must rather make it signify a Valley than a Plain; because *Sychem* was situated in the Valley of *Aulon*, so called from the Word *Elon*, which signifies an Oak. 'Twas under this Oak that *Jacob* hid the strange Gods which his Servants kept, and the Ear-rings; and 'twas likewise under it that *Deborah*, *Rebecca's* Nurse, was buried, *Gen.* xxxv. 4, 8. 'Twas also under it that *Joshua* set up a great Stone, *Joshua* xxiv. 26. and that *Abimelech* was made King, *Judges* ix 6. where our Translators renders it Plain. But here in *Gen.* xii. 6. the *Septuagint* renders it High Oak. But more of this in our Note on the same Word, when we speak of the Oak of *Mamre* a little farther.

Country

Country, he was obliged to go into *Egypt*; which lying near to that Part of *Canaan* where he had settled, and being a fruitful Country, he determin'd to travel thither, and stay there for some time.

Whilst they were upon the Confines of *Egypt*, he had, no doubt, observ'd the Difference in point of Beauty between his own Wife and the *Egyptian* Women; which soon possess'd him with a Jealousy, that his Wife's Beauty might indanger his Safety; concluding, that so fair a Woman, and so far excelling the Women of that Country, would soon be taken notice of, and as soon desired. And because the World was not then grown to that Height of Dissoluteness, as lightly to invade the Marriage-Bed, Nuptial Ties being held too sacred to be violated, his Fear suggest'd to this Apprehension, that if they took *Sarai* to be his Wife, they would make him away, that they might come to the Injoyment of her without the Imputation of Adultery; a Crime imputed even in that Martial Age more heinous than Murder. To prevent this Danger, he open'd his Mind to his Wife; and laying the Cause of his Fears upon her Beauty, he begg'd her to say she was his Sister; by which Means he might not only escape the apprehended Danger, but might also fare the better for her sake.

Abram's Fears and Apprehensions were not groundless: For no sooner was he come into *Egypt*, but his Wife's Charms inflam'd the *Egyptians*. Her Beauty was the common Theme of their Praises, which at last reach'd the Court, where those nearest the King acquainted him with this celebrated Beauty. These Encomiums rais'd in the King a Curiosity to see this beautiful Stranger, who is immediately brought to Court, and taken into the King's Apartment; and *Abram* calling her Sister, is very well treated for her Sake, the King bestow'd many great Presents on him. Here was a great Instance of the Watchfulness of Providence in the Preservation of the Patriarch's Honour, and his Wife's Chastity, that would not suffer their Marriage-Bed to be defiled: For to deter *Pharaoh* and his Court from any dishonourable Attempt upon *Sarai's* Virtue, God, by inflicting some sudden Sickness or bodily Infirmary on them, restrain'd their unlawful Desires, and made them sensible she was a married Woman. The King took the Hint, and calling for *Abram* blam'd him for deceiving him, which might have led him into a fatal Error; and not knowing her to be a married Woman, might have taken her to his own Bed. Then in a great Displeasure he bids him take his Wife, and be gone, and commands his Servants neither to injure him in his Person, or his Goods, but permit him to remove quietly with all his Substance; which was much improv'd during his Stay in *Egypt* by the Favour of the King, for he was very rich in Cattle, in Silver and Gold.

Hitherto his Nephew *Lot* continued with him, whose Stock increased proportionably with his Uncle *Abram's*. They leaving *Egypt* make towards *Canaan* again, and arrive at *Bethel*, the Place where *Abram* had made an Altar to the Lord before he went into *Egypt*, and there he worshipp'd God again.

And now their Families growing large, and their Flocks increasing, they began to labour again under a Scarcity of Food for their Cattle; which might probably proceed partly from the late Famine there, and partly from the great Number

of the *Canaanites* and *Perizzites* that possessed the most fruitful Part of the Country. This Scarcity of Provisions and Pasturage caused some little Quarrels between the Herdsmen of *Abram*, and those of *Lot*, which gave *Abram* some Uneasiness; who fearing that this Contention among the Servants, if not timely suppress'd, might rise higher, to the indangering of a Breach betwixt his Kinsman and him, took an Opportunity to speak with his Nephew *Lot* about it; and in soft and mild Terms said to him, *Let there be no Dispute between us, nor our Servants; for we are § Brethren.* *Abram* therefore to prevent the worst, wisely proposes parting, seeing it scarcely probable, that since their Substance was grown so great, they should with the same Conveniency and Accommodation dwell any longer together. And though *Abram* was in all Respects a greater and better Man than *Lot*, yet to shew his Prudence, not Meanness of Spirit, he condescends to give his Cousin *Lot* his Choice of Settlement in what Part of the Land he liked best, and himself would take what he refused. *Lot* readily closed with this advantageous Proposal; for having before surveyed the Country, he chose for himself all the Plain of *Jordan*, which he had observed to be very fertile, and very well water'd. Thus having parted by Agreement, *Lot* directs his Courte Eastward, and settles in the Plain of *Jordan*, pitching his Tent towards *Sodom*, the Inhabitants of which Place exceeded in that Age the worst of Sinners. *Lot* being thus gone, *Abram* stay'd still in the Land of *Canaan*, where God renewed to him the Gift of that Land, and to his Seed for ever. This very Gift, as penn'd by the Direction of God himself, stands inrolled in the sacred record thus: "Lift up
" now thine Eyes, and look from the Place where thou art, Northward, South-
" ward, Eastward, and Westward; for all the Land which thou seest will I give
" unto thee, and to thy Seed for ever: And I will make thy Seed as the Dust
" of the Earth; so that if a Man can number the Dust of the Earth, then shall
" thy Seed be number'd. Arise, walk thro' the Land in the Length and Breadth
" thereof; for I give it unto thee. Hereupon *Abram* removing his Tent, went and dwelt at the † Oak of *Mamre*, which is in *Hebron*; and there he built an Altar unto the Lord.

§ *Brethren.* So the Ancients reputed and called those that spring from one common Root, though not in a direct Line begotten by one and the same Father. In which Respect those were Brethren in a natural Relation, as with Respect to Religion, and the Worship of the true God, they were Brethren also in a spiritual Relation; Both which would have suffered, if this Contention had continued and got to any Head between them or their Dependants.

† *Oak.* Translators have been guilty of the same Fault in rendring the *Oak* of *Moreh* the Plain of *Moreh*, as here in rendring the *Oak* of *Mamre* the Plain of *Mamre*. *Sozomen* writes, that this *Oak* was still famous in the

Time of *Constantine* for Pilgrimages, and for an anniversary Feast which was solemnized there; That it was distant from *Hebron* but six Miles, where there were still to be seen some Cottages which *Abraham* had built near to that *Oak*, and a Well which he had digged; and whither the *Jews*, *Pagans*, and *Christians*, travell'd every Year, either out of Devotion, or a Design to Trade. *Brocard* assures us, That he had seen this *Oak*, and had carried home some of the Fruit and Wood of it; and he observes, that its Leaves are somewhat larger than those of the *Mastic-Tree*, but that its Fruit resembles an *Acorn*.

Lot and his two Daughters Gen. 19. Page 33.



After the Destruction of Sodom & Gomorra by Fire from Heaven, Lot dwelt in a Cave with his two Daughters, who thinking there were none of their country Men left with whom to Marry, contriv'd by making their Father drunk with Wine, to raise a progeny by his committing Incest with them.



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In a short Time after happen'd that memorable Battle fought by four Kings against five, the first pitched Battle we have an Account of in sacred History. The Occasion of which was this; *Chedarlaomer*, King of *Elam*, had held five petty Kings in a tributary Subjection to him for some Years; of which Number the King of *Sodom* was one. At length they confederated against him: Whereupon he, with three other Kings, made War upon them to reduce them to their former Subjection. The tributary Kings resolve to try their Fate in a pitch'd Battle, and are defeated. The Vale of *Siddim*, where the Battle was fought, had in it many Pits, out of which had been digged Slime, (a kind of clammy Earth, called *Bitumen*, very good to make Mortar with,) and here the Kings of *Sodom* and *Gomorrab*, in their Flight, are said to have fallen. But whether being pursued amongst those Pits they were over-taken and slain, or whether taking Shelter there they hid and secur'd themselves till the Pursuit was over, is not express'd. However, after the Rout the Conquerors plunder'd the Cities of *Sodom* and *Gomorrab*, carried away all the Goods and Provisions, and made the Inhabitants Prisoners: Amongst whom was *Abram's* Nephew *Lot*, who by this Time was become an Inhabitant of *Sodom*, though upon his parting with his Uncle we left him only pitching his Tent towards *Sodom*; but now he was gone to dwell in *Sodom*, and with the *Sodomites* was taken Prisoner.

But some made their escape; one of which came and brought the News of this Defeat to *Abram*, who remained still near the Oak that belonged to *Mamre*, with his two Brothers *Escol* and *Aner*, who were in Confederacy with him. *Abram* in haste musters up what Force he could to rescue his Kinsman; and choosing amongst his own Servants such as were fit to bear Arms, to the Number of Three hundred and eighteen, accompanied with his § Confederates, he pursues the Enemy as far as *Dan*. The Night favouring his Design, he divides his Forces into small Partics, and attacks them on all Sides: The Unexpectedness of this sudden Attempt upon a victorious Army laden with Spoil, and the Midnight Alarm, struck them with such Horror and Amazement, that *Abram* obtain'd a sudden and easy Victory. *Chedarlaomer*, and the Kings that were with him, fell in the Action, and their whole Army was routed, which they drove as far as *Hoba*, which is on the Left of *Damascus*. Thus *Abram* rescu'd his Nephew *Lot*, and all the Prisoners, and retook all the Booty:

The first that congratulated him upon his Victory was the King of + *Sodom*, who, in thankful Acknowledgement of the Benefit he had received from *Abram's* Assistance and Courage, offer'd him the Goods which he had retaken, desiring him only to restore the Prisoners. *Abram* was not so fardid as to take the Advantage of the Misery of War; for saving to his Confederates that Part of the Plunder which by the Rules of War belong'd to them, he restored to the King

§ Confederates. See *Gen. xiv. 13.* and *v. 24.* him, it may reasonably be supposed he came from some Place where he had hid himself, or from *Sodom*, whither, after the Conqueror had withdrawn, he might return.

+ *Sodom*. By this it seems, *Gen. xiv. v. 17.* the King of *Sodom* was not slain at the Battle of the Kings aforesaid. For the Text saying only that the King of *Sodom* came out to meet

of *Sodom* both the Prisoners and the Goods, having before resolved not to keep any thing of them, that it might be said, he undertook that Enterprize for the publick Good, which all Men of Honour and Piety ought to support.

The next that congratulated *Abram* upon his Success was * *Melchizedeck*, King of *Salem*, who, meeting him in his Return from the Battle, brought him a Present of Bread and Wine, to refresh him and his Men upon their March; and both blessed *Abram*, and God too, that had given him good Success. In Requital of which Kindness, *Abram* made him a Present of the tenth Part of the Spoils that he had taken in that Expedition.

Notwithstanding this Victory over these Kings, *Abram* considering himself but as a Stranger in that Country, might be apprehensive that the *Babylonians*, whom he had lately defeated, to repair their Loss might meditate a Revenge; therefore to take off any Anxiety of Mind that might proceed from temporal Causes, God encourages him, saying, *Fear not, Abram, for I am thy Shield, and thy exceeding great Reward.*

Tho' this Providential Care of the Almighty was an opportune Hint to *Abram*, to put him in Mind of the Promise he gave him, that his Issue should inherit the Land; yet he had not been pleased hitherto to bestow any Heir upon him; but that his Servant was like to inherit his Estate. Whereupon God, to satisfy him, tells him, That not his Servant, but one that should come out of his own Bowels should be his Heir; and that he should not only have an Heir of his

* *Melchizedeck*. There have been, and yet are, great Disputes among the Learned who this *Melchizedeck* was, and where this City *Salem* stood. And that which still hath aggravated the Difference, is the Description of him in *Heb. vii. 3.* where it is said, That *Melchizedeck was without Father, without Mother, without Descent, having neither Beginning of Days, nor End of Life.* These Words have occasion'd many wild and whimsical Speculations. But among all the Opinions about him, that of *Epiphanius*, and others, as to his Person, is very probable; who think that he was a *Sidonian*, which they seem to take out of *Josephus*, who calls him a Prince of the *Canaanites*. But we may observe, that the Apostle does not describe him by those Qualities with respect to his Person, but to his Office or Dignity of Priesthood, which made him like Jesus Christ: And on that Account it's enough that his Genealogy, Birth, and Death, are not recorded in Scripture, to justify this Description, as several have observed. But since it is usual in the best Authors to describe Famous Nations and Persons, as if they were the first of their Or-

der, and as if they had produced themselves, it is more natural to have Recourse to this Custom. History speaks of several People who had no Original: The *Italians* about *Rome* were called *Aborigines*, the *Athenians* call'd themselves *Autecthones*: And *Seneca* speaking of two Kings of the *Romans*, *Ancus* and *Servius*, says, *The first had no Father, and the second no Mother*: After all, to come the nearest to the Light we can; If it be true that *Melchizedeck* was descended of wicked and idolatrous Parents, as most of the Fathers think, and that he was the first and last Priest of the True God of his Race. the Apostle might in the Epistle to the *Hebrews* very well describe him under those Characters in *Ver. 3.* And since our Language is not so metaphorical as the dead Languages, we should follow in a popular Version the Meaning which we have observed, and translate with *Outram* this Text, *Heb. vii. 3.* That *Melchizedeck was the most illustrious of his Family, and had neither Predecessor nor Successor in his Employ.* Which Version is very natural, and expresses fully the Sense of the Words of the Original.

own Body, but a numerous Offspring, like the Stars of Heaven for Number. But *Abram* desiring some Assurance for these Things, God gratified him in making a Covenant with him by express Promise, attended with a very solemn Ceremony after this Manner: *Take* (saith God) *an Heifer of three Years old, and a She-Goat of three Years old, and a Ram of three Years old, and a young Pigeon.* *Abram*, obey'd, and dividing the Beasts, but not the Birds, he laid each Piece one against the other; and when the Fowls came down upon the Carcasses, he drove them away. About Sun-set a deep Sleep seiz'd *Abram*, which affected him with Horror. But God spoke to him, saying, "Know for certain, that thy Seed shall be a Stranger in a Land that is not theirs, and shall serve them, who shall afflict them Four hundred Years: But that Nation which shall afflict them will I judge; and afterwards shall they come forth with great Substance. And thou shalt go to thy Father in Peace; thou shalt be buried in a good old Age. But in the fourth Generation they shall come hither again: For the Iniquity of the *Amorites* is not yet full." And for a similar Demonstration how this should come to pass, the Lord caused two Emblems of all this to appear; first a Smoking Furnace, (a plain Representation of the heavy Sufferings his Seed should undergo in *Egypt*;) and a Lamp of Fire, (a lively Emblem of their Deliverance after the Expiration of their Four hundred Years Servitude:) || These passed between the divided Pieces of Flesh.

Sarai having for about ten Years Expected a Performance of God's Promise, and judging according to the Course of Nature that her Husband's Issue must proceed from some other, and not from her Body, now despairing of her own Conception, partly from her own great Age, which was seventy-five, and partly from a Sense she had that God had restrained her from Bearing & prevailed with her Husband to take her Handmaid † *Hagar* to be his * Concubinary Wife, pleasing herself with the Thought, that if her Maid should conceive by her Husband, it would be a Means of building up her and her House, in the Compleating of the Divine Promise.

Hagar soon conceiv'd by her Master *Abram*; and forgetting her former Condition of a Slave, values her self upon her Conception, and treats her Mistress with ill Manners and Contempt. *Sarai*, who had been the Cause of this *Egyptian's* Advancement, is stung to the Quick at her scornful Carriage, which not

|| Gen. xv.

§ *Prevailed.* This shews the singular Chastity of *Abram*, Gen. xvi. 2. who could not without the Importunity of his Wife, be persuaded to take their Servant to his Bed!

† *Hagar.* She is supposed by St *Chrysostom* to have been given by *Pharaoh* to *Abram*, whilst he sojourn'd in *Egypt*, and was by the pious Example of her Master and Mistress converted to the true Faith, and Worship of the true God.

* *Concubinary.* In Concubinage, those Se-

condary or Half-Wives, were accounted lawful and true Wives, and their Issue reputed legitimate, and they had a lawful Right to the Marriage-Bed, and might justly claim the Privilege thereof as well as the chief Wife: Yet in all other Respects they were inferior to her. And as they had no Authority in the Family, nor Shares in Household-Government; so if they had been Servants in the Family before they came to be Concubines, they continued to be so afterwards, and in the same Subjection to their Mistresses as before.

being

being able to bear she complains to her Husband; hinting as if *Hagar* durst not have been so saucy to her without some Incouragement from him, and expostulates with him very sharply about the Matter. But *Abram* to let his Wife *Sarai* see that he would not countenance her in any disrespectful Carriage towards her, delivers *Hagar* into her Power as her Mistress, bidding her to do as she pleased with her. *Sarai*, no Doubt, shewed her resentment in some Severity, which we find not particularly express'd; However, it was such, it seems, as *Hagar's* proud Mind could not bear; for she ran away immediately, making the best of her Way to her own Country, which was *Egypt*. As she travelled through the Desert Country, finding a Fountain of Water, she tarried to rest and refresh her self. Here the Angel of the Lord found her, who in his first Address, to put her in Mind of her Relation and Duty, gave her the Appellation of *Sarai's* Maid, plainly denoting that her Advancement to her Master's Bed had not exempted her from her Mistress's Service. Then expostulating with her about her intended Journey, Whither she would go? She told him she fled from her Mistress. The Angel inquired no further; but bid her return to her Mistress, and submit her self to her. And the more to persuade her to a Thing so much against her Inclination, he told her that God would § multiply her Seed exceedingly, so that it should not be number'd; and to convince her that he was a Messenger sent on purpose from God to take Care of her, he told her that which none else could tell her, namely, that she was with Child, and should bear a Son, giving her a particular Charge about the Name she should give him, which was *Ishmael*.

Hagar, as has been before noted, having been brought up in *Abram's* Family, was no Doubt instructed in the Knowledge and Fear of the true God, which is plain from her acknowledging that it was God that had visited her: And the Fountain also, at which the Angel found her, was called *Beer-labai-rio*, that is, *The Well of him that liveth and seeth me*. And now being in so extraordinary a Manner comforted and admonished, she returned to her Mistress, and being upon her Submission received, she in due Time was deliver'd of a Son, whom, according to the Angel's Direction, *Abram* called *Ishmael*.

At the Birth of this Child *Abram* was eighty and six Years old; and lest he in the Excess of Joy should mistake this Child for the Heir of those great Promises God had before made to him, for a further Trial of his Faith and Obedience, deferred yet thirteen Years longer before that Blessing should befall him; for in the Ninty-ninth Year of *Abram* God appeared to him again, and said, "I am the Almighty God; walk before me, be thou perfect, and I will make my Covenant between me and thee, and will multiply thee exceedingly." *Abram* in humble Reverence falling on his Face, God talked farther with him, and, for a further Confirmation of his Faith, told him he should be a Father of many Nations, changing his Name from + *Abram* to *Abraham*. At the same

§ Gen. xvi. 10.

+ *Abram*. This Name imported a high Father, but his new Name *Abraham* signifies a Father of a great Multitude: As indeed he was;

not only the Twelve Tribes, but the *Ishmaelites*, the *Edomites*, and all the Posterity of *Keturah*, descending from him.

Time did God institute Circumcision, as a Seal of the Covenant he now had made with *Abraham*, commanding that every Male-Child of eight Days old, whether born in the House, or bought with Money, should be circumcised in the Foreskin of his Flesh, upon Pain of being cut off from his People. Whereupon *Abraham* and *Ishmael*, and all the Men of his Family, were circumcised the same Day. And as God had changed *Abram*'s Name to that of *Abraham*, so did he at the same Time change his Wife's Name from * *Sarai* to *Sarah*. The Difference in Sound but little, but great in Meaning. And now at the changing of their Names did God promise a Son to *Abram* by his Wife *Sarah*. *I will bless her* (said he) *and give thee a Son also of her*. This was joyful News to *Abraham* indeed, who did not in the least question the Performance of it; but, considering that he was at this present a real Father in *Ishmael*, the natural Affection he bore to him as his First-begotten, and Fear that, upon the Birth of another, he might be deprived of him, made him break forth into this earnest Supplication, *O that Ishmael might live before thee!* God soon dispels these Anxieties of *Abraham*; and, to take off his Fondness of advancing *Ishmael* to any Share in the Covenant, assures him, that *Sarah* should bear him a Son, whose Name he should call *Isaac*, promising him to establish his Covenant with him for ever, and with his Seed after him. And at the same Time, that he might not seem wholly to reject *Abraham*'s Request for *Ishmael*, he adds, *As for Ishmael, I have heard thy Prayer, and have blessed him; he shall be fruitful, and multiply so exceedingly, that he shall beget twelve Princes, and I will make him a great Nation*. And to take off any further Doubt or Scruple of the Performance of these Promises, God appoints a set Time, telling him, that *Sarah* should bring forth a Son the + next Year. And to assure him further of it, in a short Time after this, God appears to him in another Manner, to confirm him in the Truth of what he had told him: For as *Abraham* one Day sat in his Tent-Door, in the *Oak-Grove* he espied three Persons, whom he took for Men, coming towards him; whereupon, rising from his Seat, he went to meet them, and, after the Custom of the Country, saluted them, by bowing himself to the Ground. And still supposing them to be Men, he is very importunate with them to stay, and take a Repast with him. They readily consented, and he immediately gives Order for an Entertainment, which was accordingly served in, and himself waited at the Table, which was under the Covert of a fine shady Oak. During their seeming Refreshment, one of them asked him where his Wife was; and *Abraham* telling him she was in the Tent, he said, *I will certainly return to thee according to the Time that Women usually go with Child, and Sarah thy Wife shall have a Son*. By which *Abraham* once more was assured that this Visit was from Heaven, and that one of them represented God himself. *Sarah* over-heard all that passed in this Conversation; and, considering her own, and Husband's great Age, she could not believe what was said, having still a greater Regard to the Order of Nature than God's Promise, but laughed within herself at the Improbability of the Matter. For which being reproved by one

* *Sarai*. *Sarai* signified *My Princess*, *Princess*) of many Nations shall she be, and Kings
 of my Family only; but *Sarah* signifies a of People shall come of her, *Gen. xvii. 16.*
Princess indefinitely, at large. A Mother (or + See *Gen. xvii. 21. & xxi. 2.*

of their heavenly Guests, tho' she knew herself guilty, she denied that she laughed. But the Lord positively fix'd it upon her, telling her, *Nay, but thou didst * laugh.*

Upon this the Conversation ceased, and, the Company breaking up, prepared to be gone, having first assured *Abraham* of God's Return at the promised Time; and he understanding they design'd for *Sodom*, would needs wait on them, and bring them on their Way. As they walked, God was pleased to give a singular Instance of his Favour to *Abraham*, in acquainting him with his Purpose concerning *Sodom*; which gracious Act was grounded upon the Assurance he had, that *Abraham* would † command not only his Children, but his Household after him, to keep the Way of the Lord, to do Justice and Judgment. Upon which God acquaints him with his Design to § destroy *Sodom*, which, whilst he was doing, the two Angels left them, and went towards *Sodom*; but *Abraham* remained communing with the Lord, and interceding for that wicked City, which this great Condescension of the Lord in communicating his Purpose to *Abraham*, gave him Opportunity to do. He therefore taking for granted that God, the Judge of all the Earth, must do right, proceeded to mediate for *Sodom* in six petitionary Propositions, lessening the Number from fifty to ten; that in case there were but ten just Persons in *Sodom*, he would not destroy it for their Sake. This God, at *Abraham's* Intreaty, was graciously pleased to grant; and so left *Abraham* to return home.

The other two Guests, who came along with them from *Abraham's* Tent (and who were indeed Ministring-Angels, that God had || appointed to execute Judgment upon the wicked *Sodomites*) held on their Course towards the City, where they arrived in the Evening. *Lot*, who sat in the Gate of the City, seeing them, went to meet them; and, having saluted them, invited them to his House, to refresh and repose themselves that Night; which they at first declined, but, by his Importunity, were prevailed upon to accept. During their Entertainment, the Men of

* *Laugh.* This shews how piercing the Eye of Providence is, from which no Secret can be hid. She thought none could discover her Inclinations or inward Actions; and because she did not laugh outwardly, she therefore persisted in the Denial. Her only Excuse could be, that her Laughter proceeded from her Incredulity, and was not an Act of Scoffing or Contempt. And yet there is a great Difference between *Abraham's* Laughing and *Sarah's* Laughing, tho' much upon the same Occasion: For *Abraham*, when the Promise of a Son by *Sarah* was made to him, *Gen. xvii. 17.* laughed for Joy, and was not reproved.

† *Command.* See *Gen. xviii. 19.*

§ *Destroy.* Here is another great Instance of God's Patience, who, tho' he knew all without Inquiry, yet would not condemn even the most

flagitious without due Examination and Trial. Before the Flood God proceeded against the old World upon Ocular Evidence: *God saw that the Wickedness of Man was great, Gen. vi. 5. & 12.* So also at the Building of *Babel* it is said, *The Lord came down to see the City and the Tower, which the Children of Men built, Gen. xi. 5.* And now again, before the Destruction of *Sodom*, tho' the Cry against *Sodom* and *Gomorrah* was great, because of the Grievousness of their Sin, yet the Lord would not proceed against them upon Generals, or upon common Fame, but *I will go down, saith the Lord, and see whether they have done altogether according to the Cry of it, and if not I will know, Gen. xviii. 21.*

|| *Appointed.* See *Gen. xix. 19.*

Sodom.

Sodom, in a very mutinous and riotous Manner, encompassed the House, and commanded *Lot* to bring forth his new Guests, that they might * know them. *Lot* thinking, by mild and quiet Words, to appease his unreasonable Neighbours, steps out of the Door, and, shutting it after him, intreats them not to offer any Affront to his Guests: And so great was his Concern for their Safety, that he made an unwary and unwarrantable Offer to the *Sodomites*, to bring out his two Virgin Daughters to them, to do with them as they pleased, rather than they should abuse his Guests; which, though an Error in the good Man, yet shews how sacred the Laws of Hospitality were then held among the Virtuous. But the *Sodomites*, naturally wicked, and in order to their Destruction grown very harden'd, scorn'd to be directed by him, who was but a late Inhabitant among them, and threatned to deal worse with him than with his Guests; and pressing hard upon *Lot*, they intended to force the Door. The heavenly Guests, seeing *Lot* so put to it, ingag'd in the Quarrel, and pull'd him into the House, and struck these unnatural Monsters with a Blindness, which so puzzled them, that they could not find the Door; which, when they had shut again, they inquired of *Lot* what Family he had; and, letting him know that the Destruction of that Place was now determin'd, and that God had sent them to destroy it, they bid him take all his Family and Relations, with whatsoever he had in that Place, and bring them out.

Upon this Admonition, *Lot* went out, and spake to those that were to † marry his Daughters, and advised them to go with him to avoid the common Destruction; but to little purpose; for they looked upon all he said as a Jest. By this Time the Night was far spent; and, as soon as the Day began to break, the Angels hasten'd *Lot* to be gone, saying, *Arise, take thy Wife, and thy two Daughters, lest ye be destroyed in the Iniquity of the City.* *Lot* was still for delaying, hoping the Fate of this wretched People might be reversed; but in vain; instead of ten righteous Persons that *Abraham* capitulated for, but four, and they of *Lot's* Family (including himself) were thought worthy to escape the dreadful Judgment design'd for this Place. The Angels therefore seeing *Lot's* Linging, took him, his Wife and Daughters, by Force, and brought them out of the City, bidding them hasten for their Lives, and charging them not to look behind them, nor make any Stop in the Plain, but to escape to the Mountain, lest they shared in the common Fate. *Lot*, looking forward, and seeing the Mountain was far distant, intreated the Angels that he might be excused from flying so far, and be permitted only to go to a little

* *Know them.* That is, abuse them in that unnatural and filthy Manner which was afterwards expressly forbidden in the Law, *Levit. xviii. 22.* and thereby made capital, *Ch. xx. 13.* Which vile Sin continued among the *Gentiles*, even to the Apostles Time (as may be gather'd from *Rom. i. 27.* and *1 Cor. vi. 9.*) and was so generally practis'd amongst the People of *Sodom*, that from thence it took the Name *Sodomy*, and the Practisers thereof are called *Sodomites*, both in

Holy Scripture (*1 Kings xiv. 24.* and *xv. 12.* *2 Kings xxiii. 7.*) and our *English* Laws, which (as did the Law of God of old) do yet make the Punishment of it Death.

† *Marry, &c.* Some Translators render it, *Which were to marry his Daughters.* It is very probable they were contracted, or betrothed to Husbands; but the Marriage not consummated by Cohabitation.

City

City hard by, which was then called * *Bela*. They granted his Request, and that City being saved for his Sake, he was commanded to hasten thither; for, said the Angel, I + will not do any Thing towards the Destruction of *Sodom*, and the other Cities, 'till thou be secured.

The Injunction laid on *Lot*, his Wife, and Daughters, upon their Escape was, That they should not look behind them, nor tarry in the Plain, but hasten to the Mountain. Yet before *Lot* could reach the little City of *Bela*, which was afterwards called *Zoar*, his Wife, either forgetting what the Angel had said or, out of Love to the Place of her Habitation, looked back, and became a Pillar of § Metallick Salt, a lasting Monument of God's Vengeance on obstinate and unbelieving Offenders.

Lot's Wife being thus made a dreadful Example of Fondness to what God had forbidden, he with his Daughters proceeds in his Flight to *Zoar*, where he arrived by Sun-rise. And now being out of Danger, God prepares his Judgment against *Sodom* and *Gomorrah*, and the rest of the sinful Cities of the Plain: The angry Heavens pour down Showers of liquid Fire, which in an Instant devour'd those guilty Wretches. || *Lot* seeing that other Cities of the Plain besides *Sodom*

* *Bela*. This *Bela* was the Seat of one of those five Kings, who fought the first Battle with the four Kings, and were beaten in the Vale of *Sidaim*, *Gen. xiv. 2.*

+ *Will not*. Translators often give Occasion, especially to the Unlearned, for whom they are chiefly design'd, to imagine that *Jesus* had not Power enough to work Miracles in *Nazareth*, *Mark vi. 5. John xii. 39, &c.* and here in this Text (not to mention many others) where 'tis said, *That God could not do any Thing to Sodom 'till Lot had left it.* Tho' Commentators and Preachers have not fail'd to observe, that this Expression does not always denote an absolute Impossibility to do any Thing, but only a Design or Will not to do it, or a Repugnancy to the doing of it; but yet it is certain that *Christ*, if he had pleased, could have wrought Miracles in *Nazareth*, and that God too could have destroyed *Sodom* independently of *Lot*; and all this Impotency is to be attributed to the Want of Will. And therefore since People are so apt to take these Places literally, it is proper they should be rendered, *They would not*, and not, *They could not*; the last of which is an ambiguous Expression, and naturally gives us an Idea which is contrary to the Design of the sacred Writers.

§ *Salt*. All the Versions say that *Lot's* Wife became a Pillar of Salt. *Gen. xix. 16.* And, as *Josephus* assures us, that it was to be seen

in his Time, and that several modern Travelers relate that it is still to be seen between Mount *Engaddi* and the *Dead-Sea*. Interpreters do observe that we must not take the Salt here mentioned for common Salt, but for a Metallick Salt which was hewn out of the Rock like Marble, and was made use of to build Houses, according to the Testimony of several famous Authors. But since by the Word *Salt* we always understand common Salt, which Water soon dissolves, and could not continue so long, being exposed to Wind and Rain, the Word *Metallick* should have been joined with *Salt* in the Version, to take away the Ambiguity. This made *Vatablus* and *Badinus* take this Expression in a metaphorical Sense, as a firm and sure Covenant is called a *Covenant of Salt*, *Num. xviii. 19. 2 Chron. xiii. 5.* And this Sense should be expressed in a Translation, to give no Advantage to *Atheists* and *Libertines*.

|| *Lot*. God's Favour in preserving *Lot* was very great: But yet it is not altogether to be imputed to *Lot's* Virtue; for we must consider that *Lot* was very near of Kin to *Abraham*, and very much esteemed by him, and no Doubt *Lot* saved the better for *Abraham's* Sake; for it is said, *Gen. xix. 29. When God destroyed the Cities of the Plain, he remember'd Abraham, and sent Lot out of the Midst of the Destruction, &c.*

were

were destroyed, thinking himself not safe in *Zoar*, withdrew to the Mountains to which he was first directed, and there dwelt in a Cave with his two Daughters; where the greatest of Mischiefs befel him, no less than that of Incest; for his two Daughters having lost their espoused Husbands in *Sodom*, and despairing of ever having any others, (for they thought all Mankind were destroyed in the late Conflagration, but their Father and themselves,) plotted together to betray their innocent Father, under the Pretence of preserving the Race of Mankind. They had lived in *Sodom*, and 'tis to be fear'd, had learned too much of the Licentiousness of the Place. However they might be instigated, 'tis certain they had a very unnatural Design upon their Father; and considering his great Virtue, they knew they could not persuade him to commit so great a Wickedness so long as he retained his Reason, therefore they intend by an intoxicating Draught to deprive him of his Sense, though not of his natural Strength. The eldest Daughter being the most forward in this wicked Contrivance, having represented to her Sister the Condition they were in, proposed the Expedient to her, which was to make their Father drunk with Wine, and then to lie with them. The younger readily embraced what the elder as wickedly proposed: And accordingly having sufficiently stupified the old Man with Wine, and put him to Bed, the eldest went to Bed to him; and having obtain'd her End of him, she rose again, he not perceiving when she lay down, or when she arose. The next Night the younger Daughter takes her Turn, and both succeeded alike in their vile and abominable Project; for they were both with Child by their Father, and had each of them a Son from that incestuous Congress. Thus was *Lot*, through the unwitting Instrument of their Generation, both a Father and Grandfather to his Daughters Children; but, as if he abhor'd this incestuous Breed, we do not find that he took so much Notice of them as to give them a Name; for the Mothers named them, the elder calling her Son *Moab*, and the younger her Son *Ben-ammi*; both mischievous Enemies in After-times to *Israel*, especially the *Moabites*. Thus much of *Lot*, of whom sacred History gives us no further Account.

Return we now to *Abraham*, who abode in *Mamre* till he had seen the Destruction of *Sodom* and *Gomorrab*; soon after which he removed more Southward, and fix'd in *Gerar*, the chief City of the *Philistines*. Here again the same Apprehension possessed him about *Sarah* his Wife, as before, and therefore he had Recourse to his former Policy, and by Agreement he was to call her Sister, and she him Brother. The * King of *Gerar* supposing *Sarah* to be no other than *Abraham's* Sister, caused her to be taken from him, intending to || keep her for himself.

* King. The King of *Gerar's* Title was *Abimelech*, as that of the Kings of *Egypt* was *Pharaoh*, and that of the *Roman* Emperors *Cesar*.

|| Keep. *Sarah* was now ninety Years old when *Abimelech* took her into his Family; whence it may seem very strange that a Woman of her Age should bear her Years so well,

as to be desired by a King, who in those Times might command the most youthful Beauties in his Dominions. But, according to Interpreters and Commentators, People of ninety in those Days were as fresh and vigorous as those of forty now. But besides, *Sarah* might probably retain her Beauty upon the Account of her Sterility; whereas frequent Child bearing,

giving

himself. But God appeared to that Prince in a Dream, and told him he should be punished with Death for the Woman he had taken, because she had an Husband. *Abimelech* excused himself, alledging that *Sarah* and *Abraham* had given out they were Brother and Sister. And, calling for *Abraham*, he reproves him smartly; demanding why he imposed so on him, who never offer'd any Ill to him, but rather did him all the kind Offices of a Friend? *Abraham's* Excuse was, that he did it to save his Life, though at the same Time he told him no Lie in saying she was his Sister, for she was the Daughter of his Father, but not of his Mother. *Abimelech*, thus admonished by God, is easily reconcil'd; for he not only restored *Abraham* his Wife, with a royal Present, and Leave to dwell in what Part of the Country he liked best, but paid an extraordinary Compliment to *Sarah* in these Words, "Behold I have given to thy Brother a * thousand Pieces of Silver, which is to thee a Covering of the Eyes to all that are with thee, and to all others, for thou art fully † justified." Then, upon *Abraham's* Prayer, God took off from *Abimelech* that Disability by which he had restrained him from *Sarah*; and also restored to his Wife and Women their former Fertility, which on that Occasion he had before stopp'd.

And now the Time appointed being come, God gives a miraculous Instance of his Power and Justice, in blessing *Abraham* with a Son, whose Birth was wonderful, considering the Age of his Parents. But his Justice exacted the Performance of his Promise, who cannot be unjust. *Sarah* is delivered of a Son, which *Abraham*, according to

giving Suck, &c. very much impair the natural Strength and Beauty of Women. Others, as *Procop.* are of Opinion that God having taken off *Sarah's* Barrenness, her Beauty returned with her Fruitfulness: For by this Time it may be supposed that *Sarah* had conceived that promised Seed which was to be *Abraham's* Heir.

* *Thousand, &c.* By Pieces of Silver here are meant the Common or Civil *Shekels*, which are but half the Value of the *Shekels* of the Sanctuary. Therefore the thousand *Shekels* which *Abimelech* gave to *Abraham* amounted to about Fifty-seven Pounds seven Pence Half-penny English.

† *Justified.* Our Translators have committed a double Mistake in rendering that which *Abimelech* says to *Sarah*, Gen. xx. 16. *Behold I have given thy Brother a thousand Pieces of Silver: Behold he is to thee a Covering of the Eyes to all that are with thee, and with all others. Thus was she reprov'd.* For, First, The Word which they render *reprov'd* never has that Meaning, but signifies to search or inquire into a Thing 'till it is cleared, and put out of Doubt. Secondly, There was no need then for a Reproof; for *Abraham* had already fully justified *Sarah*, v. 12. and *Abi-*

melech had accepted of his Defence. Thirdly, *Abimelech* was so far from irritating *Abraham* or *Sarah* by Reproaches, that on the contrary he endeavour'd to win their Friendship by a very considerable Present; nay, before *Abimelech* was satisfied, his Reproaches to *Abraham* were rather obliging Remonstrances than bitter Invectives, v. 9, 10. He therefore declares, that *Sarah* was fully justified, as the *Septuagint* and *Chaldee* Paraphrase have render'd it.

But there is another Mistake in the Translation of this Text; for it is of *Abraham* that it says, *He was a Covering to the Eyes of Sarah*; whereas the Original says this of the thousand Pieces of Silver, which were a publick Testimony that *Abimelech* render'd to her Virtue, as the Veils of the Hebrew Women were the Symbols of their Modesty, whereas the Harlots went open-fac'd. So that this Present rather regarded *Sarah* than *Abraham*, to whom that Prince had already given Sheep and Oxen, and Men-Servants and Women-Servants, and restored him *Sarah* his Wife, giving him likewise an Offer of settling in any Place of his Country. *Abimelech's* Design then by this Liberality was to justify *Sarah's* Vir-

to former Direction, called * *Isaac*, and circumcised him when he was eight Days old. Who can express the Joy of this ancient Pair? Who will distrust God's Promises? Now might *Sarah* laugh with Comfort, and not in Distrust, as she did before.

The Birth of *Isaac*, as it was Matter of great Joy to *Sarah*, was, no Doubt, a great Disappointment to *Hagar*, who, from her Mistress's great Age, might naturally conclude she would have no Child, and therefore promised herself the Satisfaction that her Son should be *Abraham's* Heir. This Disappointment soon grew up to a Resentment, which could not long lie hid in Mother or Son; for after *Isaac* was wean'd, and grown up a little, his watchful Mother catch'd *Ishmael* + mocking him. *Sarah* could by no means bear to have her Son derided by the Son of a Bond-woman, therefore she was very importunate with *Abraham* to turn both Mother and Son out of Doors, hinting to him, that her Son was to be the Heir of the Covenant, not the Slave's Son. This put *Abraham* upon a very difficult Dilemma: He was fond of *Ishmael*, whose infant Familiarity had very much engaged him to the Child. But God, who always had a great Regard to *Abraham's* Quiet and Good, soon made it easy to him; bidding him not to be solicitous about the Bond-woman and her Son, but to mind what his Wife advised him to, confirming what she said, That *Isaac* was to be his Heir; assuring him at the same Time, that, because *Ishmael* was his Son, he would make him considerable in the World.

Once more *Hagar* turns Wanderer, but by Compulsion; the Almighty will have it so, and *Abraham* must obey. His Fondness for *Ishmael* must give way to God's Promises, which were his only Comfort at this sad Separation. All her Equipment of Provision was only some Bread, and a Bottle of Water, with which she sets out, wandering in the Wilderness of *Beersheba* 'till her Water was spent, and in vain searching for a Supply in that parched Country, she in Despair lays the Child, fainting with Thirst, at the Foot of a Tree, herself retiring a little Distance from him, that she might not see him die. In vain his feeble Tongue calls on his mourning Mother, who can only answer him with Tears; he cries, she weeps, and, in an alternate melancholy Harmony, they echo their sad Distress to one another. But the boundless Pity, which alone can help when all human Means fail, bids the weeping Mother dry up her Tears, and fear no more, for he had heard their Prayers, and would make the Child the Father of a mighty People. Then *Hagar*, looking about her, found a Well of Water, and she gave the Child Drink, which refreshed him, God afterwards providing for him. And here they both took up their Abode in the Wilderness of *Paran*, where *Ishmael* became an expert Archer, by which

due to them who belonged to her, and to all others, it being then usual to give Presents to confirm the Truth of any Thing that might be called in Doubt, as may be seen, *Gen. xxi. 30.*

* *Isaac*. Which signifies *Laughter*.

+ *Mocking*. It is reasonable to suppose that this Mocking might be upon the Account of the Heirship, *Ishmael* scorning that this Youngster, so much his Inferior in Years, should take the In-

heritance from him; and so upon this derided him: And that *Hagar*, *Ishmael's* Mother, did countenance him, if not tutor him to it. For she was to be cast out as well as he; which it's probable, would not have been, if she had not been faulty. This may reasonably be supposed from her former Deportment upon her conceiving *Ishmael*, when she carried her self very haughtily to her Mistress.

Employ-

Employment it is probable he got Provisions to sustain his Mother and himself. And when he was grown to Man's Estate, his Mother, being herself an *Egyptian*, took him a Wife out of the Land of *Egypt*.

Abraham being so kindly treated by *Abimelech*, and invited to dwell in his Country, accepts his Offer; and *Abimelech* seeing how visibly God blessed *Abraham* in all his Undertakings, and that he grew very powerful, he takes *Phicol*, the General of his Forces, and made a League with him, fearing lest, as *Abraham* became more powerful, he might attempt something in Prejudice of him, or his Successors in the Government. This League thus made, and confirmed by an * Oath between them, and a little Difference compos'd about a Well of Water which *Abraham* had digg'd, and *Abimelech's* Servants, without their Master's Knowledge, had forcibly seized, but was now, upon *Abraham's* Complaint, restored, *Abraham* made a Present to *Abimelech* of some Sheep and Oxen, who, with his General *Phicol* took Leave, and return'd. But *Abraham* intending to settle for some Time in that Country, planted a + Grove in *Beerseba*, and there called on the Name of the Lord, the everlasting God.

Amongst all the Circumstances and Trials of *Abraham's* Faith and Obedience, the greatest that ever befel him was that of being commanded to sacrifice his Son. *Ishmael*, once the Delight of his Heart, and Joy of his declining Age, is now no more to him, being obliged, by the divine Mandate, to banish him his Presence; and now *Isaac*, the Son of his Joy, whom he so dearly loved, who had been conceived beyond the Course of Nature, and in whom God had promised that all the Nations of the Earth should be blessed, must bleed by the Appointment of the Almighty. This was a severe Trial to human Nature; but God's Command made it easy. *Abraham* neither disputes nor delays; but early in the Morning set forward on his Journey, accompanied only with his Son *Isaac*, and attended with two Servants, who led an Ass that carried the Wood, and other Instruments for the Sacrifice, as well as Provisions for themselves, having three Days Journey to go, as far as the Land of § *Moriab*. On the third Day they came within Sight of the Place, when *Abraham* order'd

* Oath. This being the first Mention we have in Story of an Oath or Swearing from the Creation to that Time, it may be observ'd that Swearing was introduced by an Heathen.

+ Grove. The Criticks generally agree in the use of Groves, as either for Refreshment, or Places of Worship; but *Elwood* makes the most useful Observation on this Text of any, p. 30. By this, says he, we may see how apt the Customs of the Places we live in, and of the People we converse with, are to steal and prevail upon even good Men: By an Heathen King, *Abraham* was just before drawn to swear; and from the Heathen's Practice he now plants a Grove to perform his Devotions in. For that it was the Custom of the Heathen to plant

Groves, and therein to set up their Idols and Altars, will appear from the Command afterwards given to *Israel* to destroy their Altars, break down their Images and cut down their Groves, *Exod.* xxxiv. 13. and to burn their Groves with Fire, *Deut.* xii. 3. And they were forbidden to plant any themselves to perform their Devotions in, *Deut.* xvi. 21. And when the Kings of *Israel* departed from God, they set up Groves; and it was one of *Ahab's* provoking Sins that he made a Grove, 1 *Kings* xvi. 33. But though *Abraham* herein followed the Custom of the *Philistines*, among whom he lived, yet the Object of his Worship was the true God, *Jehovah* the Everlasting God.

§ *Moriab*. That is, *The Fear of the Lord*. This

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Abrahams sacrifice Gen: 22. Page 37



God having ordered Abraham for his trial, to offer up Isaac his Son, he shows a ready obedience to the divine command, but is prevented from slaying the lad by the appearance of an Angel.

order'd his Servants to * stop, telling them he and his Son would go and worship, and come to them again. The innocent Child, ignorant of what his pious Father intended to do with him, goes on chearfully; and the faithful Patriarch, having, by the Strength of his † Dependance on God's Promises, over-come those Pangs of natural Affection, which otherwise might have made him hesitate in the Performance of this bloody Act, went on with a Resolution answerable to his Faith and Obedience. Thus they walked together; but *Isaac*, who saw the Wood and Instruments provided for the Sacrifice, and no Lamb for a Burnt-offering, innocently asked his Father, where he would have a Lamb? To which the Father prophetically replied, *My Son, God will provide himself a Lamb for a Burnt-offering.* *Abraham*, being come to the Place God had told him of, builds an Altar, and, having laid the Wood in Order, bound his Son *Isaac*, and laid him upon the Wood on the Altar. *Isaac* being at that Time at least three and thirty Years of Age (tho' he was then called Lad and Child) was capable of making Resistance; but whether being by his Father made acquainted with God's Command, or being naturally subject and obedient to his Parents, he quietly submitted, yielding implicitly to whatsoever his Father would do with him.

All Things being thus prepared, *Abraham* stretches out his Hand, with the Knife in it, to give the fatal Stroak; when Heaven, regarding the Father's Piety, and the Son's Obedience, timely interposes, and, with a Reduplication of his Name, charges him not to hurt the Child, adding this divine Applause of his Faith, *Now I know that thou fearest God, seeing thou hast not withheld thy Son, thine Only Son, from me.* *Abraham*, not a little surpriz'd at the Voice, turns about to see whence it came, and spies a Ram caught in a Thicket by the Horns, which he immediately took and offer'd up for a Burnt-offering instead of his Son; a happy Exchange! Upon this compleat Obedience of *Abraham's*, it pleased the Lord to renew his Promise to him with great Amplifications, and confirm it to him by Oath. Whereupon, *Abraham* returning with his Son *Isaac* to his Servants, they joyfully go together to *Beersheba*, at that Time the Place of *Abraham's* Residence; where he is no sooner arrived, but he is welcom'd home with the happy News of the Increase of his Family; for *Milcab*, his Brother *Nabor's* Wife, had made him the glad Father of eight Children, among which was *Bethuel*, the Father of *Rebecca*, who was afterwards Wife to *Isaac*.

This is the Place where *Jerusalem* after stood: For Mount *Moriah*, where *Abraham* was to offer his Son, is by some thought to be Mount *Sion*, on which *Solomon* built the Temple, where God commanded the Offerings to be made, 2 *Chron.* iii. v. 1.

* Stop. Probably to prevent any Disturbance the Servants by their Tenderness might give him, if they should see him go to sacrifice his Son.

NUMB. VII.

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† Dependance. From what the Apostle says, *Heb.* xi. 19. may be gather'd, that *Abraham* had so steady a Faith in God's Omnipotence, that though he neither knew nor expected any other but that *Isaac* should certainly have been sacrificed; yet he believed that God, who had so miraculously given him, and promised to make him a Father of many Nations, would, to make his Promise good, restore him to Life again.

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It's not certainly known how long *Abraham* abode at *Beersheba*; but the next Place where we hear of him was at *Kiriab-arba*, afterwards called *Hebron*, in the Country of *Canaan*; where he buried his Wife *Sarah*, in the hundred and twenty-seventh Year of her Age. For whom having observed the usual Ceremonies of Mourning, he address'd himself to the * *Hittites*, desiring a Burying-place for his Dead. They, not understanding his Meaning, with great Coarateness answer'd, He might bury in what Sepulchre he pleas'd. But this would not do *Abraham's* † *Business*; for he propos'd to buy a Piece of Ground for a separate Sepulchre for himself and Family, and therefore desired them to intreat *Ephron*, the Prince of the Country, to sell him the Cave of *Macpelah*, offering to give the full Worth of it. *Ephron*, being a generous Prince, tho' a Heathen, offer'd *Abraham* not only the Cave, but the whole Field also, that he might bury his Dead without Delay. But *Abraham*, not willing to bring himself under so great an Obligation, or be at an Uncertainty about the Price of the Ground, urg'd *Ephron* to fix a Price; who, seeing him pressing, told him, since he would purchase it, the Ground was worth § four hundred Shekels of Silver, which being so inconsiderable a Trifle between Men of Rank and Condition, he desired he would make no Words about it, but accept it, and bury his Dead without any more to do. *Abraham* having got the Price, never offers to beat it down, but immediately paid the Money by || Weight to *Ephron* in the Presence of the People, and the Field was, according to the Custom of those Times and Places, formally convey'd and made sure to *Abraham*, and to his Heirs for ever; and 'till then did not *Abraham* bury his Wife there.

Abraham, being at this Time near an hundred and forty Years old, was desirous to see his Son *Isaac* married and settled in the World before himself died. Therefore, calling his eldest Servant to him, who was his chief Steward, he laid a strict Charge upon him, that he would not take a Wife for his Son of the Daughters of the *Canaanites*, but oblig'd him to go into his own (meaning *Abraham's* Country, and bring a Wife from thence of his own Kindred. And

* *Hittites*. The *Hittites* were descended from *Heth*, the Son of *Canaan*, and Grandson of cursed *Ham*, *Gen.* x. 6. 16. and did then possess that Country.

† *Business*. *Abraham* knew the Lord had call'd him forth from among his Idolatrous Kindred, and from his Father's House, *Gen.* xii. 1. and given him the Covenant of Circumcision, *Ch.* xvii. 9, 10, &c. whereby he had distinguish'd him and his Seed from all other People: And that therefore it was not lawful for him to mix with any of the other Nations which did not worship the true God. As therefore he afterwards took especial Care that his Son *Isaac* might not marry with any of the Daughters of the *Canaanites*; so now

he was wary not to bury his Dead promiscuously among theirs.

§ Four, &c. Supposing the Shekel here mentioned to be the common Shekel, (as being us'd before the Law, and in a Civil and Sacred Case,) it was worth of our *English* Money one Shilling and three Pence, or very near it.) After which Computation the four hundred Shekels amounted to five and twenty Pounds Sterling.

|| Weight. In those early Ages of the World, as they had Money in Bullion unstamp'd, so it pass'd by Weight rather than by Tale; and a Shekel had its Name from *Shakal*, which signifies to weigh, or put in the Balance.

to ingage his Steward to a punctual Performance of his Charge, he made him take a solemn Oath of Fidelity, the Ceremony whereof was then performed by the Servant's putting his Hand under his Master's * Thigh, which, with some Conditions and necessary Cautions, he did. After which, receiving his Master's Instructions, he set out with a Retinue of Servants and Camels suitable to his Master's Quality and Estate, and the Business he went about. No Doubt it was one great Part of the Steward's Charge to go first to *Haran*, in *Mesopotamia*, his Brother *Nabor's* City, because he heard before, that *Milcab*, his Wife's Sister, who was married to his Brother *Nabor*, had born him several Children, one of which, named *Bethuel*, had a Daughter, named *Rebecca*.

Eliezer, for that was the Steward's Name, arriving one Evening at *Haran*, caused his Camels to rest themselves by a Well of Water without the City; about which Time it was usual for the Women to come out of the City to draw Water at that Well. *Eliezer*, who had been religiously brought up, and instructed by his Master *Abraham* in the Fear of God, knowing of how great Concern the Business he went about was, had his Mind continually on God, begging his Direction and Success in this weighty Affair; and fearing lest in a Matter of so great Moment he should mistake the Person, he humbly besought the Lord to direct him by a Sign, that he might make a right Choice for his young Master. The Sign he desired was, that she, who at his Request did let him drink of her Pitcher, and offer to give his Camels Drink also, should be the Person whom the Lord had appointed for his Servant *Isaac*. The honest Man's Request is no sooner made than heard; for he presently spies *Bethuel's* Daughter come out of the City, with her Pitcher upon her Shoulder, to fetch Water. After she had filled her Pitcher at the Well, and was coming away, *Eliezer* went to her, and desired a Draught of her Water. She courteously consented, and not only for himself, but for his Camels too, if they would drink. *Eliezer* permitted this, which in good Manners otherwise he would not have done, but only to be convinced of the Sign he had desired.

After the Camels had drank, *Eliezer* viewing the Damsel well, and seeing her exceeding beautiful, with abundance of Joy presents her with a Pair of

* *Thigh*. Among the various Ways of Swearing, sometimes he that took the Oath did put his Hand under the other's Thigh which administer'd it: As the Case here between *Abraham* and his Steward, *Gen. xxix. 2.* and afterwards between dying *Jacob* and his Son *Joseph*, *Gen. xlvii. 2.* Which Ceremony some interpret to bear a Token of Subjection; others as a Mystery of Circumcision, the Sign whereof they bore about that Part of their Body: Others more probably think it to be a mysterious Signification of Christ the promised Seed, who was to come out of *Abraham's* Loins or Thigh, *Gen. xlv. 6.* which is a mo-

dest Expression of the sacred Historian; for says one, *per femur sive coxam, partes etiam genitales quæ in femora sunt, tacite intelliguntur.*

+ *Fetch*. Great was the Simplicity and Humility of those early Ages, when Persons of the best Rank, and of the female Sex too, did not disdain to be employed in such servile Offices. Thus in the following Age *Jacob* found his Cousin *Rachel* following and watering her Father *Laban's* Sheep; and some Ages after that the seven Daughters of *Jethro*, who was a Prince as well as a Priest of *Midian*, kept their Father's Flocks, and used to draw Water, and fill the Troughs for the Cattle.

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golden Ear-Rings, and a Pair of Bracelets for her Hands; asking her at the same Time whose Daughter she was, and whether there were Room in her Father's House for him and his Company to lodge that Night. She, to his great Astonishment, tells him, she was the Daughter of *Bethuel*, the Son of *Nabor*, by *Milcab*; assuring him at the same Time, that they had both Room and Accommodations for him and his Camels.

Eliezer was still more and more surpriz'd with these Crowds of Joy succeeding each other; insomuch that being deeply affected with a Sense of God's Goodness in guiding him so directly to the House of his Master's Brethren, he bowed down his Head in humble Acknowledgment, and worshipped the Lord, saying, *Blessed be the Lord God of my Master Abraham, who hath not withdrawn his Mercy and Truth from him.* The Damsel leaves *Eliezer* in this Rapture, and ran Home to acquaint her Friends with what had happen'd, but soon returned, with her Brother *Laban*, who could not but expect something extraordinary from the Bracelets on his Sister's Hands, and from the Account she gave him of the Man that presented them to her. *Laban* hastened to the Well, and, saluting the Man in the Stile of * *Thou Blessed of the Lord*, invited him in, telling him there was Preparation made for him and his Camels. The Man thereupon went in; and, whilst they were preparing an Entertainment for him and his Company, he declared he would not take any Refreshment 'till he had told the Errand he was sent on; and, having delivered his Credentials, by telling to whom he belonged, he gave a general Account of his Master's Estate, and then goes on with his Business. " *Sarah*, my Master's Wife, says he, bare him a Son " when she was old, unto whom he hath given all that he hath; and, my Master being old, made me swear that I should not take a Wife for his Son of " the Daughters of the *Canaanites*, but that I should go to his Father's House, " and to his Kindred, to take a Wife for his Son." Then he gave them an Account of his whole Journey, the Manner of his Meeting with *Rebecca*, and how signally the Hand of divine Providence had appeared in directing him thither; concluding thus, " And now if ye will deal kindly and truly with my Master, " tell me; + if not, that I may turn to the Right-Hand, or to the Left.

§ *Laban*, who took upon him to give *Eliezer* an Answer, entertain'd a right Apprehension of the Matter at first, declaring it was God's doing; " Therefore, " says he, we || ought not to say any Thing to it. Here is *Rebecca* before thee;

* *Thou, &c.* This was the usual Form of Salutation in those Times to such as they design'd to shew more than ordinary Respect to.

† *If not, &c.* Meaning that they should not hold him in Suspence, but let him know their Minds whether they would bestow *Rebecca* on his Master's Son, or not; that, if not, he might seek out elsewhere.

§ *Laban.* It is to be supposed that *Bethuel*, *Rebecca's* Father, either was superannuated,

or labour'd under some bodily Infirmity, which render'd him less capable of managing the Affairs of his Family, otherwise we can scarce suppose his Son *Laban* would have taken so much upon him in his Father's House.

|| *Ought.* Our Translation says, *We cannot speak unto thee either Good or Evil.* Commentators indeed do observe that this Expression, *We cannot*, here in *Gen. xxiv. 50.* and in *Gen. xix. v. 22.* That God could not

if she consent, take her, and let her be thy Master's Son's Wife." *Eliezer* having her Consent, makes his Acknowledgment in a Return of Thanks to the Lord; and, making his Presents to her, her Mother and Brother, they went to Supper. Next Morning he desires them to dispatch him back to his Master, being impatient to carry these joyful Tidings. The Brother and Mother being loth to part with *Rebecca* so soon, would have her tarry a little longer; but *Eliezer*, like a diligent as well as faithful Servant, was for hastening home with her, which, with *Rebecca's* Consent, he did. Accordingly he prepares for her Journey, being attended with her Nurse *Deborah* and Maid-servants, and parted with her Relations with this Blessing, "That she might be fruitful, and that her Offspring might have Dominion over their Enemies.

Whilst the faithful Servant was conveying his fair Charge to his Master's House, Providence had so order'd it, that *Isaac* walking out in the Evening, to meditate on the Goodness of the Lord, saw his Servants and the Camels upon the Road; whereupon he went forward to meet them. *Rebecca* soon spied him, and asked *Eliezer* who he was. And, being informed that it was his Master's Son, she alighted, and * veil'd herself. *Isaac* with great Respect received her, and conducted her to his Mother's Tent, which he allotted for her Apartment. Soon after they were married, and *Isaac* grew so fond of her, that her Charms soon obliterated his Grief for the Loss of his Mother, which to that Time had sat heavy on him.

Isaac being thus happily matched, the good old Patriarch begins to entertain Thoughts of another Wife; and, casting his Eyes on his Maid † *Keturah*, he took her to his Bed, and she was his concubinary Wife. By her he had six Sons, to each of which he gave Portions in his Life-time, and sent them Eastward, that they might not stand in Competition with *Isaac* for any Part

of any Thing to Sodom till Lot had escaped, does not always denote an absolute Inability to do any Thing but only a Design or Will not to do it, because it may not be proper or convenient; and that all this Importency is to be attributed to the Want of Will. But since people are apt to take these Places literally, they ought to be translated properly and clearly, and after such a Manner that should leave no room for Doubts and Mistakes. And therefore when *Laban* answered *Eliezer*, he told him, *They ought not, or would not, say any Thing good or bad to him*; that is, they would not oppose his Demand of having *Rebecca* for Wife to his Master's Son: And this was manifestly the Effect of their Submission to the Will of God, from whom they did believe this proceeded, and they were bound to obey.

* Veil'd. According to the Custom of those Countries, Veiling was a Token of Subjection.

† *Keturah*. The Jewish Writers are very fabulous about this *Keturah*, some supposing her to be the same with *Hagar*; but in all Probability she might be dead as well as *Sarah*; and if she had been alive, too old to answer *Abraham's* Design, which was to have more Children. But laying aside Fables and Whimsies, it is certain from *Gen. xxv. 6.* that *Keturah* was a Servant; for if she had been a free Woman, she would not have been called a concubine. But besides, the Word *Concubine* (not only here in *Gen. xv. 6.* but also in *1 Chron. i. 32.*) gives Occasion to some to suppose that he married her in *Sarah's* Life-time; for *Concubine* was a Term not usually given to such second Wives as succeed others, but to such as in the Life-time of the first Wife were Partakers of the Marriage-Bed.

of his Estate, nor settle any where in the Land of *Canaan*, which his Seed by *Isaac* was to inherit.

Isaac was forty Years old when he married, and lived twenty Years with his beautiful Wife before God blessed them with any Issue, which at last he obtained by his importunate Prayers, for *Rebecca* soon after conceived. And when she felt the Children struggling within her (for she had Twins) it somewhat startled her, and made her wonder what the Meaning of it might be. Upon which she went to * inquire of the Lord, and received for Answer, "That two Nations (or Heads of Nations) were in her Womb; and that two Manner of People should be separated from her Bowels; that one of those People should be stronger than the other, and that the Elder should serve the Younger." The Time of their Birth being come, *Rebecca* is first delivered of *Esau*, who was red and hairy. His Brother *Jacob* followed him so close, that he took hold of his Heel with his Hand. The Boys growing up, *Esau* delighted altogether in the Fields, being addicted to Hunting; and, because he furnished his Father with Venison, a Sort of Food of which *Isaac* was very fond, therefore he loved him best. But *Jacob*, who was of a less robust Disposition, was beloved by his Mother, being more conversant with her, and ready at Hand to wait on her. By that Time these Boys were fifteen Years old, their Grandfather *Abraham* took his Leave of this World, being an hundred seventy and five Years of Age, and was buried by his two Sons *Ismael* and *Isaac*, in the Cave of *Macpelah*, in the Field which he had purchased of the Sons of *Heth*, and where, about forty Years before, he buried *Sarah* his Wife.

As for *Ismael*, *Abraham's* eldest Son (tho' not his Heir) he lived many Years after this, 'till he had attained to an hundred and thirty-seven Years. And then leaving, as was † foretold of him, twelve Sons, who were all Princes of Nations, and possessed of Towns and Castles, he likewise died, and, although he had been such a wild Man, that his § Hand had been against every Man, and every Man's Hand against him, yet he died at last in the Presence of his Brethren, that is, a natural Death, having his Family and Relations about him.

Esau and *Jacob* being grown to Man's Estate, it happen'd one Day that *Esau*, having fatigued himself extremely in the Field, came fainting to *Jacob*, who at that very Time had just made some Pottage of || Lentils, and it was of a red Colour. *Esau*, seeing the Pottage, and his Spirits being very much wasted with Hunger, desired his Brother to let him eat with him, telling him, the more to move him, that he was very faint. *Jacob*, though called a ** plain or innocent Man, knew how to take Advantage of his Brother's Necessity.

* *Inquire.* This in those Times was usually done by consulting some Prophet: And her Father-in-Law *Abraham* being a Prophet, (for so he is expressly called by God himself, *Gen.* xx. 7.) and then living, it is most probable she inquired of him.

† *Foretold.* See *Gen.* xvii. 20.

§ *Hand, &c.* See *Gen.* xvi. 12.

|| *Lentils.* A Kind of Pulse, somewhat like our Vetches, or coarsest Sort of Pease.

** *Plain.* See *Gen.* xxv. 7.

sity, and therefore, to inflame his Desire the more, which was sufficiently prompted by his present Hunger, and to make *Esau* the more fond of the Bargain by Delays, proposes to him to sell his * Birth-right, *Esau*, through Greediness, not considering of what Moment and Advantage his Birth-right was, and, consulting only his present Need and Appetite, slightly answers, "Be-

hold I am ready to die, and what Good shall this Birth-right do me?" *Jacob*, finding him so indifferent, was not content with his Word, but, to make the Bargain sure, will not part with his Pottage, 'till he had obliged his Brother to confirm the Birth-right to him by an Oath. *Esau* never scruples it, and so sold his Birth-right, with all those excellent Privileges that depended on it, for a Mels of Pottage. This in *Esau* is called † Despising his Birth-right.

Isaac had hitherto made *Beersheba* his usual Residence, as his Father *Abraham* had before him; but a Famine happening in that Part of the Country where he lived, he was obliged to remove. Now, while he deliberated whither to go, the Lord appeared to him, and charged him not to go down into *Egypt*, but to stay in the Land which he should shew him, promising to be with him, and bless him; and, assuring him that he would give all those Countries to him and his Descendants, in Performance of the Oath which he swore to his Father *Abraham*, and that he would cause his Family to multiply as the Stars of Heaven, and Nations of the Earth to account themselves blessed therein, because of the Faith and Obedience of *Abraham*.

Isaac, in Pursuance of the Divine Direction, travels to the Country of the *Philistines*, and fixes in *Gerara*. And here the same Temptation attended him that did his Father in the same Place; *Rebecca*, his Wife, was a very beautiful Woman, and he fearing the People would kill him, that they might enjoy her, when they asked him what Relation she had to him, told them, she was his Sister, an Appellation then common amongst Kindred in almost any Degree. *Isaac* had not long continued unsuspected; for § *Abimelech* (or the King) looking out of a Window, saw him so familiar with *Rebecca*, as gave him Cause to think she was his Wife; and, sending for *Isaac*, he reproved him for imposing upon him, telling him confidently, she was his Wife. *Isaac* being thus charged, could not deny it, but excus'd himself, saying, he did it to save his Life. The King first blamed him for laying such a Snare for him and his People, saying, "What is this thou hast done? One of the People might have lain with thy Wife, and thou wouldst have brought Guilt upon us;" and then gave a strict Charge, on Pain of Death, to all his Subjects, that none should offer any Injury to him or his Wife.

* *Birth-right*. Birth-right, or Right of Primogeniture, had many and great Privileges annex'd to it. The First-born was consecrated to the Lord, *Exod.* xxii. 29. was next in Honour and Dignity to the Parents, *Gen.* xlix. 1. had a double Portion allotted to him, *Deut.* xxi. 17. and succeeded in the Government of

the Family or Kingdom, 2 *Chron.* xxi. 3. and therefore was a Matter of the highest Regard.

† *Despising*. See *Gen.* xxv. 34.

§ *Abimelech*. It's very probable this *Abimelech* might be the Son of that *Abimelech*, King of *Gerara*, with whom *Abraham* had formerly made a Covenant.

Isaac,

Isaac, by this Protection, being encouraged to tarry there longer, apply'd himself to Husbandry, wherein he was so successful, that the Land he sowed yielded him a Crop of an Hundred-fold, by which, and God's continual Blessing upon him, he became so wealthy and powerful, that *Abimelech's* Servants grew jealous, and, to oblige him to depart the Country, fill'd up the Wells his Father's Servants had digged. *Abimelech* himself was possess'd with the same Jealousy, and therefore spoke to *Isaac* to withdraw to some other Place, because he was grown more potent than himself.

Isaac, as well to secure himself, as make *Abimelech* easy, departs to the Valley of *Gerara*, where he clears the Wells which *Abraham* had formerly caused to be digg'd, and the *Philistines* had fill'd up, giving them the same Names they had before. Here he likewise digged a new Well; but a Quarrel happening between the Shepherds of *Gerara*, and those of *Isaac*, the former affirming that those Wells belonged to them, *Isaac's* People quitted it, calling that Well *Esek*, which signifies Contention. They likewise digged another Well, which was also contested for, and *Isaac* call'd it *Sitnah*, or Hatred. *Isaac*, grown weary of such quarrelsome Neighbours, removed further from them, and then digg'd another Well, about which there was no Controversy, and therefore he named it *Rebobeth*, which is Spaciousness; for now, said he, the Lord hath given us Room, and we shall increase upon the Earth.

Isaac tarried not long here, but went to *Beersheba*, where, the same Night he arrived, God appeared to him, comforting and encouraging him, and renewed his Promise to him, to bless him, and multiply his Seed, for his Servant *Abraham's* sake. Then *Isaac* built an Altar there, and worshipped the Lord; and, because he intended to reside there for some Time, he ordered his Servants to dig a Well; for in those hot and dry Countries Water was very scarce.

During *Isaac's* abode here, *Abimelech*, reflecting how unkindly he had treated him, and, by the surly Carriage of his Servants, forced him to remove, and justly fearing *Isaac* might resent it, thought it adviseable, for preventing future Animosities, to make him a Visit, and try if he could draw him into a League of Amity; therefore, taking § *Abuzzath*, one of his Friends, and || *Phicol*, his

§ *Abuzzath*. The *Septuagint* most properly seem to call this *Abuzzath* the *Paranymph* or *Birdeman* of *Abimelech*; for the *Paranymphs* were esteem'd the most honourable among them, as being next to the Bridegroom, and they that always conducted them to the nuptial Bed. The *Paranymph* among the *Perfians* was afterwards the next to the King, and was the Person that always crown'd him. And as such we may suppose this *Abuzzath* to have been to *Abimelech*.

|| *Phicol*. This was not that *Phicol* who

lived with the former *Abimelech* in the Days of *Abraham*, mentioned *Gen. xxi. 22.* for that was an Hundred Years before. It is therefore very probable, that as *Abimelech* was the Name for King of the *Philistines*, as *Cæsar* was for the *Roman Emperors*, and *Pharaoh* for the Kings of *Egypt*, so this Word *Phicol* was the common Name of their Generals, not Captain of the King's Guard, (for that was *Abuzzath's* the *Paranymph's* Post) as the Word implies, which signifies the Face or Head, as a General is of the Forces he commands.

General

General, he went to *Isaac* at *Beersheba*. *Isaac*, to let them know he was sensible of the Injuries done him, gave them at first but a cold Reception, asking them wherefore they came to see him, whom they had so uncivilly treated? *Abimelech*, unwilling to revive old Quarrels, addresses himself, with much Respect and Friendship, to *Isaac*, telling him, that he was convinc'd of the particular Regard God had for him, and for that Reason desir'd to enter into a League of Friendship with him; assuring him, that he was always his Friend, and wish'd him well, concluding with the pleasing Compellation, *Thou Blessed of the Lord*.

Isaac, finding what they aim'd at, and himself being of a quiet and peaceable Temper, entertained them with much Respect and Liberality; and the next Morning they made a League, and confirm'd it by a mutual Oath; after which they took a solemn Leave, and parted. Let us now return to *Esau*, of whom the last Act that we have recorded is the selling his Birth-right. The next Thing we find of him is his afflicting his pious Parents with ungodly Marriages.

Esau was now forty Years of Age; never very good, but, since the slighting of his Birth-right, much worse; tho' he could not be ignorant of the Care his Grandfather took, that his Father might not marry into an idolatrous Family; yet nothing would serve his Turn, but he must take two *Hittites*, *Judith* and *Basemath*, to be his Wives, which was no small Grief to his Parents. And yet natural & Affection so prevail'd with this good Father, that when he was grown old, and his Sight gone, he called his Son *Esau* to him, and advising him to consider his Age, and the Uncertainty of his Life, bid him take his Bow and Quiver, and kill him some Venison, and make him a savory Dish, that he might eat thereof, and give him the Blessing appendant to his Birth-right before he died. *Rebecca* over-heard what had pass'd between her Husband and her Son *Esau*; wherefore, as soon as *Esau* was gone to hunting, she called her Son *Jacob* to her; and, having told him what she heard his Father say to his Brother, first injoining him a punctual Obedience to all her Directions, she bids him go to the Flock, and fetch from thence two Kids of the Goats, and with them, said she, "I will make such savoury Meat for thy Father as he loves, and thou shalt bring it to thy Father, that he may eat, and bless thee before his Death." *Jacob* had gotten the Birth-right already, and knew that the Paternal Blessing did usually attend it, but he was fearful that if he should get it by indirect Means, he should lose the Blessing, and get a Curse instead of it. This Fear was improv'd, upon Consideration

§ *Affection*. Good *Isaac*, swayed by an over-sond Affection to a disobedient and rebellious Son, would have preferr'd the Order of Nature to the divine Will of God, who had expressly declar'd, before *Esau* and *Jacob* were born, that the Elder should serve the Younger. But God would not permit his Purpose to

be so disappointed; therefore being unwilling to deal hardly with *Isaac*, he permitted him to be imposed upon by his Wife and younger Son, and thereby drawn to that unwittingly, which to have done knowingly would have caused great Uneasiness to him,

of the Difference between his Brother's Complexion and his; for *Esau* was hairy, and he was smooth; so that if his Father (to supply his Defect of Sight by Feeling) should handle them, he might easily discover the Cheat; and this he objected to his Mother, who, having continually in her Mind the Words of the divine Oracle (*The Elder shall serve the Younger*, Gen xxv. 23.) with Assurance answered him, "Upon me be the Curse, my Son, only obey my Voice, and without Delay go fetch me the Kids." *Jacob*, very sensible of his Mother's Tenderneſs towards him, disputed her Will no longer, but went and brought the Kids, of which she made such savoury Meat as she knew her Husband lov'd; then, dressing *Jacob* in *Esau's* best Cloaths, and, covering his Hands and Neck with the hairy Skins of the Kids, she gave him the Meat to carry to his Father; who, as soon as he heard *Jacob* enter the Room, ask'd, Who art thou? *Jacob* answer'd, * I am *Esau*, thy First-born; I have done as thou commandest me; rise, and eat of my Venison, that thy Soul may bless me. *Isaac*, wondering that he had made such Haste, ask'd him, how it came to pass that he had taken the Venison so quickly. *Jacob* reply'd, because the Lord † brought it to me. *Isaac*, not willing to trust to his Hearing only, called *Jacob* to come near him, that he might feel him, and thereby know whether he was his very Son *Esau* or not. The good old Man, when he had felt *Jacob's* Hands, being deceived by the hairy Kids Skins, could not be sure it was *Jacob* or *Esau*, but shew'd his Uncertainty, by saying, *The Voice is Jacob's Voice, but the Hands are the Hands of Esau*. Having nothing therefore but his Son's Veracity to depend upon, he put the Question more home to him, "Art thou my very Son *Esau*?" To which *Jacob* more readily than truly answering, § I am, the good old Man urged no further, but, taking him indeed for *Esau*, bid him bring the Meat, that he might eat of it, and bless him. *Isaac*, having eat of the Venison, and drank Wine, calls his Son to come near, and kiss him; which, when *Jacob* did, his Father smelling the Smell, not only of the Kids Skins, but of the Cloaths he had on, gave him

* I am. It's probable he meant, that he did represent *Esau*, or stood in the Place of *Esau* the First born, by Virtue of the Purchase he had made of the Primogeniture or Birth-right of his Brother.

† Brought. Some will be apt to think that this imposing upon *Isaac's* Blindness was inexcusable in *Jacob*: but let such consider, that the Blessing being due to the eldest Son, and *Jacob* having bought his Brother's Birth-right, the Blessing (which *Esau* had despised in despising his Birth-right) was due to him; and as for the Lie which they charge upon *Jacob* saying, *The Lord brought the Venison to him*, it's highly probable he meant, that the Lord had put that Invention or Contrivance

of the Kids into his Mother's Mind, and by her had brought it to him.

§ I am. But tho' hitherto *Jacob* might seem excusable upon the Right of Primogeniture fairly transferr'd to him by Bargain; yet here he is guilty of a positive Lie. And tho' he obtained the Blessing by such Ways and Means, as if they may be excused in him, or he in using them, on the Account that God had appointed the Blessing to him; yet they are not to be imitated, or drawn into Example by any other: Which they ought well to consider, who propose the whole Scripture and every Part thereof without Distinction, for a standing Rule of both Faith and Practice to all Believers in all Times.

Blessing

Blessing to *Jacob* in this Manner; "Behold, the Smell of my Son is as the Smell of a Field which the Lord hath blessed; therefore God give thee the Dew of Heaven, and the Fatness of the Earth, and Plenty of Corn; and Wine. Let People serve thee, and Nations bow down to thee. Be Lord over thy Brethren, and let thy Mother's Sons bow down to thee; cursed be every one that curseth thee; and blessed be he that blesteth thee." *Jacob* was no sooner gone from his Father, but *Esau* came in, bringing his Father the Venison dress'd, and said to him, "Arise, my Father, and eat of thy Son's Venison, that thy Soul may bless me." *Isaac*, in great Surprise and Disorder, hastily ask'd, who art thou? To which *Esau* replying, I am thy Son, thy First-born, *Esau*; a very great Trembling seiz'd *Isaac*, so that he call'd out, "Who, and where is he that hath taken Venison and brought it me, and I have eaten of all before thou camest, and have blessed him?" And, being by this Time sensible of a Divine ordering Hand therein, added, "Yea, and he shall be blessed." *Esau*, hearing this, cried out, and, in much Confusion, said to his Father, "Bless me, even me also, O my Father." *Isaac*, to excuse himself for having given the Blessing from him, told him, That his Brother had deceived him, and got the Blessing from him. *Esau* complain'd, that his Brother had supplanted him; and, having no Hopes to prevail with his Father to reverse the Blessing given to his Brother, said to his Father, "Hast thou not reserved a Blessing for me?" *Isaac* wanted not Good-will to *Esau*; but he had emptied the choicest of his Store upon *Jacob*, saying, "I have made him thy Lord, and all his Brethren have I given to him for Servants, and have wish'd him Plenty of Corn and Wine; and what shall I now do unto thee, my Son? Alas! said *Esau*, hast thou but one Blessing? Bless me, even me, O my Father." At which Words he not only cried out, but || wept also. *Isaac*, moved with Compassion for *Esau*, that he might somewhat pacify him, and do as well for him as he could, tells him, " * Thy Dwelling

|| Wept. Long after, the Author of the Epistle to the *Hebrews*, Ch. xii. 16, 17. took Notice of this, where having branded *Esau* with Prophaneness in despising his Birth-right, and selling it for a Morsel of Meat, he observes that, when afterwards he would have inherited the Blessing, he was rejected: For though he sought it carefully and with Tears, yet he found no Place of Repentance in his Father: Neither Prayers nor Tears could prevail with *Isaac* to revoke the Blessing he had by Divine Appointment given to *Jacob*, who have bless'd him, said he, yea and he shall be blessed.

* Thy Dwelling, &c. This which is here said to *Esau* looks more like a Prediction of

what would befall him, than an Appreciation that they might befall him. To *Jacob* it was said, "God give thee of the Dew of Heaven and the Fatness of the Earth, &c." But to *Esau*. "Thy Dwelling-Place shall be in the Fatness of the Earth, &c." And whereas Power and Sovereignty, not only over *Esau* and his Posterity, but more generally over People and Nations, is wished to *Jacob*; *Esau* is told, that he should live by his Sword (which is but an unquiet, uneasy, and unsafe Course of Life) and should serve his Brother; which must needs grate hard on *Esau's* haughty Temper. Only for his Comfort it is prophetically added, that he in his Posterity should at one Time or other have a Dominion also; and

“ Dwelling shall be in the Fatness of the Earth, and thou shalt have of
 “ the Dew of Heaven above; thou shalt live by thy Sword, and shalt be
 “ subject to thy Brother; but the Time will come when thou shalt shake off
 “ the Yoke.

Esau had conceived such Hatred against his Brother for depriving him of the Blessing, that he resolved to be reveng'd; and, supposing his Father could not live long, intended, as soon as he was dead, to murder him. *Rebecca*, being appriz'd of *Esau's* unnatural Design upon her favourite Son, acquaints *Jacob* with his Brother's Threats, and advises him to make a Visit to his Uncle *Laban*, at *Haran*, and stay there 'till his Brother's Rage might be appeased, which, when she had observ'd, she would send for him home again. *Jacob*, who was of a mild, and perhaps fearful Disposition, knowing *Esau's* rugged Temper, was very willing to comply with his Mother's Proposal, but not to go without his Father's Consent, which he very much doubted. But *Rebecca* manag'd that Matter cunningly enough; for, taking an Opportunity, she politely complains of the Uneasiness she was under upon the Account of *Esau's* *Hittite* Wives, urging her Fear, lest his Example should influence *Jacob* to do the like. *Isaac* knew not the Drift of this Complaint, but, being a pious Man, and knowing that the Promise made to *Abraham*, and renewed to him, was to be compleated in the the Issue of *Jacob*, and, being careful that he should not corrupt his Blood, by mixing with any of those Nations which were to be destroyed, forthwith call'd *Jacob* to him, and, with his Blessing, gave him a strict Charge that he should not take a Wife of the Daughters of *Canaan*, but to go to *Padan-aram*, to the House of *Bethuel*, his Mother's Father, and from thence take him a Wife of the Daughters of *Laban*, his Mother's Brother. And, to encourage him, he said, “ God Almighty bless thee, and make
 “ thee fruitful and multiply thee, that thou may'st become a Father of many
 “ People; may he bestow on thee, and thy Race, the Blessings promised to
 “ *Abraham*, that thou may'st possess the Land thou art now in as a Stranger,
 “ and which he promised to thy Grand-father.” This Contrivance so luckily succeeding, *Isaac* dispatches his Son away immediately, who accordingly sets out for *Padan-aram*.

Esau understanding that his Father had confirmed the Blessing to his Brother, and sent him to *Padan-aram*, to take a Wife there, with a strict Prohibition not to marry any *Canaanitish* Woman, and that *Jacob*, in Obedience to his Parents, was gone; reflecting likewise with himself, that his Father was displeased with him, for having taken those *Hittite* Wives, who were of *Canaanitish* Families, and thinking to re-ingratiate himself with his Father, he went and took *Mahalath*, his Uncle *Ismael's* Daughter, to be his Wife; which mended the Matter but little.

and that then they should break his Brother's Yoke from off their Necks: Which was begun and attempted in King *Joram's* Time,

2 Kings xx. 22. but not compleated till King *Herod's* Time, who was an *Edomite*.

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Page 49

Jacob in a dream sees a Mystical Ladder - Gen 28



And he took of y^e stones, etc. for his pillows & lay down to sleep:
 v. 11. and he dreamed, & behold a ladder set upon the earth,
 and the top of it reached to heaven, and behold y^e Angels of
 God ascending, and descending, on it, verse 12.

Jacob departing from *Beersheba*, made the best of his Way to *Haran*, but, being benighted, he was forc'd to take up his Lodging in the open Air, where the spangled Sky was his Canopy, and a hard Stone his Pillow. Whilst he slept, he dream'd he saw a Ladder set upon the Earth, the Top of which reach'd to Heaven, and upon it were Angels ascending and descending; above it stood the Lord, and said to him, "I am the Lord God of *Abraham* and of *Isaac*; I will give the Land whereon thou liest to thee and to thy Issue; which shall be as numerous as the Dust of the Earth, and extend to all Parts of it; and all Nations shall be bless'd in thy Posterity. I will be thy Guide wheresoever thou shalt go, I will bring thee back into this Country, and will not forsake thee, but perform all that I have promis'd." This Dream made so great an Impression on *Jacob*, that, when he wak'd, paying an awful Reverence to the Place where he had rested, he said, surely the Lord is in this Place, and I did not know it. This, in all Probability, was the first Time that God had so immediately appeared to him; and which affected him with such a religious Fear, that in a holy Rapture he said, "How venerable is this Place! This is the House of God, and the Gate of Heaven." Then, getting up, he took the Stone on which he had slept, and set it up for a Monument of God's Love to him, in so eminently appearing and confirming his gracious Promises, and as a Mark to know the Place by, whenever he should come that Way again. Having set up the Stone, he poured * Oil over it; and, in pious Commemoration of the heavenly Vision which he saw here, this Place, which before was called *Luz*, he now calls † *Bethel*, that is, The House of God. But, before he went from hence, he took his Leave in a very solemn Manner, for repeating some Part of what the Lord had said to him, he made a Vow, the more strongly to bind himself to God's Service, saying, "If God will be with me, and direct me in my Journey, and will give me Bread to eat, and Raiment to put on; so that I come again to my Father's House in Peace; then shall the Lord be my God; and this

* *Oil*. This being the first Mention we have of *Oil*, either as to the Use, Nature or Name of it, it seems more reasonable to suppose, that he used it here (and so afterwards *Gen. xxxv. 14.*) by Way of religious Consecration, and that rather by divine Instinct and secret Direction from God, than by Imitation or Example from either his Father or his Grand-father; which some think he did. For if either *Abraham* or *Isaac* had used *Oil* in any of their religious Performances, it may well be thought there would have been some Mention made of it before, as well as now; whereas I do not find it so much as named till now, or after this (except once,

when *Jacob* returning from *Padan-aram* to this Place again, poured out *Oil* upon a Pillar then, as he had done now) until God in the Law appointed the Use of it in Consecrations, Offerings, &c. Which Ceremony (says one) signified these Two Things. First, That *Christ* was anointed and consecrated to his Office of Mediatorship, with Fulness of the Holy Ghost. Secondly, That the Anointing of the Spirit is that which makes us, and all our Service, acceptable to God.

† *Bethel*. It is the very Place where afterwards was built the Town of that Name, of the Tribe of *Benjamin*, on the Borders of the Tribe of *Ephraim*.

“Stone which I have set up for a Pillar shall be God’s § House; and of all that thou shalt give me, I will surely give the || Tenth unto thee.”

Having thus perform’d his Devotions, he proceeded chearfully on his Journey, ’till he came to *Haran*; and, being near the Town, he met with Flocks and Shepherds near a Stone Well. He ask’d them, whether they knew *Laban*, the Son of *Naber*; they told him they did, that he was in good Health, and that his Daughter *Rachel* would soon be there with her Flock. She came there in a short Time after this Discourse, and *Jacob* very obligingly rolled away the Stone from the Well’s Mouth, and water’d her Sheep for her; which done, he told her who he was, and, saluting her with a Kiss, he wept for Joy. *Rachel*, leaving *Jacob* at the Well, made haste to tell her Father whom she had met; who, hearing of the Arrival of his Sister’s Son, in joyful Haste ran out to meet him; and, having imbraced and kissed him, he brought him home with him; to whom *Jacob* gave an Account of the Occasion of his coming from home, and of the Vision he had seen by the Way; by which *Laban* found that his Nephew had not misbehaved himself at home, or left his Parents without their Consent and Direction, tho’ he came so bare and unattended. Besides, it was necessary for *Jacob* to let *Laban* see, that he was under the immediate Protection and Care of Providence. *Laban*, having heard these Things, acknowledges him to be his near Kinsman, and gave him a kind Reception; and *Jacob*, to let his Uncle see he was not used to an idle, useless Course of Life, enters himself in the Business of the Family, as intending to make some Stay there; which, when *Laban* saw, he took an Opportunity to discourse his Nephew, and let him know, that he did not expect, nor think it reasonable he should serve him for nothing; therefore he desired him to name what Wages he would have. The lovely Shepherdess, at the first Interview, had fir’d *Jacob*’s Heart, and her he names as a Reward of seven Years Service. *Laban* readily consented, and *Jacob* immediately enters upon his seven Years, which his Fondness for *Rachel* made short.

The Time being expired, *Jacob* demanded his Wife; upon which *Laban* solemnized the Nuptials publicly, inviting his Friends and Neighbours; but being desirous of detaining *Jacob* in his Service for a longer Time, he put a very unfair Trick upon him; for, in the Evening, he took *Leab*, and brought her to *Jacob*’s * Bed instead of *Rachael*. *Jacob* the next Morning finding the

§ House. That is, in the Place where I have set up this Pillar will I worship God.

|| Tenth. This is the Second mention of Tythes or Tenths, and the first Vow concerning them, made voluntarily and express’d in the Terms of giving them to God. Now, or when it was perform’d is not express’d, unless it were by an Offering unto God, when *Jacob* built an Altar at *Elbethel*, and set up a Pillar in the Place where God had talked

with him, and poured a Drink-Offering, and Oil thereon, at his return from *Padan-aram*, Gen. xxxv. 7, 14.

* Bed. It was the Custom of the Country that the Bride on Pretence of Modesty should be cover’d with a Veil when she was brought to the Bridegroom: By which means *Jacob* was imposed upon by *Laban*, and could not discern that it was *Leab* till the next Morning.

Cheat,

Cheat, complained to his Father-in-Law, who put it off with a very slender Excuse, alledging, that it was not the Custom of that Country to give the Younger in Marriage before the Elder. This was but a poor Excuse indeed; but *Laban*, who had all along observed *Jacob's* Fondness for *Rachel*, knew he could bring him to any Terms, tho' never so unreasonable; which made him demand another seven Years Service for his younger Daughter, though at the same Time he was afraid *Jacob*, in Resentment of the done him, should throw off *Leah*, and not receive her for his Wife; wherefore he intreats him to fulfil her + Week; "And then, said he, & I will give thee this also, for the Service which thou shalt serve with me seven other Years." *Jacob* consenting to *Laban's* Proposal, fulfill'd *Leah's* Week, and then married and bedded *Rachel*, of whom he was so fond, that he || slighted *Leah*; but God pitying her, made her fruitful, and restrained *Rachael* from bearing; so that *Leah* had four Sons, viz. *Reuben*, *Simeon*, *Levi* and *Judah*, before *Rachel* had one. This was a great Trouble to *Rachel*, which in a short Time broke off all Family Conversation between them, and at last improv'd to real Enmity. *Rachel*, being blinded with her two earnest Desire of Children, imputes her Barrenness to her Husband, and vents her Discontent in a very unadvised and passionate Expression, saying, "Give me Children, or I die." *Jacob* was always very fond of her, but, like a prudent Man, his Judgment got the Ascendant of his Affection; and, tho' he was naturally of a mild Temper, yet these rash inconsiderate Words of *Rachel* incens'd him to that Degree, that he could not forbear giving her this smart, tho' short Reproof; "Am I in God's Stead," said he, who hath made thee barren?

Rachel, thus rebuk'd, and brought to a Sense of her Folly, began to think with herself of another Way to supply this Defect of Nature, as she thought, by having Recourse to her Grand-mother *Sarah's* Stratagem; and

+ Week. Or Seven Days, which Time according to the Custom of those Countries was dedicated to the nuptial Solemnities. And by this fulfilling *Leah's* Week was intended, that *Jacob* should openly acknowledge her for his Wife, which *Laban* seem'd to doubt: And at the End of the Week should marry and enjoy *Rachel*. Though by the Word *Week* here, some understand a Week of Years, or seven Years: And to fulfil her Week, he was to serve the other Seven Years for *Rachel* afterwards. Some old *English* Versions render it so; but the LXX is otherwise, for it is positively there a Week, at the End of which he was to have *Rachel*, and serve Seven Years for her afterwards. And this appears to be the right Sense of the Place by the Order of the Story: For tho' *Jacob* lived with *Laban*

Twenty Years, (*Gen.* xxxi. 28. and 41.) yet it is plain at the End of the Fourteenth Year *Jacob* propos'd to part, and return home. But *Rachel* had born *Joseph* before that; (*Gen.* xxx. 25.) and besides, she had been a barren Wife a good while before she bore *Joseph*; and had two Sons by her Maid *Bilhah*, before she conceived *Joseph*; all which could not have been, if she had not been married before the End of his second Seven Years.

§ I will give, &c. Some will have this, we will give; that is, I, and my Wife and Friends: But the LXX say, I will give.

|| Slighted. Our Version renders this *bated*; but it should have been consider'd, that the Word which is render'd to *bate*, does also signify to love less, or take less Care of a Thing, and not to wish or do it any Harm.

therefore

therefore she, having before discoursed the Matter with her Husband, gives him her Maid *Bilhab* for an Under-Wife, or Concubine, reckoning with herself, that what Children *Jacob* should have by her Maid, should be hers; for she would cherish them as if they had been her own. Accordingly, when *Bilhab* bore *Jacob* a Son, *Rachel* claims him, takes him for her own, and names him *Dan*; she likewise did the same by the second, and called his Name *Nephtali*. *Leah* imitates her Sister's Policy, because she thought herself to have done Childing, and gave her Husband her Maid *Zilpah* to Wife, who had two Sons, which she called *Gad* and *Asher*.

By this Time *Reuben* was grown up big enough to be trusted by himself in the Fields; where, as he was one Day wandering, he found some pretty * Flowers, which he brought home to his Mother. *Rachel* seeing them, had a great Desire to have them, and pray'd her Sister to give her some of them. *Leah*, thinking

* *Flowers*. What these Flowers were is undeterminable, they are render'd *Mandrakes*, which is an Herb, whose Root is said to have the Likeness of a Man. But some Critics give Reasons to shew these could not be the same. However, it is certain, that whatever they were, the Versions could not have chosen a more improper Word than that of *Mandrakes*, to express the Hebrew Word *Dudaim*, Gen. xxx. 14, 15. For the *Mandrakes* have nothing in them which should render them so passionately desireable, either as to Smell, Taste, or Vertue: Whether we suppose that *Rachel* desir'd them to satisfy her Hunger, according to *Josephus*; or whether we suppose with some *Rabbies*, that she was to make a Philtre or Love Drink of them; or to help her to have Children; or, with others, that she desir'd them only for the Smell: For it is an ill scented, stinking Fruit, of a cold Quality, stupifying and poisonous; and all that is alledg'd to the contrary, evidently false and fabulous as *Antoninus Deyfingius* has proved. But it is not in the least probable, that *Rachel* was under a Necessity of desiring a Fruit which the Shepherds could scarcely eat in the Fields, when they could find nothing else; not that she stood in need of any Thing to make her belov'd of her Husband, who gave her Marks of the most tender Affection. Besides that *Leah*, who was in Comparison despis'd by *Jacob*, would not have parted with it to *Rachel*, had it been proper to beget Love. Nay, the

Time, in which *Reuben* found this *Dudaim*, does not suffer us to believe that she desir'd to eat them, nor that they were *Mandrakes*. For it is observ'd, that it was in the Days of Wheat Harvest, that is the End of April or Beginning of May, which was the Time of their Harvest in *Palestine*, and in which the *Mandrakes* only did begin to bud, not producing their Fruit till Autumn. This has oblig'd *Junius*, *Tremellius*, &c. to render this Word by those of fine and lovely Flowers, and some *Rabbies* by that of *Violets* and *Jesamines*, which agrees pretty well with the Time of which *Moses* speaks, and to the Expression of the Spouse in the *Canticles*. Others think that this Word denotes the Lilly; which in Syria is of a most agreeable Beauty and Smell, and this seems to be with some the true Signification of it: But then *Rachel* needed not to have been so desirous of having them from *Reuben*, if they had been so common as to grow in the Fields. In fine, it is most probable they were Flowers, but what Sort is hard to guess at, tho' it may reasonably be supposed very scarce, otherwise considering the Difference between *Leah* and *Rachel*, the latter would have gone or sent for them, rather than have been beholden to the Son of her Rival. That which renders this Difficulty more unsolvable, is the rare Mention of the Word *Dudaim*, it being no where made use of in the Holy Scriptures, but here and in *Canticles* vii. 13.

Rachel had too great a Share in her Husband's Affection, and forgetting that her Sister, not herself, was *Jacob's* Choice, answers her somewhat churlishly, Is it not enough, said she, that you have taken my Husband from me, but you must take away my Son's Flowers too?" *Rachel* might have retorted sharply, but, having a Mind to the Flowers, she would not contend, but propos'd an Agreement. *Jacob*, in course, was that Night to have been *Rachel's* Bed-fellow; therefore she tells her Sister, that, if she will give her some of the Flowers, she shall enjoy her Husband's Company that Night. *Leah* likes the Proposal, and they agree upon it; and *Leah*, to make sure of him, went out in the Evening to meet *Jacob* at his Return from the Field; and, having acquainted him with the Terms of their Agreement, invites him to her Apartment, and had his Company that Night.

Leah, who, but a little before, thought she had done Childing, conceived again, and brought forth her fifth Son, whom she named *Issachar*, because he was the Fruit of her Hire. After that, conceiving again, she had a sixth Son, whom she named *Zebulun*; and, at last, she bare *Jacob*, the only Daughter she read he had, whose Name was *Dinah*.

Hitherto *Rachel* had no Issue of her own Body; but now it pleased God to remember her; and having, by long Barrenness, corrected her inordinate desire of Children, he at length hearken'd to her Request, and blessed her with a Son; upon which, rejoicing that God had taken away her + Reproach, and, predicting that the Lord would give her another Son, she called the Name of this Boy *Joseph*; soon after whose Birth *Jacob*, having served his last seven years, began to entertain Thoughts of returning to his own Country; therefore, putting *Laban* in mind, that the Time for which he had contracted to serve him was now expired, he desired him to deliver him his Wives and Children, and send him away. This was very disagreeable Discourse to *Laban*; who, acknowledging the great Advantages he had received from *Jacob's* Service, and that he was sensible the Lord had blessed him for his sake, he earnestly importun'd him to tarry still with him, offering him at the same Time what wages he would ask. *Jacob* was as sensible of the Benefits of his Service as *Laban*, and valued himself upon them, telling him how, by the Blessing of God upon his careful Management, his little Flock was increas'd to a Multitude, wishing him to consider how his own Family was increas'd, having now many Children, for whom it was Time to make some Provision, and therefore insisted upon his Return to his own Country. *Laban* could not hear of parting, and therefore presses him to stay, offering him his own Terms. *Jacob*, overcome by *Laban's* Importunity, told him, he should give him nothing; but, if he approved of the Terms he should offer, he would continue in his Service. The Terms were these; they should pass thro' the whole Flock, of Sheep and Goats, and, separating the speckled Cattle from the white,

Reproach. So Barrenness was then accounted God's Blessing, who said, Increase and multiply; and because Fruitfulness came of it, Barrenness was accounted a Curse.

NUMB. IX.

R

Laban's

Laban's Sons should take Care of the spotted Flock, and *Jacob* of the white; and then whatsoever spotted or brown Cattle should be produc'd out of the white Flock, which he was to keep, should be his Hire. *Laban* readily clos'd with these Conditions, and accordingly they parted the Flocks, delivering the spotted Cattle to *Laban's* Sons, and the rest to *Jacob* to keep; and *Laban*, that he might prevent any Intercourse between them, set them three Days Journey asunder.

The Flocks being thus dispos'd, the § Divine Wisdom, by enlightning *Jacob's* Understanding, put him in a Way to improve his own Stock, and, at the same Time, to lessen that of *Laban* for his Covetousness. *Jacob* took Twigs of green Poplar, Hazel, and Chestnut-Trees, and, peeling off the Rind in Strakes, made the White to appear in the Twigs, which he placed in the Watering-Troughs, when the Cattle came to drink in Ramming-time, they seeing the speckled Twigs, conceived, and brought forth speckled Cattle; besides, he took special Care to lay the Twigs before the lustiest and strongest Cattle; but before the weak and feeble he did not lay any; by which Artifice he procur'd to himself not only the greater Number, but the ablest and strongest. *Laban*, envying *Jacob's* Prosperity, repented of his Bargain, and several times altered the Agreement, which God still turn'd to *Jacob's* Advantage. And now *Jacob*, having been twenty Years in *Laban's* Service, he happen'd to over-hear his Brothers-in-Law, *Laban's* Sons, grumbling and complaining, that he had rais'd himself a fair Estate out of their Fortunes; and having observ'd for some Time *Laban's* Coolness and Indifference, he began to think of leaving him, and return to his Father's House, which God, in a Vision, oblig'd him to do; but, before he put this in Execution, he thought it advisable to consult his Wives, and to draw them to consent to go along with him; and, sending for them both into the Field, that he might with the more Freedom and Privacy discourse with them, he communicat'd his whole Design to them; telling them, he had observ'd, that their Father's Carriage of late towards him was very much chang'd, tho' he knew not for what Cause; for he appeal'd to them concerning his Fidelity and Diligence, and their Father's unfair Dealing towards him, in deceiving him, and changing his Wages so often; but God had turn'd all their Father's Contrivances against him to his Advantage, and had taken away their Father's Cattle, and given them to him. Then he told them, the Lord had lately appear'd to him, and put him in

§ *Divine Wisdom.* Here is a Reward of *Jacob's* Dependence on Providence for his Wages, for he had found so much Fraud in his Father-in-Law's Dealing, that he had little Reason to trust to his Honesty. And in the same Instance God remember'd *Laban's* unrighteous Dealing with *Jacob*, how he deceiv'd him in his first Marriage, giving him his deform'd Daughter *Leah* instead of the

beautiful *Rachel*; and how out of a covetous Desire to serve himself upon him, he contriv'd Ways to detain him in his Service. Now therefore God takes from *Laban* the Riches he had before given him for *Jacob's* sake, and bestows them upon *Jacob*: And that in such a Manner, as *Laban* could neither help himself, nor justly find fault with *Jacob*.

mind of the Vow he had made at *Bethel*, in his Passage from *Canaan* thither (of which he had formerly given them an Account at his first Coming) and that the Lord had now commanded him to return to the Land of his Kindred. His Wives having heard him very attentively, declar'd themselves of his Opinion concerning their Father, and consented to go with him, desiring him to set out when he pleas'd, and they would attend him. *Jacob* therefore preparing all Things for his Journey, mounting his Wives and Children upon Camels, set forward with all his Cattle and Goods which he had gotten in *Haran*, taking the Advantage of his Father-in-Law's Absence, who was at that time gone to shear his Sheep, which likewise gave *Rachel* Opportunity to steal and carry away his *Teraphim*. *Jacob* passes the River *Euphrates*, and makes to Mount *Gilead*; and, tho' he had the Advantage of three Days before *Laban* pursu'd him, yet in seven Days Time *Laban* came up with him.

At his first setting out after *Jacob*, no Doubt, *Laban* pursu'd him with a mind whetted with Revenge; but God, in a Dream by Night, charged him not so much as to speak roughly to *Jacob*. Therefore the next Morning when with his Kindred came to speak with *Jacob*, he in soft and quiet Words expostulated with him the Unhandsomeness of the Action in so slyly stealing away from him, carrying his Daughters away like Captives, and not suffering him to take Leave of them or their Children, and to send them away with Equipage becoming their Rank; telling him, it was very unadvisedly done in him to give such a Provocation, considering it was in his Power to have done him hurt; nay, he plainly hinted he would have done it, had not God appeared to him, and laid a Restraint upon him. But *Laban* did not only reprove *Jacob* for his Unkindness, but charg'd him with Theft, saying, "Thou hadst ever so great a Desire to return to thy Father's House, yet why didst thou steal my *Teraphim*?"

Teraphim. The Word *Teraph* signifieth in general the compleat Image of a Man, *Sam. xix. 13*. More particularly it signifieth an Idol or Image made for Man's private Use in their own Houses; so that these Images seem to have been their Household Gods; *Wherefore hast thou stole my Gods?* *Teraphim Gen. xxxi. 30*. And the Man *Jacob* had an *House of Gods*, and made an *Idol* and *Teraphim*, *Judg. xvii. 5*. The manner how these Images were made, is fully conceited among the Rabbies; *They made a Man that was a First-born Son, and hung off his Head, and seasoned it with Salt and Spices, and wrote upon a Plate of Gold the Name of an unclean Spirit, and put it under the Head upon a Wall, and lighted Can-*

dles before it, and worshiped. With such *Laban* spake, say they. But without Controversy the *Teraphim* which *Michal* put into the Bed, *1 Sam. xix. 13*. was a compleat Statute or Image of a Man. The Use of these Images was to consult with them as with Oracles, concerning Things unknown for the present, or future. To this purpose they were made by Astrologers under certain Constellations, capable of heavenly Influences, whereby they were enabled to speak. *The Teraphim have spoken Vanity, Zach. x. 2*. And among other Reasons, why *Rachel* stole away her Father's Images, this is thought to be one, that *Laban* might not by consulting with these Images discover what Way *Jacob* took in his Flight.

Jacob

Jacob excus'd his clandestine Departure from *Laban*, by telling him, he was afraid that if he had acquainted him with his Purpose, he would forcibly have detained his Daughters; but, as to the Theft (not knowing that *Rachel* had stolen the *Teraphim*) he warmly reply'd, "With whomsoever thou findest thy *Teraphim*, let him not live." And, to vindicate his Innocency, he bidd *Laban* search his Goods in the Presence of his Friends; and, if he could find any Thing of his, he might take it. Upon this *Laban* search'd the Tents of *Jacob*, *Leah*, and the two Handmaids; and not finding what he look'd for, went into *Rachel's* Tent. *Rachel* was hardly put to it, for she very well knew, that if the Idols should be found in her Custody, both her Father, and her Husband would be highly offended with her. She had but just Time, whilst *Laban* was searching the other Tents, to contrive how to conceal them, which she did by putting them into the Camel's Furniture, and having set her self down upon them, *Laban* enters the Tent; whereupon keeping her Seat, she begg'd his Pardon for not rising to salute him, alledging for Excuse, that the Custom of Women was upon her. *Laban*, in point of Modesty, desists from any farther Search, not suspecting the Trick his Daughter put upon him; upon which *Jacob* very sharply reproached him for his unjust Suspicion, appealing to *Laban's* Friends to judge between them. The recounting the long Servitude he had held him in, his Faithfulness, Care and Diligence in his Service; the Hardships he had undergone therein both by Day and Night, and the hard and unequal Terms he had held him to all along, he concluded thus; "Except the God of my Father had been with me, surely thou hadst sent me away empty: But God hath seen my Affliction, and the Labour of mine Hands, and rebuked thee yesternight."

This Charge of *Jacob's* was so just, that *Laban* could make no Defence for himself; and therefore he thought best to let fall the Debate; and, changing his Resentment to a Fit of Fondness, calls *Jacob*, his Wives, Children, and all that he had his, and pretending, for that Reason, he would not hurt them, lest therein he should hurt himself, he proposed a Covenant of Peace between them, which they did, by erecting a Pillar, or Heap of Stones, for a Memorandum of it, and they took an Oath of each other, that neither of them should invade the other, and that *Jacob* should not misuse his Wives. After this, *Jacob* gave them an Entertainment, and next Morning *Laban* having embraced his Daughters, and their Children, returned home.

This Rencounter had not a little ruffled *Jacob's* mild Disposition, and therefore God, to comfort and confirm him in an Assurance of the Divine Protection, was graciously pleased to send his * Angels, who met him on the Way; which *Jacob* espying, he said, This is God's Host.

* *Angels*. Interpreters conclude these to be two Hosts or Armies of Angels; whereof one was that of the Guardian Angel of Mesopotamia, who with his Company conducted *Jacob* safely to the Confines of Canaan; where

the Guardian Angel of Canaan with his Company received him into their Care. And this is infer'd from the Necessity of *Jacob's* being expos'd to the dangerous Treachery of *Laban*, and the Cruelty of *Esau*, which made Providence

No sooner is one Storm over, but another threatens. *Jacob* being now near the Confines of *Edom*, begins to recollect, that he was within the Reach of his angry Brother *Esau*, whom he had highly provok'd, and in what a revengeful Humour he left him; and considering that in all this Time (which was twenty Years) he had received no Account from his Mother of the Abatement of his Brother's Resentment, which she had + promis'd to do when she found he thought it adviseable to send a pacifying Message to him, to know what Temper he was in, before he came near him. *Jacob* therefore instructing the messengers, order'd them to address themselves to him in these Words; "Thy Servant *Jacob* saith thus; I have sojourn'd with *Laban*, and stay'd there 'till now; where I have exceedingly enrich'd myself, and now I have sent to acquaint my Lord with this, that I may find Favour in thy Sight." The Messengers set out, and soon return, giving *Jacob* such an Account, as put him into a terrible Fright, for they brought no Answer from *Esau*, but only told *Jacob*, that his Brother *Esau* was coming to meet him at the Head of four Hundred Men. *Jacob* immediately concludes, from the Number of the Men, that his Brother came against him with an hostile Intent, which threw him into a great Distraction of Thought. He was too weak to fight, and his Retinue too heavy and cumbersome to fly with; at last he comes to his Resolution, viz. to divide his Company and Cattle into two Bands, which being set at a convenient Distance, he hoped that if *Esau* should fall upon one of them, the other might have Opportunity to escape.

This was *Jacob's* human Contrivance, but his Safety lay in a divine Protection, which he had lately in the like Distress experienced, when his Uncle *Abraham* pursu'd him; therefore, as then, so he now addresses himself to God in his earnest Supplication; "O God of my Father *Abraham* and *Isaac*, which saidst to me, Return to thy Country, and I will do well by thee; I am not

evidence more particularly careful of *Jacob*, whom the Promises were made. But considering the Etymology of the Word *Mahalan*, (which signifies Two Armies or Camps) there is probable Ground for this Conjecture of the Interpreters and others.

+ Promis'd. See *Gen.* xxvii. 45.

§ Lord. Since *Isaac* by divine Direction made *Jacob* Lord over *Esau*, it may be ask'd, how *Jacob* should call *Esau* his Lord, and himself his Servant? To which may be answer'd, that by this Submission *Jacob* did not reject the Honour and Dominion conferred by God upon him; but patiently waited for the Execution of God's Will, he kept himself within the Bonds of Nature, and revered *Esau* as his elder Brother. Besides, it may be question'd whether *Jacob* meant

any more by these Words, [Lord and Servant,] than what was customarily used among all Sorts then, especially by those, who had a Mind to ingratiate themselves with others. That the first use of the Word *Lord* between Man and Man was a mere honorary Compliment, and practis'd first among the idolatrous and Heathen Nations, appears from the Children of *Heth*, (who were Heathens) calling *Abram* Lord and Prince; and from them came to be taken up and used by the Fathers and People of God afterwards, as many Things besides were contracted by conversing with them. However, it is plain here, that *Jacob* thro' Fear of *Esau*, used the Words, thinking that he might thereby please and soften the rugged Humour of his haughty Brother.

"worthy of the least of thy Mercies, but thou hast increas'd my Stock; for
 "when I pass'd over this River first, I had nothing but my Staff, and now
 "I am become a Multitude: Deliver me, I pray thee, from the Hand of
 "my Brother, for I fear his Malice, lest he smite me and mine. Remember
 "how thou saidst, I will surely do thee Good, and make thy Posterity as the
 "Sand of the Sea, which cannot be number'd for Multitude." Having thus
 implored the Divine Protection, he bethinks himself of another Expedient to
 soften his Brother's Resentment. He might perhaps think that his Brother
 look'd upon his first Message as a dull dry Compliment, an empty Piece of
 Formality; and therefore, since he had by his Messengers acquainted his Brother
 that he was grown so rich, he resolves to send him a very handsome
 Present; but, fearing he should be upon him before the Present could be de-
 livered, he was forc'd to take it of that which came first to Hand, which
 was thus; two hundred She-Goats, and twenty He-Goats; two hundred Ewe
 and twenty Rams; thirty Milch-Camels, with their Colts; forty Kine, and
 ten Bulls; and twenty She-Asses, with ten Ass-Foals; all in separate Drove
 ordering the Servants to keep them at a reasonable Distance, charging the
 Servant that followed the first Drove to deliver the Present to his Brother
 the same he deliver'd to the rest; hoping that the Sight of so many
 and different Presents, delivered in a submissive and obliging Manner, might
 work upon his Brother's harsh Temper.

The same Night he, with his Wives and Children, pass'd the Brook *Jab-
 bock*, himself being the last; and being left alone, there appeared a Man, who
 || wrestled with him 'till it was Day, and permitted *Jacob* to prevail; but
 that he might be sensible he did not prevail by his own Strength, he gave
 him a Touch in the Hollow of his Thigh, and put the Joint out.

Then said the Man, *Let me go, for Day breaketh*; but *Jacob* said, I will
 not let thee go, 'till thou hast blessed me. The Man then asking him his
 Name, and he saying it was *Jacob*; thy Name, reply'd the other, shall not
 only be called *Jacob*, but likewise * *Israel*; for as a Prince hast thou Power
 with God, and with Men, and hast prevailed. *Jacob* demanded his Name
 which he was shy of telling him; he therefore blessed him, and departed.

|| *Wrestled.* The Person that is here said
 to have wrestled with *Jacob* was an Angel,
 and the Reason of his permitting *Jacob* to
 prevail, was to give him Hope, that in like
 Manner he should mitigate and conquer his
 Brother *Esau*. This was the Opinion of both
Greek and *Latin* Fathers.

If any should inquire how *Jacob's* Thigh
 being put out of Joint should so soon be re-
 duc'd, and he consequently able to travel;
 it may justly be reply'd, That the same Pow-
 er, which miraculously appear'd to him,
 wrestled with him, and put his Thigh out of

Joint, could as easily reduce the Dislocation
 for it was all but one Miracle.

* *Israel.* It's certain Translations do often
 contradict themselves, of which we have a re-
 markable Instance in *Gen. xxxii. 28.* where
 'tis translated, *Thy Name shall no more be called
 Jacob, but Israel.* Tho' it's certain this Pa-
 triarch was afterwards often called by the
 Name of *JACOB*: No more therefore
 ought to be translated, *not only*, which it very
 properly implies here in this Place, and that
 would take away the seeming Contradiction.

Jacob, as the Sun arose, passing from the Place where he had this wrestling exercise, called it *Peniel*, which signifies the Face of God, because, said he, I have seen God Face to Face, and my Life is preserved.

After this *Jacob* proceeded on his Journey, and had not gone far before he espied his Brother *Esau* coming, attended by four hundred Men; upon which he began to dispose his Company into the most commodious Order, either for the Reception of his Brother, or Safety of those he most regarded. Putting therefore the two Handmaids, *Bilhah* and *Zilpah*, with their Children, remotest, and *Leah*, with her Children, next, he set his beloved *Rachel*, and his Son *Joseph*, in the Rear, and himself passed before. When he was come near, he bowed himself seven times to the Ground, but *Esau*, not able to resist the powerful Impression which *Jacob's* meek Submission made upon his Spirit, with eager Joy runs to meet him, falls upon his Neck, and kisses him: Revenge and murderous Designs are turn'd into Pity and Tenderness; and *Esau*, who once thirsted after his Brother's Blood, now melts into Tears of Joy at this happy Interview, and nothing but Instances of Brotherly Love and Friendship pass between them.

Esau, thus transported with Joy at the Sight of *Jacob*, with Pleasure surveys his Store, and is with great Difficulty persuaded to accept of a Present. He salutes his Wives and Children; and, to shew further Marks of his Reconciliation and Fondness, offer'd to bear him Company the remaining Part of his Journey; but *Jacob*, still retaining his former Jealousy, excus'd himself, telling him, that the Children and Cattle could not keep Pace with him, without much Fatigue, and therefore desired him to go before, and himself would follow leisurely as the Children and Flocks could bear, and that he would wait on him in his own Country of *Seir*. Then *Esau* very courteously offered to leave some of his Men to guard and attend him; but *Jacob* handsomely excus'd it as an unnecessary Compliment; upon which they parted very friendly, *Esau* taking his Way towards *Seir*, and *Jacob*, by easy Journies, travell'd to *Succoth*; where, intending to settle for some Time, he built an House and Conveniencies to shelter his Cattle.

Country. It may reasonably be suppos'd that *Jacob* never intended to meet *Esau* in person; because it doth not appear, that he ever went thither. Besides, it's possible he might apprehend himself not safe in his Brother's Dominions, who might there take Occasion to renew his former Grudge, and in Revenge destroy or enslave both him and his Family.

Esau. *Moses* gives no further Account of *Esau* and his Family, only that he had three Wives, *Aholibamah*, and *Ada*, *Canaanites*; and *Basemath* the Daughter of *Ishmael*.

That the first had three Children, *Jehus*, *Isheron* and *Core*; the Second had *Eliphaz*, and the Third *Rahuel*, and that he left the Land of *Canaan* to go live on the Mountains of *Seir*. *Moses* names the Descendants of *Eliphaz* and *Rahuel*, and the Princes of the Tribes of the *Edomites*, the Kings that succeeded them, and the Chiefs, who govern'd after the Kings. See *Gen.* xxxvi. and xxxv. 29.

Afterwards

Afterwards he removed to *Salom*, a City of *Shechem*; where having bought a Piece of Ground of the Children of *Hamor* for a Hundred * Pieces of Money, he spread his Tent, and erected an Altar there, and called upon the Name of the Mighty God of *Israel*.

During *Jacob's* Stay in this Place, his only Daughter *Dinah* took a Walk abroad by her self, out of Curiosity to see the Women of that Country. It happened that young *Shechem*, the Son of *Hamor*, Prince of that Place, saw her, and falling desperately in Love with her, could not restrain his Passions; but taking Advantage of the dangerous and unlucky Opportunity of her being alone, ravish'd her. Notwithstanding this dishonourable Act, his Soul is so strongly possess'd with her Charms, that he cannot live without her; and therefore he importunes his Father to enter upon a Treaty with their Friends, that he might have her for his Wife. *Jacob* soon heard of this Rape committed upon his Daughter; which he conceal'd till his Sons were come home; which when they heard, they were incens'd at the Dishonour done their Family, and secretly vow'd Revenge.

Hamor's Fondness of his Son *Shechem* makes him soon yield to his Importunity: Taking the Opportunity therefore when *Jacob* and his Sons were together, he acquaints them with his Son's Passion for *Dinah*; intreating them to give her to him; and inviting them to intermarry with his People, offer'd them the Freedom of the Country, to dwell, trade, and make a Settlement there. And to back these, *Shechem* (who was present at the Treaty) in general offers them what Advantages they please to ask, bidding them name their Terms, and they should have them, provided they would but give him their Sister. *Jacob's* Sons neglect no Opportunity of revenging the Affront done their Family by this Rape: Therefore cunningly observing the Fondness of *Shechem* and his Father to close with them, they insist upon the more high and unreasonable Terms; no less than a general Circumcision will oblige them to accept of an Agreement to settle among and incorporate with them.

Hamor and *Shechem* readily agree to these Conditions; and when they return'd to the Town, summoning their Subjects together, commend the *Israelites* for a peaceable good-natured People; and that if they intermarried with them, they should be Masters of all their Substance, which was very considerable; and all this to be obtain'd upon their Consent to be circumcised. The Thirst of Gain soon prevailed upon this silly People, and being back'd with *Shechem's* Interest among them, which was very great, they all consented, and were every Male of them circumcised.

Jacob's Sons having thus disguised their Resentment, in deluding the unwary *Shechemites*, the † third Day after they were circumcised, when their Wounds

|| *Hamor*. St. Stephen in *Acts* vii. 16. calls this Man *Emmor*.

* *Pieces of Money*. This is sometimes ren-

derd an hundred Lambs, because the Image of a Lamb was stamped upon it.

† *Third Day*. This was the Time, when the Physicians

re forest, put their bloody Purpose in Execution. § *Simeon* and *Levi* put themselves at the Head of the Party that was to attack the City, which they boldly enter'd, and put all the Men to the Sword; and, searching *Shechem's* House, they found their Sister *Dinah*. After this they fell to plunder, and carried off not only what they found in the City, but all that was in the Field, making the Women and Children Prisoners; and what they could carry off they spoiled. Thus the Sons of *Jacob* glutted their Revenge on the *Shechemites* for the Rape of their Sister.

Peaceful *Jacob* knew nothing of this bloody Massacre, 'till it was over; and when his Sons brought the Trophies of their Cruelty to him, he took no part in their Conquest; and was so far from approving this rash Action in them, that he reproaches them for their Barbarity, and dreads the Consequence, which might end in the Ruin of him and his Family. But his two ferocious Sons, *Simeon* and *Levi*, who had been the Ring-leaders in this Misdeed, took upon them to answer their Father for what they had done, saying, *Shechem* ought not to have used their Sister like a Harlot, by which he had dishonoured not only her, but their whole Family.

It is plain that *Jacob's* Fear was not groundless, by the Care God took to remove him from the Danger that must necessarily have attended this cruel and inhospitable Fact of his inconsiderate Sons. For tho' they had extirpated the Colony, there were more People that border'd thereabout, who, either in Defence of themselves, or in Revenge for such unjustifiable Dealings, might have done *Jacob* great Uneasiness, if not totally destroy him. God therefore, to secure him, bid him arise, and go up to *Bethel*, and dwell there; and erect an Altar there to God, who had appear'd to him, to comfort and strengthen him, when he fled from the Face of his Brother *Esau*, whom he then as much dreaded, as he did these People now.

Physicians observe, when Fevers generally attend Circumcision, occasioned by the Inflammation of the Wound, and which was more dangerous then, as the *Hebrews* observ'd, than at any other time else; for which Reason the Sons of *Jacob* took that Opportunity of falling on the *Shechemites*, who were then less able to defend themselves.

§ *Simeon*. In this Action there are none named but *Simeon* and *Levi*, whom we may suppose to be the chief Contrivers and Masters of this bloody Massacre, as being owners of *Dinah* both by Father and Mother, and elder than the rest, except *Reuben*, who was of a more gentle and humane Disposition; (as we find in *Gen. xxxvii. 22*.)

when he saved poor *Joseph's* Life, contrary to the Will of his other cruel Brothers;) yet it is reasonable to think, that the rest of the Sons of *Jacob*, who were old enough for such an Exploit, and their Servants also, were engaged in this Execution; tho' these two only, as Authors of the Design, are named. And indeed it is scarcely conceivable, that two Men should be able to master a City, and slay all the Men in it, (tho' they were hurt in so tender a Part of the Body as disabled them from Action and Defence) and should also take all the Women Prisoners, of themselves may be supposed to have been more than sufficient to over-power two Men.

In Obedience to the Divine Call, *Jacob* strictly charges his Family, and all that belong'd to him, to put away the strange || Gods which they had, and be * clean, and change their Garments; and then, said he, let us arise and go up to *Bethel*, the House of God. By these Means *Jacob* got from them their Idols, and their † Ear-rings too. And that these Ear-rings might not be a Snare to him and his Family, as the like were afterwards to § *Gideon*, *Jacob* resolv'd to make sure of them, as well as of the Idols, and therefore he buried them so privately, that none of his Family should know where they were to take them up again; for he hid them under the Oak by *Shechem*, and then set forward for *Bethel*; whither he passed in great Quiet and Security; for God had struck such a Terror into the Cities round about him, that, notwithstanding the Provocation his Sons had given, by the Outrage they had committed at *Shechem*, no-body offer'd to molest or pursue them.

Being safely arrived at *Bethel*, he erected an Altar there, as God had commanded him; and upon that Altar, and at that Time, it is supposed he performed the Vow which he had made when God appeared to him in the same Place, as he fled from his ** Brother *Esau*; which, when he had performed, God appeared to him again, confirmed his new Name *Israel* to him, and gave him repeated Assurances of his Promises made to *Abraham* and *Isaac*, with new Blessings to himself. Then did *Jacob*, in the Place where God had now talked with him, erect a Pillar of Stone, as a lasting Monument of his Gratitude and Devotion, pouring a Drink-offering and Oil upon it. In this Place, and about this Time, *|| *Deborah*, *Jacob's* Mother's Nurse, died, and was buried under an Oak, which was therefore called the Oak of Weeping.

|| Gods. Perhaps by this time *Jacob* might have discovered that *Rachel* had gotten and kept her Father *Laban's* Idols, for which he pursued *Jacob*; or perhaps they might be some Idols which his Sons had got among the Spoils of the *Shechemites*: or it may be, that neither his Wives nor Sons were guilty of, or inclinable to Idolatry, but only his Servants or Slaves might be Idolaters.

* Clean, &c. This may probably be meant of abstaining from conjugal Enjoyment, and sanctifying themselves not only from idolatrous Pollution, but from the late Massacre at *Shechem*. See *Exod.* xix. 10. and 15. But that it was a Custom for those that came to appear before the Lord to wash their Cloaths, appears plainly from *Exod.* xix. 10. *Levit.* xv. 13. and 2 *Sam.* xii. 20.

† Ear-rings. These were worn by some People in a superstitious Devotion, as being thought to have some magical Virtue or Charm in them; and it is not unlikely, that some

of *Jacob's* Servants, if they themselves were not *Ishmaelites*, might have taken up the Use of Ear-rings from the *Ishmaelites* amongst whom it was afterwards a known Fashion. *Judges* viii. 24.

§ *Gideon*. See *Judges* viii. 27.

** Brother. See *Gen.* xxviii. 20, 22.

*|| *Deborah*. Who this *Deborah* was, and for what reason she is mentioned here is not clear, and hath given Occasion of various Conjectures among Commentators. Some are of Opinion, that after she had brought her Mistress *Rebecca* to her Marriage, and seen her well settled in her Family, she went back to *Haran* again, and there dwelt in *Laban's* House, till *Jacob* returning home, she having a Desire once more to see her old Mistress, put her self into the Company. Without Doubt she was very much respected by them, because they bewailed her Death so much, that the Oak, under which she was buried, was called the Oak of Weeping.

Jacob having safely arrived at *Bethel*, makes no long stay there; but filial affection prompting him, he hasten'd to *Mamre* to pay a Visit to his aged Father; and † *Epbrath* being in the Way, they intended to have got thither: but tho' they had but a little Way to it, they could not reach the Town before *Rachel* fell in Labour of her second and last Child; and having a hard time of it, the Midwife, to encourage her, bid her not fear, for she should live this Son also. Of whom indeed she was delivered, but died immediately; and just before she died, she called the Boy's Name *Benoni*, that is the Son of sorrow; But his Father, unwilling to perpetuate the sad Remembrance of so sorrowful a Subject, called him *Benjamin*, which signifies the Son of my right hand: Intimating hereby how dear he should be to him.

Jacob thus deprived of his beloved *Rachel*, raises a § Monument over her grave to perpetuate her Memory. This was no Doubt an Occasion of great grief to *Jacob*, whose Fondness may be measured by the double Servitude he underwent to obtain her: But before he could reach to *Mamre* a greater Misfortune befel him; for *Reuben* his eldest Son committed Incest with *Bilhab*, his Father's Concubinary Wife. *Jacob* soon heard of it; and tho' he took no publick Notice at that time of it; yet it sate deep in his Mind, and stuck by him to his || dying Day.

These two Afflictions sat heavy upon him for a time; but continuing his Resolution of visiting his Father, the Expectation of seeing that good old Man adds a new Joy in his Heart. At length he reached *Mamre*, the City of *Abath*, where his Grandfather *Abraham* had formerly liv'd, and his Father *Isaac* then dwelt; who (no doubt) was overjoy'd at the Return of his Son *Jacob*, after so long an Absence: Nor could pious *Jacob's* Joy be less, to find his aged Father living, and in Health.

at Epbrath. This Place was afterwards
called Bethlehem.

Monument. *Borchard* says this was a very curiously wrought Pyramid, on the Basis which were dispos'd twelve very large Stones, hinting the Number of his Sons. In this we see the Antiquity of erecting Monuments and Epitaphs in Memory of the Dead at the the Place of their Burial; of which the of *Rachel* is the first that we read of in Holy Scripture. Thus *Simon Machabee* erected a magnificent Monument over the Grave of his Father and Brothers. And *St. Jerom*, in his Epistle to *Marcella*, says, that he himself had performed his Devotions at *David's* Sepulchre, of which *St. Peter*, *Acts* ii. 29. says, *And his Sepulchre is now among us.*

Dying Day *Jacob*, just before his Death, giving his Blessing among his Children, gave *Benjamin* a reproachful Hint of his incestuous

Crime; *Reuben*, says he, *thou art my First-born, and the Beginning of my Strength, the Excellency of Dignity, and the Excellency of Power.* This was to have been his Portion, by Vertue of his Birth-right, had he not by Transgression forfeited it. But now, being as *unstable as Water*, (which tho' advanced never to high, falls down again) his Doom was, *Thou shalt not excel, because thou went'st up to thy Father's Bed, and defiled it*, Gen. xlix. 3. 4. So *Reuben's* Birth-right was transferred to *Judah*, of whom our Lord was to come, (*ver. 8.*) from whom also in time it fell to the Son of *Rachel*, who in right should have been *Jacob's* first wife, and whom *Jacob* thought he had imbraced, when he begat *Reuben*.

* *Arbath*. This was afterwards called *Hebron*.

Jacob

Jacob had not long enjoy'd the Blessing of his good Father's Company, but another Misfortune happen'd to exercise his Patience: [So variously is the Life of frail Man checkquered with the alternate Course of Good and Evil.] His Son *Joseph*, being about seventeen Years old, was with his Brethren feeding the Flock; and *Joseph* observing their wicked Conversation, told § Tales of them to his Father. This set their Hearts very much against him, for they could not but look upon him as a Spy upon them, and therefore resolve to remove him: And that which advanced their impious Rage, was the Mark of extraordinary Love his Father shew'd him more than to all his other Children; which he did perhaps, not only as he was the eldest Son of his beloved *Rachel*, but because he was || wise beyond his Years. This was indeed an engaging Quality; and the fond Father to express his greater Esteem for it than any Indowment in all his other Children, distinguishes *Joseph* from the rest of his Brethren by bestowing on him a fine Vest of several Colours, little thinking it would breed such ill Blood among them. This Note of Distinction so sower'd *Jacob's* other Sons, that they could not shew the least good Temper to the Favourite, but studied all the Ways that Malice could invent to make him uneasy: And that which inhan'd their Hatred to him was, *Joseph's* two Dreams, which he very innocently related to them, not suspecting so severe a Reformation from them as he afterwards found. The first was; " That his Brethren " and he binding Sheaves together in the Field, his Sheaf arose and stood " upright, and their Sheaves round about fell down before his." His Brethren looking on him with Scorn reply'd, " Shalt thou reign over us?"

His second Dream was a fresh Aggravation of their Spight, which the harmless Youth in his childish Simplicity likewise tells them: " I have seen, says " he, the Sun, Moon, and eleven Stars fall down before me." Nor could he conceal this Dream from his Father, (so strong was the heavenly Impulse upon him) but told it him. Good old *Jacob*, whether to mitigate the Reformation of his other Sons towards *Joseph*, or that that he thought these Dreams

§ *Tales.* What Crime it was that occasioned *Joseph* to tell Tales of them to his Father, is the Subject of Variety of Conjecture among the Criticks and Versions. Some will have it to be their Quarrelling and contentious way of Living; others the Sin of Sodom; others of Bestiality, &c. But whatever it was, it may be gathered from their Malice to him that it was no small Crime, because they hated him, even to Death.

|| *Wise, &c.* O, that he was wise as a Senator. The Versions do not seem to have well express'd the Reason for which *Jacob* loved *Joseph* more than his Brethren, by these Words, *because he was the Son of his Old Age*, Gen. xxxviii. 3. For if his Love had been

only founded on this Reason he must have lov'd *Zebulun* as well as *Joseph*, since he was of the same Age; and he must have lov'd *Benjamin* more, since he was born sixteen Years after *Joseph*. The Hebrew text says only, *because he was Son of the Elders or Senators*, that is because he was their Disciple, in the Stile of the Hebrews, and therefore the Samaritan, Persian and Arabick Versions, and the Chaldee Paraphrase render, *because he was a wise and prudent Son*: And it seems that they might be yet better translated, by saying, *That he was wise as a Senator*, Wisdom being a Quality which makes Parents fond of their Children, and prefer them to their Brethren

These two Dreams of *Joseph* were very significant; and tho' his Father was willing thus to make light of them, that they might give less Occasion of offence to his Brethren, yet they made an Impression on *Jacob's* Mind. And now, whilst the envious Brothers were ruminating on Revenge, a fatal Opportunity offer'd itself, and the pious Parent becomes the Instrument of delivering his Darling into their implacably malicious Hands. The ten Brethren being gone to feed their Flocks at a Distance in *Shechem*, old *Israel*, out of his paternal Care, desirous to know of their Welfare, sends his beloved *Joseph* to see and acquaint them with their Father's solicitous Anxiety for their Health. *Joseph*, in ready Obedience, goes to *Shechem*, and, not finding them there, wander'd about, 'till a Stranger directed him to *Dothan*; whither he went, and, being come within Sight of them, their Malice, which hitherto lay latent for Want of Opportunity, reviv'd, and immediately came to a fatal Resolution to dispatch him. "See, cry'd the bloody Brothers, where the Dreamer comes! Let us kill him, and bury him, and tell our Father some wild Beast has devoured him; and then we shall see what will become of his Dreams." But *Reuben*, who was of a milder Disposition than the rest, could not approve of this bloody Contrivance, and studied to prevent it, persuading them from shedding his Blood, and rather cast him into some Pit. The rest considering, that if he perished in the Pit, it would answer their end, consented to *Reuben's* Counsel. By this time the innocent Youth, not the least apprehensive of their wicked Design on him, was come up to them, and, as he was going to deliver his Father's indulgent Commendation to them, they seiz'd and stript him of his fine Vest, and cast him into the Pit, which at that time was dry and empty. Poor *Joseph*, extremely frightened at this vile and unnatural Treatment, begged his Life of his cruel Brothers, but he knew he must inevitably perish with Hunger there; but they are deaf to his Cries, being resolutely bent to destroy him. *Joseph* in vain complains of his hard-hearted Brothers, who are so regardless of him, that they had no sooner thus disposed of him, but they sat down, and regaled themselves with what Refreshments they had, whilst he was thus exposed to Famine and despair; but Providence, the faithful Guardian of Innocence and Virtue, had a watchful Eye over him.

Before these unnatural Brethren put *Joseph* into the Pit, it was by *Reuben's* advice that they did not immediately dispatch him; and now another of them, namely *Judab*, begins to feel some Pangs of Conscience, which was awaken'd by the opportune Approach of a Company of *Ishmaelites* travelling from *Gilead*, and going down to *Egypt* with Spicery and other Merchandise. *Judab* lays hold of this Opportunity, and, considering with himself that poor *Joseph* was expos'd to certain Death in the Pit, proposes to the rest to sell him to these Merchants, urging the Unnaturalness of being instrumental in the Death of their own Brother, which would bring an indelible Stain of guilt upon them; but, by selling him, they should not only save his Life, but be Gainers by the Bargain. Considering this, they closed with the Proposal;

posal; and, taking *Joseph* out of the Pit, notwithstanding his earnest Intreaty, having (now *Reuben* was absent) no Advocate for him among them, they sold him to the *Ishmaelite* Merchants for twenty Pieces of Silver; and these carrying him to *Egypt*, sold him to *Potiphar*, an * Officer of the King, and Captain of his Guards.

Reuben having persuaded his Brothers to put *Joseph* into the Pit, contrived it on purpose to preserve his Life, hoping he should find Means to deliver him from thence; and when they had bestow'd him there, on some Occasion or other he pretended to leave them; but soon after returning, and not finding *Joseph* in the Pit, he † rent his Cloaths, and, coming to his Brethren, he cried out, § Alas! the Child is gone! What will become of me, or whither shall I go? || But they soon appeas'd him, acquainting him with what they had done in his Absence; and then they began to contrive how to manage the Matter to their Father, so as to take off all Suspicion from themselves; which they did, by dipping *Joseph's* Vest in the Blood of a Kid, and sent it to him, with this Message; "This we have found; see whether it be thy Son's Coat or no." The bloody Fragment too soon convinced poor old *Jacob* to whom it belonged; and not in the least suspecting any human Creature could be guilty of such unnatural Cruelty, concludes some wild Beast had devoured him. This was the greatest Trial *Jacob* ever yet underwent; the Loss of his beloved *Rachel*, tho' the Joy of his Soul, and Delight of his Eyes, was a Debt due to Nature, and which she paid in a natural Way; but the Loss of *Joseph* far exceeded all the rest; he is, as his Father might reasonably suppose, torn in Pieces, barbarously mangled by a Brute, and cut off before his Time. The mournful Parent is lavish in his Grief, expressing it not after the common, but unusual manner; he not only rent his Cloaths, but put on *|| Sackcloth.

* *Officer*. This is in the Text called an *Eunuch*; which cannot be taken literally here of one that was castrated, but of one employed in some high Trust. It was the Custom indeed, and is still in those Parts, to commit the Keeping of the Queen, and Women of Quality to Eunuchs; but *Potiphar* here cannot be supposed to be such, for he had a Wife, as we may see in the Story of *Joseph*: Besides it was customary among the *Eastern* People to call their Noblemen *Eunuchs*.

† *Rent*. This was the Custom of those Countries and Times to express the highest Grief; and of which, tho' afterwards more frequently used, this is the first Instance we have.

§ *Alas!* *Reuben* having greatly offended his Father before in his Trespas with *Bilhah*, his concubinary Wife, and probably hoping to

have regained his Favour by preserving his favourite Son, and restoring him safe to him, having now lost the Hope of that Advantage, and reasonably fearing that his Father's Displeasure would fall heaviest on him, both as he was highly offended with him already, and as he being the eldest, should have taken most Care of the Younger, was exceedingly troubled for the Loss of *Joseph*.

|| *But, &c.* Here the Story in the Text seems to break off abruptly; but it must be supposed in Parity of Reason, that he join'd with them in contriving to take the Suspicion off to their Father of having murdered their Brother, and consequently that they had acquainted him with the selling of *Joseph* in his Absence.

*|| *Sackcloth*. *Reuben*, as we have hinted before, was the first we find that to express

both, and mourn'd a § long Time for his dear *Joseph*; and when his guilty sons offered to comfort him, he rejected them, and in Despair declared, he would never cease mourning, so long as he lived.

But here we must for a-while leave *Joseph*, that we may take Notice of some intermediate Passages. About the Time that this Affliction befel old *Israel*, his son *Judah* had committed a great Fault in marrying a || *Canaanitish* Woman, whom he had three Sons, *Er*, *Onan*, and *Shelah*; the Occasion of which was a Visit he made to *Hirah*, the *Adullamite*, with whom he had contracted Friendship, which proved a Snare to him; for, being at *Hirah's* House, he fell in Love with the Daughter of a certain *Canaanite*, whose Name was *Rahab*, and married her, and by her he had the three Sons aforesaid. In process of Time, when *Er*, his eldest Son, was grown marriageable, he took a Wife for him, whose Name was *Thamar*; but *Er* proving a * wicked Man in the Sight of God, however he might appear to Men, God † took him off; after which *Judah* bids his second Son *Onan* marry his Brother's Widow, that the Family might not fail for want of Issue. Young *Onan* knowing that *Thamar* should bear him any Children, the eldest would *|| inherit in the Name of his elder Brother that was dead, and not be accounted as his, seemingly obey'd his Father by going to *Thamar's* Apartment; but he disappointed them both, leaving his Bride unenjoy'd by him. But the manner of his Crime was so provoking to God, that he took him off as he had done his Brother. The third Son, whose Name was *Shelah*, was too young; therefore *Judah* desired his Daughter-in-Law *Thamar* to retire to her Father's House, and to

exceeding Sorrow rent his Cloaths, which *Jacob* not only does (tho' it cannot be suppos'd in Imitation of *Reuben*, for that to be so was conceal'd from him) but cloaths himself with Sackcloth, a Sort of coarse ordinary Habit, used afterwards by the *Israelites* in Mourning; of which Custom this is the first Instance.

§ Long Time. It is not particularly express'd how long *Jacob* mourned for *Joseph*, but it may be suppos'd to be to the Time that he heard *Joseph* was alive in *Egypt*; which was Two and twenty, or (as some will have it) Three and twenty Years after.

|| *Canaanitish*. See *Gen.* xxxviii. 2. The Transgression of *Judah* in marrying this Woman led him into a greater afterwards; which was not fully compleated till after *Joseph* was dead, and gone into *Egypt*; and therefore *Moses* deferred the first Part of it, that he might give the Story intire together.

* Wicked. Both *Hebrew* and *Christian* Doctors agree that *Er* as well as *Onan* were

guilty of retracting of Generation, which by the *Hebrews* is compar'd to Murder, and is therefore, *Gen.* xxxviii. 10. called detestable.

† Took, &c. What sort of Death they died is not mention'd by *Moses*. Some imagine they were killed by *Asmodeus* the Evil Angel, who slew the libidinous Husbands of *Sarra*, *Tobit* iii. 7. Others think God shew'd some terrible Judgement upon them, by which it might appear, that they did not die a natural Death, but for their extraordinary Iniquities were taken off by God in an extraordinary Manner.

*|| This was long before the Law, by which it was afterwards enjoined, *Deut.* xxv. 5. and yet, tho' this be the first Mention we have of it, it seems it was then a known Custom, and well understood even by young *Onan*. For he knew that the Issue should not be his, but that the First-born of such Marriage should be reputed his deceased Brother's, and bear his Name, as was afterwards declared, *Deut.* xxv. 6.

continue

continue a Widow till his Son *Shelah* was grown up, and then he should marry her. *Thamar* did so, and waited till *Shelah* was come to Man's Estate; but finding no Performance of *Judah's* Promise, she resents this Neglect, and resolves to be reveng'd. Watching a Time therefore when her Father-in-Law went to *Timnab*, to divert and comfort himself for the Death of his Wife, with his Friend *Hirah*, she disguised her self in the Habit of a common Prostitute, planted her self in the Way that she knew *Judah* must unavoidably pass to go to *Timnab*. *Judah* seeing her, an unlawful Fire soon kindled in his libidinous Breast, and concluding her to be what she seem'd, addressed himself to her, who was as forward to receive him, as he was to offer his Service; only she was resolved to make sure of the Terms of his Entertainment before she would permit him to enjoy her. He promised her a Kid; but she having a further Design upon him, demands a Security for the Performance of his Promise, which they agree to be his Ring or Signet, Staff and || Cloak, and to be deposited in her Hands 'till he sent the Kid. The Terms being agreed upon, they went together, and she proved with Child by him. *Judah* retiring, she stay'd not long behind him; but, taking the Pledge, went home with them, and dress'd herself in her Widow's Weeds. In the mean while *Judah*, going to the Flock, takes a Kid, and sent it by his Friend *Hirah* to redeem his Pledge; but *Hirah* not finding her, return'd and told *Judah*; who, thinking it best for his Reputation to make no further Inquiry after her, said, "Let her keep the Pledge, I will inquire no more after her, lest I expose myself."

About three Months after this, some body inform'd *Judah*, that his Daughter-in-Law had play'd the Harlot, and was with Child; he resenting the Dishonour done to his Family, not considering his own late Folly, rashly passes Sentence on her unheard, ordering her to be brought out and * burnt; but *Thamar* pro-

|| *Cloak*. Commentators and Versions differ much about this Part of the Pledge *Judah* gave to *Thamar*. Our Translation calls it a *Bracelet*, but that is not very probable, for it is not clear, that in those Days the Men of *Israel* wore *Bracelets*. Some, as *Junius* and *Tremellius*, render it by *Sudarium*, an Handkerchief. Others will have it to be the *Mileta*, or *Turbant*; but this is improbable too. Indeed our Translation of 1610, renders it a Cloak, and seems to take it from the *Septuagint*, which call it *Hormiskon*, from the *Greek* Word *Hormos*, which signifies a Shoulder; and this seems the most likely of any.

* *Burnt*. As for the Crime of Adultery, of which *Thamar* was condemn'd, and of which on her Side she was guilty, (for she

was espoused to *Shelah*) it was capital, being punishable with Death; but by what Right or Authority her Father-in-Law passed Sentence upon her, is the Question. The Ancients agree this best, supposing every one to be Judge or Chief Magistrate in his own Family; and tho' *Thamar* was a *Canaanite*, yet as she had married into *Judah's* Family, and had brought this Disgrace upon it, she was within the Cognisance of him; who may be supposed (by what followed) to have suspended the Sentence, if he had first inquired into the Cause of her being with Child. But however, as one well observes, *Judah* in this truly personated the Hypocrites, who conceal and favour their own Follies, but fall unmercifully upon others.

ducin the Pledge, sent them to *Judah*, with this Message, That he should consider well what he did, for the Owner of the Pledge was the Man by whom she was with Child. *Judah*, seeing himself thus caught, own'd the Pledge, and, reflecting on himself for the Injustice he had done her, in not giving her to his Son *Shelah*, as he had promised, excused her, declaring, she was more † righteous than himself, thereby taking the Whole upon himself.

The Time of her Delivery being come, she proved with Child of Twins, one of which putting out his Hand the Midwife tied a Scarlet Thread about it to distinguish him for the First-born; but he drawing his Hand back, his Brother slipt by him, and came before him into the World; whereupon he was called *Pharez*, which signifies a Breach; and the other, with the Thread on his Hand, was called *Zarab*. § Thus instead of the Son raising up Issue to the deceased Brother, the Father raiseth Issue to his deceased Son; but he conversed no more with her afterwards.

In the Beginning of *Joseph's* Story, his Grandfather *Isaac* was alive and in Health, who lived longer than any since *Terah*; being an hundred and eighty Years old when he died, which was in the Year of the World 2229, and was buried by his Sons *Esau* and *Jacob*, in the Cave that is in the Field of *Machpelah*, near *Mamre*, which *Abraham* had bought of *Ephron*, the *Hittite*, for a Burying-Place.

† Righteous. He does not say that *Thamar* was more holy or chaste; but more righteous, or just: Because *Thamar* had sinned more grievously in this Fact, it being Adultery as well as Incest in her, but Fornication and Incest in him. Nevertheless she was juster than he in this Respect; for *Judah* not keeping his Promise in marrying her to *Shelah*, provok'd her to lay this Trap for him, resolving, since he would not let her have Children by *Shelah*, she would have them by him. And thus *Thamar* may be said to be more wicked in the Sight of, or before God, but juster before *Judah*.

§ Thus, &c. Though this latter Part of *Judah's* Story, relating to the Incest with his Daughter *Thamar*, was acted after *Joseph* was sold, and while he was in *Egypt*; yet the former Part of it, relating to his Marriage with *Leah's* Daughter, and the Birth of his Three Sons by her, must needs have fallen out before *Joseph* was sold. For there being but two and twenty, or at the most three and twenty Years, between *Joseph's* being sold into *Egypt*, and *Jacob's* going thither to him; it could not be that in so short a Space *Judah*

could marry a Wife, having three Sons at three several Births by her, marry two of those Sons successively to one Woman, defer the Marriage of the third Son to the same Woman, beyond the due Time afterwards himself have Sons by the same Woman (his Daughter-in-Law) and one of those Sons, *Pharez*, begat two Sons *Hezron* and *Hamul*, *Gen.* xli. 12. before *Jacob* went down to *Egypt*.

|| Burying-place. What Time *Rebecca Isaac's* Wife died, is not set down any where in the Holy Scriptures; only in *Gen.* xlix. 30, 31, that she was buried in the same Place where her Husband was. But the *Rabbins* hold, that she died in the Hundred thirty and seventh Year of her Age, which was the Hundred fifty and sixth of her Husband's, a Year before *Jacob* left *Laban*. By which Computation she must have been Nineteen Years old when she married *Isaac* at Forty. But surely if she were so old when she died, *Deborah* her Nurse must needs have lived to a great Age, who outlived her, and yet must be supposed to have been older than she when she undertook to be her Nurse.

We will now return to *Joseph*, of whom the last Account that we gave was, that he was sold to *Potiphar*, Captain of the King of *Egypt*'s Guards, who was not a little fond of his Bargain, when he found what a faithful Slave he had bought: And that which advanced *Joseph* still more in his Master's Favour was, that he was sensible that the Lord made every Thing to prosper that he undertook. Prosperity and Faithfulness are indearing Qualities in all, but chiefly in a Servant; which recommended *Joseph* so much to *Potiphar*, that, as it were dismissing himself from any farther Trouble, he made him Steward over his House, leaving his whole Estate within and without Doors to his Care and Management; by which he drew a Blessing upon all that he had.

Poor *Joseph* thus happily placed, might reasonably expect to lead a comfortable Life, tho' in Slavery, and might hope for Liberty as the Reward of his faithful and advantageous Service. But his Virtue must pass some severe Trials before he can assure himself of an establish'd State of Peace and Tranquillity.

Nature had been very bountiful to *Joseph* in bestowing on him a most beautiful Form, to which his early Years added a female Sweetness, as his Sex did a manly Grace. His Charms were not long unregarded; for his Master's Wife soon grew inamour'd of him, and after all the Signs of her Desire to draw the virtuous Youth into a wanton Familiarity with her fail'd; and that her eager Passion more strongly press'd her, she resolves to break thro' the Rules of her Sex, and court him in plain Terms.

It was not long before an Opportunity offer'd, the busy Fiend, Lust, seldom failing to assist his Servants. *Potiphar* being one Day upon Duty, and the rest of the Servants disposed at a Distance about their Work, none but the handsome *Hebrew* and his lascivious Mistress were in the House. The Lady's Passion had long rack'd her Thoughts how to contrive to come at her beautiful Slave; at last this fatal Opportunity offer'd, which she readily imbraced, and, in downright Words, asked him to lie with her. This, from one of her Sex and Quality, was a great Surprize to our virtuous Innocent, who knew no other Way of Dealing with her, than first to expostulate the Heinousness of the Crime, and then give her a positive Denial. "You see my Master, says he, has trusted me with his whole Fortune, and the Management of it, so that he knows not what is in the House, and has reserved nothing to himself but you, who are his Wife: With what Face then can I be so ungrateful to him who hath promoted me, and reposed so much Confidence in me, as to violate his Bed, and offend God?" *Joseph* hoped this Repulse would have mortified her lewd Desire; but she grows more eager and impatient, and, taking the foresaid Opportunity, she caught him by the Cloak, and press'd him to lie with her: He not knowing how otherwise to get from her, left his Cloak in her Hand, and fled.

Despairing now of ever obtaining her Desire, and fearing a Discovery of her lewd Passion, being agitated by Revenge, she resolves to prevent his accusing her, by making the first Charge against him; and therefore politickly making

making a Sham-out-cry, and holding *Joseph's* Garment in her Hand, some of the Servants that were nearest the House, ran in to her Assistance. "See," said she, how my Lord hath encouraged an || *Hebrew* to expose us to Scorn and Infamy!" This she spoke with Design to set them against *Joseph* (because the *Egyptians* hated the *Hebrews*) and to engage them to take Part with her, if *Joseph* should insist on his Innocence. Then, craftily going on with her story, she told them, That he came in to force her; but, she crying out, he ran away, and left his Cloak. Having thus prepared the Servants to second her Charge against *Joseph*, she laid up his Cloak as an Evidence against her Lord's Return. *Potiphar* being come home, she flies to him with Tears, and makes her Complaint to him of *Joseph's* Insolence, in the most aggravating Expressions. The credulous Husband, not in the least suspecting his Wife's Treachery, and considering the Circumstance of the Cloak, without examining *Joseph's* Virtue, inflamed with Rage and Jealousy, without further Inquiry, commits him to the Royal Prison.

Joseph, thus distress'd in a strange Land, without Friend or Relation to plead his Cause, soon finds the comfortable Effect of an innocent Mind; his Virtue is his Guard, and Providence his Protection, which God, who never leaves his Servants destitute, extended in a wonderful manner to him, making his Imprisonment the Cause of his after Greatness; for *Joseph*, by his virtuous and harmless Deportment, grew into so great Favour with his Keeper, that he committed all the Prisoners to *Joseph's* Care, and all Things in the Prison were managed by his Order and Direction; for the Jailer was sensible that God prosper'd him, and he was now Overseer of the Prison, as he had been before of *Potiphar's* House.

Whilst *Joseph* was a Prisoner, it happened, that the King's chief Butler and Baker were committed to the same Prison where *Joseph* was confin'd, and the Keeper charging *Joseph* with the Care of them, he waited on them himself; by which Means he grew acquainted with them. In one and the same Night, while they were in Prison, these two Officers dreamed each of them a Dream. *Joseph* coming into their Apartment in the Morning, and finding them both melancholy, he demanded the Cause of their Uneasiness. They readily answered, and told him, that they had each dreamed a Dream that Night, and being under Confinement, they had no Opportunity of getting their Dreams interpreted. *Joseph* endeavouring to take them off from that superstitious Humour of trusting to Diviners, or Soothsayers (which was very common to the *Egyptians*) told them, Interpretations belonged to God, and desired to know their Dreams. The Butler told him, he dreamt he saw a Vine, which had three Branches, that by degrees budded, then blossom'd, and at last bore ripe Grapes; that he held *Pharaoh's* Cup in his Hand, squeez'd out the Juice of the Grapes, and gave it to *Pharaoh* to drink. *Joseph* no sooner heard the Butler's Dream,

|| *Hebrew*. She called *Joseph* not by his [an *Hebrew*] to set them the more against him; own Name, but by the Name of his People, for the *Egyptians* hated the *Hebrews*.

but

but he gave him a positive Interpretation of it. The three Branches, says he, signify three Days; within which Time *Pharaoh* will restore thee to thy Place. This was a joyful Interpretation to the Butler, of whom *Joseph* desired nothing in Return, but to remember him when he was in his Prosperity, and to intreat *Pharaoh* to let him out of Prison, because he had been fraudulently brought from his own Country, and, without any just Cause, cast into Prison. No question but the Butler readily promised, though he was long in performing.

The Baker hearing what a happy Interpretation the Butler had of his Dream, was the forwarder in telling his Dream also to *Joseph*. I dreamt (said he) that I had three Baskets on my Head, and in the uppermost was all manner of baked Meats for the King, and the Birds did eat them out of the Basket, that was on my Head. *Joseph* as readily interprets this as the other, but in a different Manner. The three Baskets (says he) are three Days, at the end of which *Pharaoh* will hang thee on a Gibbet, where the Birds shall devour thy Flesh. The Event according to *Joseph's* Prediction answer'd; for three Days after the Butler was restored, and the Baker hanged.

Any one would be apt to think that the Obligation the Butler lay under to *Joseph* should not long have slept in his Breast; but that having, as Cup-bearer, continual Opportunities of remembring *Joseph's* Condition, common Gratitude might have stirr'd up some Thought advantageous to *Joseph*. But God did not think fit as yet; his Virtue had not pass'd Trials enough. Wherefore at the End of two Years a favourable Opportunity offer'd it self. For then *Pharaoh* himself dreamt, That as he was walking on the Banks of the Nile, he saw seven fat Kine which fed in the Marshes; after which he saw seven others frightful to behold, and exceeding lean, which fed along the Banks, and these last devour'd the former. This Dream waked him; but falling asleep again, he dreamt a second Dream; which was, That he saw seven beauteous and full Ears of Corn shooting out from one Stalk, and seven others, very small and whither'd, devoured the first which were so beautiful. *Pharaoh* walking in a great Consternation, called his People about him, and the Dream making a strong Impression on him, he summon'd all his Magicians and Diviners, and told them his Dreams; but there was not one that could expound them.

Now at last did God put it into the Heart of the chief Butler to remember *Joseph*; wherefore he seeing the King's Perplexity for want of having the Dream interpreted, acquainted him, that when he and the chief Baker were under his Majesty's Displeasure in Prison, each of them, in the same Night, dreamt a Dream, which a young Man, an *Hebrew*, Servant to the Captain of the Guard, did interpret to them, just as the Event answer'd.

Pharaoh, pleased at this Discovery of an Interpreter, immediately sent for *Joseph*, and they that went for him, brought him hastily out of the Prison; and, having shav'd and dress'd himself, he was introduced into his Presence. *Pharaoh*, impatient to know the Meaning of them, told *Joseph* he had had two Dreams

dreams, which none of his own Subjects could interpret, and he was inform'd he was skilful in the Art of Interpreting.

Joseph, unwilling to assume any Thing that did not belong to him, deni'd the Character *Pharaoh* was pleased to give him; and told him, It is from God, and not from me, that the King shall receive a happy Exposition of his Dreams. *Pharaoh* then related to *Joseph* his Dreams, who told him they both signified the same Thing, and that it was God's Will thereby to give *Pharaoh* to understand what was to happen in the Time to come; that the seven fat Kine and full Ears denoted the same Thing, and signified seven Years of Plenty: That the seven lean Kine and seven wither'd Ears represents'd seven Years of Famine, which were to follow: That there would be seven fruitful Years, follow'd by seven Years so barren, that former Plenty should be forgot, and all the Country would be consumed with Famine; and that the double Dream was a Token of the Certainty of the Event.

Joseph, having thus interpreted *Pharaoh's* Dreams, proceeds to advise him how to improve the Dreams to Advantage, by making Choice of some wise and able Minister, who under him should be invested with full Power over all *Egypt*, that he might appoint Officers in all the Towns, who should, during the seven Years of Plenty, lay up in publick Granaries the fifth Part of the Product of the Earth; and that all the said Store should be at the King's Disposal, and secured in the Cities, to be preserv'd against the seven Years of Scarcity. *Pharaoh* approved of the Counsel as well as the Interpretation, and is not long in making his Choice; for, turning to his own Subjects, he said, "Can we find such an one as this is, a Man in whom is the Spirit of God?" And then turning to *Joseph*, said, "Since God hath shew'd thee all this, I known none so discreet and wise as thou art: Thou therefore shalt be the Man. Thou shalt be over my House; and all my Subjects shall be at thy Command; only in the Throne will I be greater than thee." Then he bestow'd the Ensigns of Royalty upon him, taking the Ring off his own Hand, and putting it on *Joseph's*, with other Marks of distinction; and causing him to ride in the second Chariot, ordered his Heralds to proclaim before him * *Abreth*, in Token of Honour and Subjection, as Viceroy of the Country.

The King having invested him with full Power, to ingage him more firm to his Interest, changes his Name from *Joseph* to † *Zaphnath-paaneah*, and matches him into a Noble Family, giving him for Wife *Asenath*, the Daugh-

* *Abreth*. This is a Word of uncertain Signification, but render'd by some *Saviour* of the World, by some *Tender Father*, and others *Bow the Knee*; which last seems most proper in this Place, because wherever he came in the Chariot, they bowed the

Knee before him in Token of Honour and Subjection to him, as he was Chief Governor of *Egypt*.

† *Zaphnath-paaneath*. That is, a *Revealer of Secrets*, or one to whom Secrets are revealed.

ter of § *Potiphar*, Prince of || *On*. And now the seven plenteous Years beginning, in which the Earth brought forth in great abundance, *Joseph* began his Circuit, and, visiting all Parts of *Egypt*, he gathered up all the Food which could be spared from present Use, and laid it up in Store-houses. This he continued to do every one of the seven fruitful Years, 'till he had gotten such a Quantity, that it was impossible to keep Account of it. In this fruitful Time, God blessed *Joseph* with two Sons; the eldest of which he called * *Manasseth*, and the younger † *Ephraim*.

And now the seven Years of Plenty being expired, the seven Years of Scarcity commenced; and which was general, not only in *Egypt*, but in the neighbouring Countries; but in *Egypt*, by *Joseph*'s Providence, they were furnished with Provision, which he sold out, not only to the *Egyptians*, but to those also that came out of other Countries.

In the ** second Year of the Famine, amongst those that came to *Egypt* to buy Food, were *Joseph*'s ten Brethren, who, by their Father *Jacob*'s Order, came for that Purpose from *Canaan*, where the Famine raged more than in *Egypt*, because there were no Stores laid up there. Being come into *Egypt*, they appeared before *Joseph*, who had the intire Disposal of the Corn; and as soon as they were introduced, they *|| bowed their Heads to the Ground before him. *Joseph* no sooner set Eyes on them, but he knew them; and, having a Mind to terrify them (which was but a poor Revenge for what they had made him suffer) and try what Effect some little Severity, or Threat, would have, to bring them to a Sense of their unnatural Dealing with him, using an Interpreter, to avoid Suspicion, he roughly asked them, whence they came. They answer'd, From the Land of *Canaan*, to buy Provisions. He replied, they were Spies, and came to make Discovery of the Nakedness of the Country. They assure him they came upon no such Design, but only to buy Corn; that they were no Enemies, nor had any Thoughts of doing Harm.

§ *Potiphar*. This is not that *Potiphar* who bought *Joseph* of the *Ismaelites*; for he was a Military Man, besides, it was not likely *Joseph* would marry the Daughter of her that had traduced him so vilely as that *Potiphar*'s Wife had done; but it was another of the same Name, who was a Priest as well as a Prince.

|| *On*. This Place was also called *Heliopolis*, or the City of the Sun, from the Worship the Inhabitants there did to the Sun. Some take *Potiphar*, *Joseph*'s Father-in-Law, to have been Priest of *On*; but the Hebrew Word signifying indifferently Prince or Priest, *Tremellius* and *Junius* render it Prince both here and after in Chap. xlvii. 22, & 26. and give Reasons to prove it should be read Princes, not

Priests. Some *English* Translations render it Prince in the Text, and set Priest in the Margin. And the last Translation, though it renders it Priest in the Text, yet sets Prince and Princes in the Margin.

* *Manasseth*. Which signifies *Forgetting*. For, said he, God hath made me forget my Toil, and my Father's House.

† *Ephraim*. This signifies *Fruitful*: For, said he, God hath caused me to be fruitful in mine Affliction.

** Second. See Gen. xlv. 11.

*|| Bowed. Here was a Completion of the first of *Joseph*'s Dreams which he dreamed prognosticating his future Greatness, which now began to be fulfilled.

* that

that they were all one Man's Sons, that had been twelve formerly, whereof the youngest was with their Father, the next to him dead. But *Joseph* repeating the charge upon them, tells them they are Spies: To try them, he would put it upon this Issue; "Ye say ye have a younger Brother; agree upon one of you to go and fetch him, and ye shall be kept in Prison the mean Time, that I may be satisfied whether what you say be true; otherwise, as sure as + *Pharaoh* lives, I shall look upon you as Spies." Then putting them into safe Custody for three Days, in which Time they might consult what was best to be done, on the third Day he commands them to be brought before him, and turning to them with an Air of Tenderneſs, tells them that he feared God, and therefore would act juſtly by them; and being unwilling that their Families ſhould ſuffer for their Faults, or that they ſhould ſuffer if they were innocent, therefore, (ſays he) do this to ſave your Lives: If ye be true Men, let one of your Brethren be bound in Prison, and go ye, carry Corn to prevent the ſamſhing of your Families: But be ſure to bring your youngest Brother unto me; ſo ſhall you be juſtified for honeſt Men, and your Lives be preſerved.

Not knowing how to help themſelves, and not daring to expoſtulate with one ſo much their Superior, and in whoſe Power they were, they unanimouſly agree. But at the ſame Time their own Neceſſity put them in Mind of the bad Condition of their poor Brother *Joseph*, who, for ought they knew, might be dead, or under ſome miſerable Circumſtance of Life, reproaching one another, they cry'd, "Juſtly do we now ſuffer for our Cruelty to our Brother, to whom we reſuſed Mercy, though he begged it in the Anguiſh of his Soul; therefore God is juſt in ſending this Diſtreſs upon us." Hereupon *Reuben*, that diſſuaded them from murdering *Joseph*, and adviſed them to put him into the Pit, that he might find ſome Way of preſerving him, "Aye, ſays he, did not I intreat you not to commit that Crime againſt our Brother? See, now his Blood is required of us.

Joseph, as has been ſaid, ſpoke to them by an Interpreter, who muſt be ſuppoſed abſent now, becauſe he heard and underſtood their Diſcourſe, they ſpeaking freely to one another before him, becauſe they thought he did not underſtand them: But their Words ſo affected him, to ſee them in this Diſtreſs, (though but a ſham one) that he was forced to withdraw for a while to give vent to his Tears: After which returning, and by his Interpreter converſing

* *That, &c.* By this they ſuggeſted the Improbability of their being Spies, being all Brethren the Sons of one Man, ſince no Man in his right Wits would ſend ſo many and all of his own Family, upon ſo dangerous and capital an Enterprize.

+ *Pharaoh.* The *Egyptians* being Idolaters, and uſing to ſwear by the Life of their King, ſome think that *Joseph* living among them,

had learn'd ſome of their Corruptions; and this is the rather believed, becauſe it is render'd *By the Life of Pharaoh*: From which Charge of Swearing Biſhop *Sanderſon* defends *Joseph*, *Prælect.* 5. *ſect.* 7. Some will have it a Prayer for his Life, &c. But in itſelf it looks more like a vehement Obteſtation than an Oath.

with

with them, he took *Simeon*, and causing him to be bound in their Sight, he set the rest at Liberty, who having their Sacks by his Order fill'd with Corn, and Provision given them for their Journey, they loaded their Asses, and departed.

When they came to their Inn the first Night, one of them opening his Sack to give his Ass Provender, spied his Money in the Mouth of his Sack, (for *Joseph* had ordered his Steward to put every Man's Money into his Sack again). Being surpriz'd at this, he tells the rest what had happen'd to him; who seeing the Money, looked confusedly one on the other, and the Sense of their Guilt concerning *Joseph* haunting them, they looked upon this as an additional Judgment of God upon them.

Being arrived in *Canaan*, they gave their Father an Account of their Journey, relating the Treatment they received from the Viceroy of *Egypt*; how he had suspected them to be Spies, of which they had no Way to clear themselves, but by leaving *Simeon* bound in Prison, as a Pledge, till they should bring *Benjamin*, to shew that what they had told him of their Family was true. This News was very ungrateful to *Jacob*, which was much increased when, upon the opening of their Sacks, they found every Man's Money in his Sack; for they feared, that when they should have cleared themselves of being Spies, this might afford new Matter of Accusation. Upon which the poor afflicted Father breaks into this Complaint, crying, "Ye have deprived me of my Children; *Joseph* is dead, and *Simeon* is lost to me; and now ye will take my Darling *Benjamin* away too; these Things are hard upon me." *Reuben*, thinking to persuade his Father to consent to part with *Benjamin*, desired him to commit him to his Care, ingaging to bring him safe to him again; "Which, if I do not, said he, slay † two of my Sons.

This unnatural Pledge carried but little Weight in it with *Jacob*, for he was easily sensible how sad a Recompence it would be to him, for the Loss of his Son to kill two of his Grandsons: So that this Proposal, instead of allaying, did but aggravate his Grief, and made him resolve not to trust *Benjamin* with them: "For, said he, his Brother *Joseph* (his only Brother by the Mother) is dead, (for so he and they all thought) and he is left alone; and if any Mischief befall him by the Way, then will ye bring down my grey Hairs with Sorrow to the Grave.

In these Sorts of Debates they spent their Time till Necessity put them in Mind of returning *Egypt*: For the Famine increasing every Day, and the Provision they had brought being near spent, *Jacob* order'd his Sons to repair to *Egypt* again, taking no Notice of the Obligation the Viceroy had laid upon them, not to see his Face again without their Brother *Benjamin*. His Sons knew 'twas in vain for them to go without him; and how to persuade their

† Two. *Reuben* at this Time had four Sons, as appears from *Gen.* xlv. 9. which

Father to part with him, was hitherto an insuperable Difficulty. *Reuben* had tried his Skill to no Purpose before, all his Rhetorick and Arguments proving ineffectual to move the Patriarch to a Compliance; therefore *Judah* accosts him in somewhat a rougher Manner, and, in very short and down-right Terms, urges the Necessity of carrying *Benjamin* with them; “§ It is in vain, says he, for us to go, for the Viceroy solemnly protested, that we should see his Face no more, except we brought our Brother with us.” This put poor *Jacob* to a great Straight, and drew from him a fresh Complaint; “Why, says he, did ye deal so unkindly by me, as to tell him, ye had another Brother?” They, in Excuse, answer’d, “He examined us so strictly of our Family and Condition, we could not avoid it; for he inquired particularly, whether our Father was yet alive; and whether we had another Brother; besides, could we expect that he should oblige us to bring our Brother with us?” *Judah*, observing his Father to begin to waver in his Resolution, reiterates the Necessity of their Return, and presses his Father to consent, saying, “Send the Child with me, and we will go, that we may live, and not perish by Famine; I will be Surety for him, and at my Hand shalt thou require him; If I bring him not safe again, then let me bear the Blame for ever.

At last Fondness submits to Necessity, which drew the good old Patriarch into a Compliance more than all their Reasons and Importunities. “Since there is no Remedy, said he, take some of the best Fruits, and carry the Man a * Present, some Turpentine, some Dates, some Storax, Laudanum,

§ It is, &c. Our English, and some Latin, Versions, as likewise the Septuagint, render this very harshly, and make *Judah* very bluntly and irreverently tell his Father, *they will not go without Benjamin*, which is very indecent from a Son to a Parent. Wherefore *Junius* softens the Expression, *We cannot go without our Brother*, unless we violate our Promise, and hazard the Displeasure of the Viceroy.

* Present. The Versions have ill express’d the Present which *Jacob* sent to *Joseph*, Gen. xlii. 11. Carry down the Man a Present, a little Balm, and a little Honey, Spices, &c. For the Text evidently speaks of Fruit, and such things as were taken from Trees; and the Balm did not grow in *Judea*, but on this side *Jordan*, near *Engeddi* and *Jericho*, and not on the other side in the Country of *Gilead*, where *Jacob* was then, as several Historians relate. Besides, the Balm was unknown in *Judea* before the Days of *Solomon*, in which the Queen of *Sheba* brought it thither from *Arabia Felix*, as *Josephus* affirms.

NUMB. XII.

It is evident that the Hebrew Word *Ni-loth* signifies some particular Drug, if we compare Gen. xxxvii. 25. with this Text, Gen. xxxiv. 11. And since the *Storax* is very common in *Syria*, whence the *Arabians* transport it elsewhere, it is probable that *Aquila* had Reason to render this Term by that of *Storax*, as *Bochart* has prov’d at large. He proves also that the Word *Seri* cannot signify Balm, but only *Rosin* or *Turpentine*, as several have render’d it. And *J. H. Urfin* has prov’d that the Hebrew Word *Loth* signifies *Laudanum*.

The Versions likewise confound the *Honey* with the *Dates*, because the Hebrew expresses both by the same Name.

Some perhaps may wonder that such things as this Present was made up of could be had in so great a Famine: But let them consider that this was but the second Year of the seven, and these things not being used for common Food, there might some small Quantity of the old Stock remain.

“ &c. take

Z

“ &c. take with you also * double Money, and the Money that was brought back in your Sacks, perhaps it was an Over-sight, and take your Brother *Benjamin*; and Almighty God incline the Viceroy to be favourable to you, that he may send back your other Brother and *Benjamin*.” Then, taking Leave of them, he said, “ If I be depriv’d of my Children, I am depriv’d.” Thus quietly submitting all to the Disposal of Providence, he dismiss’d them; who, having their Brother *Benjamin*, double Money, and a Present, to appease the angry Governor with, go on cheerfully, and hope to appear with some Credit and Assurance before him.

Being come into *Egypt*, they appeared before *Joseph*, who, seeing them, and *Benjamin* in their Company, bad his Steward to bring them into the House, and provide for their Entertainment, for they should dine with him. The Steward obeyed, and conducted them in. This put them into a new Fright, not knowing the Honour that was intended them; and therefore, conferring together, they concluded it was upon the Account of the Money they had found in their Sacks, and that they should be made Slaves upon that Pretence; to prevent which, as they thought, they immediately applied themselves to the Steward, telling him, they had found that Money in their Sacks, which they had brought again, with more to buy what they wanted. The Steward bid them fear nothing, for it was their God, and the God of their Fathers, who had put that Treasure into their Sacks, for he had received their Money, and was satisfied; and, finding them somewhat dejected, to comfort them, he brought forth their Brother *Simeon* to them, and gave Order for Water to wash their Feet, and that Provender should be given to their Asses.

And now, being informed that they were to dine with the Viceroy, they got their Present ready against he came, which he soon did, and they offered him their Present, with the most submissive Prostration. *Joseph* saluted them in a friendly Manner, and asked them how their Father did, the old Man they had told him of, whether he was still alive? They answer’d him, “ Thy Servant, our Father, is still alive and well;” and they § bowed low. *Joseph* spoke to his Brethren in general, but his Eyes were chiefly employed in surveying his Brother *Benjamin*, who was most dear to him of any of them; therefore, very familiarly addressing himself to them concerning him, he asked, “ Is this your younger Brother, whom you mentioned?” And, not

* *Double Money*. It’s strange that some should take this double Money to be order’d by *Jacob*, to make amends for the Money that they brought back in their Sacks; whereas the very next Words in the Text clear that, mentioning the Money found in their Sacks. This double Money then must be order’d by *Jacob* upon Consideration, that as the Famine increased, the Price of Provisions would like-

wise be advanced; and therefore he ordered to take the more Money, that they might not be disappointed.

§ *Bowed*. In this Action of theirs, no Doubt *Joseph* could not but observe the Accomplishment of his first Dream, *Gen. xxxvii. 7.* wherein their Sheaves made Obedience to his.

waiting

waiting for an Answer, he thus kindly salutes him, "God be gracious to thee, my Son." *Joseph's* Affection shew'd itself in his Eyes, which forced him to withdraw, that he might not yet discover himself; therefore, retiring hastily to his Chamber, he there gave his Passion Vent in a Flood of Tears; which, as soon as he had dried up, and washed his Face, that it might not be observed he had wept, he returned very cheerfully into the Room to them, giving Order for Dinner to be brought in. Immediately the Tables were spread. *Joseph*, by reason of his Dignity, sat by himself; for his Brethren there was Provision made by themselves; and for the *Egyptians*, who were to dine in his Company, by themselves, because the *Egyptians* disdain'd to eat with such inferior People as Shepherds, for such the *Hebrews* were. The eleven Brethren being placed in their Seats according to the exact Order of their Births, could not forbear admiring at the * Strangeness of the Thing. However, being kindly entertain'd (for *Joseph* sent to each of them their Mefs from his Table, but to *Benjamin* he sent a Mefs five times as much as any of theirs) they drank freely, and were merry with him.

Things succeeding thus happily beyond the Expectation of *Jacob's* Sons, they might reasonably conclude all Dangers and Storms of Calamity over: But, alas! the sharpest Trial is yet to come: Their hard Hearts, which could not be moved at the Anguish of *Joseph's* Soul, must be afflicted still more. And tho' *Joseph* for the Sake of his Brother *Benjamin* longed to discover himself, yet he delay'd to do it for some time, till he had put them into another Fright, to take an innocent Revenge on them for their cruel Usage of him; which he put in Execution thus; He ordered his Steward to fill their Sacks with Corn, and to put the Money into every Man's but in the youngest's Sack to put the Silver Cup he used to drink out of. This done, the next Morning early they set homeward; but they were not gone far, when *Joseph*, calling his Steward, bad him pursue them, and charge them with stealing his Cup. He soon overtook them; and first reproaching them for their Ingratitude, he then demands the Cup. They, knowing their Innocence, seemed not affected with the Charge, but, as an Argument of their Probity and just Dealing, they reminded him of their bringing back the Money which they found in their Sacks. But, to put the Matter out of all Doubt, in Confidence of their Innocency, they offered to stand a Search, under the severest Penalties; "With whomsoever of thy Servants, say they, it shall be found, let him die, and we also will be my Lord's † Bondmen." The Steward

* *Strangeness*. The Reason of the Brethrens travelling one at another not being expressed, leaves it uncertain whether they marvelled at the Manner and Order of the Entertainment, or whether, not being placed by themselves as some think, but by *Joseph*, or his Servant by Appointment, they marvelled how he came

to understand the Order of their Ages, to dispose them so rightly in their due Ranks.

† *Bondmen*. The Scripture somtimes gives the Name of Children, not only to those that are in Childhood, but likewise to Persons who are simple and innocent, and whose Sincerity has not been corrupted by the Malice of the World,

Steward took them at their Word, but with this Mitigation, that only he on whom the Cup should be found, should be his Servant, and the rest be blameless. Then every one unloaded his Beast, and, as they opened the Sacks, he searched them, beginning at the eldest, and so going on to the youngest, found the Cup in *Benjamin's* Sack. Here was a plain Conviction, and yet no body guilty; the poor Youth on whom it was taken, was struck with Horror and Amazement; it was to no Purpose to offer at a Defence, for upon such Demonstration, none would believe him; besides, by mutual Agreement between them and the Steward, *Benjamin's* Life was forfeited, at least his Liberty. Their Grief and Despair shew'd itself in their rending their Clothes, and not knowing what to say to palliate or excuse the Fact, they silently load their Asses, and in a mournful manner return to the City.

Joseph stay'd at home impatiently expecting their coming, who no sooner enter'd into his Presence, but they fell to the Ground in a most sorrowful Submission: And before they could offer the least Defence or Excuse for themselves *Joseph* sternly accosts them, saying, "What is this ye have done? " could you imagine ye should pass undiscover'd? " In the midst of this great Consternation and Fear, *Judab* prostrating himself in a pitiful Manner, cries out, "We have nothing to say for our selves: God hath found out our Sins, " and we must remain Slaves with him in whose Sack the Cup was found, " Not so, said *Joseph*, God forbid I should do such an Injustice; He only " who stole the Cup shall be my Slave; but as for the rest of you, return " home to your Father.

Judab finding the Viceroy begin to melt, took the Freedom to approach a little nearer, and in a very moving Speech repeated the whole Case between them and their Father, in Relation to their bringing *Benjamin* into *Egypt*, to take off the Suspicion of their being Spies: Then passionately describing the melancholy Condition of their Father for the Loss of his Son *Joseph*; the extream Fondness he had for his Son *Benjamin*; the Difficulty they had to prevail with their Father to trust his beloved *Benjamin* with them, so that himself was forced to become Security for the safe Return of his Brother; and that since his Father's Life was wrapt up in the Lad, if they should return without him, it would occasion his Death, and they should draw the Curse upon themselves of bringing their Father's grey Hairs with Sorrow to the Grave; concluded his Speech with this Petition, "Now therefore, I beseech

World, as in *Mat. xi. 25.* and in *1 John. ii. 12, 14.* It likewise gives the Name of Son to those who are most in Esteem, as in *Gen. xliii. 39.* And the Name of Children to Slaves and Servants, as *St. Augustin* hath observed on these Words, *and we will be the Children of my Lord Gen. xlii. 9.* which the *Geneva* Version and ours have very well render'd, *and we also will be my Lord's Bondmen.* And likewise where

the Original says, *Our Father, thy Child is well, Gen. xliii. 28.* these two Versions have very well render'd it, *Thy Servant, our Father, is in good Health.* For the Quality of Children could neither agree to *Jacob* or his Sons upon that Occasion. The *Latins* do also use the Word *Puer* often in the same Sense; and it is manifestly so taken in some other Place of Scripture.

my Lord, let me, thy Servant, abide here a Slave instead of the Lad, and let him go up with his Brethren; for how shall I see my Father without him? *Joseph* was so sensibly touch'd with this moving Harangue of *Judah's*, that he could no longer act the majestick Part of Viceroy and Judge; and therefore, causing all others to withdraw, that he might with more affectionate Freedom discover himself, breaking forth into a loud Weeping, he cried to his Brethren, "I am *Joseph*, doth my Father yet live?" The Name of *Joseph* roused the Sense of their Guilt, to which the Dread of the Power he had to revenge himself on them did not a little contribute; so that in this terrible Confusion they were not able to answer him.

Now struggling Nature appeared more plainly in *Joseph's* Eyes and Voice; for observing the Disorder of his Brethren, in a compassionate Accent, he bids them come near him, and assures them he was their very Brother *Joseph*, whom they sold; and tho' he had acted with the Austerity of a Viceroy, he still retain'd the Tenderneſs of a Brother; and to mitigate the Remembrance of their Cruelty towards him, he bids them no longer afflict themselves with the Thoughts of it, for it was all * God's Doing, who permitted them so to dispose of him for their Preservation; "God, *saiſt he*, sent me hither before you, to preserve you a Posterity in the Earth, and to save your Lives by a great Deliverance. Ye ought therefore to be convinced that it was not you that sent me hither, but God, who, by the various Dispensations of his Providence, hath brought me to this Dignity and Power here, that I may be an Instrument of preserving the Family of the Faithful. For this End hath God made me as a † Father to *Pharaoh* and his People, that by my Counsel and Care I might preserve them; therefore am I made Lord of the King's House, and Chief Ruler over all the Land of *Egypt*." Then he proposes the fetching of his Father, with the whole Family of *Israel*, from *Canaan* to *Egypt*; bidding them deliver this Message to him, "God hath made me Lord of all *Egypt*, therefore defer not coming; for I will provide § *Goshen* for the Place of thy Habitation, and there will I nourish thee and thy Family, lest they come to want." And that they might not doubt that he was indeed their Brother *Joseph*, he told them, "Your Eyes
" see

* *God's Doing*. Though God detests Sin; yet he often turns the Wickedneſs of Man to serve his Glory: Of which there are frequent Instances in holy Scripture besides this.

† *Father*. Our Versions render this absolutely; but the *Latin* and the *Septuagint* more properly, as a Father; that is, Governor, Counsellor, or Moderator; for so *Joseph* by his Wisdom had all the Kingdom of *Egypt*, and Family of *Pharaoh*, committed to his Care, and therefore might justly be called Father of the Kingdom under the King. Thus *Haman*

is in *Esth.* xiii. 6. called a Second Father to *Artaxerxes*; which was reckoned the first Title of Honour and Dignity in the Courts of *Tire*, *Egypt*, and *Persia*.

§ *Goshen*. This was the fruitfullest Part of all *Egypt*; especially for Pasturage; and therefore the most commodious for them who were brought up Shepherds, and the shortest Journey for him to make, as being nearest *Canaan*.

|| *Doubt*. *Joseph* having before spoken to them by an Interpreter, he bids them observe that now he spoke to them in the *Hebrew* Tongue,

“ see, and the Eyes of my Brother *Benjamin*, (whom my Father will especially regard,) that it is I my self that I speak to you. And to comfort my Father, tell him of my Glory here, and all that you have seen; and make haste to conduct him hither.” Then, taking *Benjamin* in his Arms, they wept for Joy; and, as a Seal of Pardon for all Offences, he tenderly embraced and kissed them severally, and wept over them. *Joseph*’s kind Carriage and Reconciliation having dispelled their Fears and Apprehensions of the severe Resentment they might justly have expected from him, they took Heart, and conversed familiarly with him.

The Report of the Arrival of *Joseph*’s Brethren soon spread in *Pharaoh*’s Court, which, for the great Respect all had to *Joseph*, was very agreeable to the King and all about him; who immediately orders *Joseph* to send his Brethren to conduct his Father, and all that belonged to him, into *Egypt*, where he should share of the best during the Famine, of which there were five Years to come. *Joseph* gladly obeys, and accordingly provides Carriages and Food for their Journey. But for a Present to his Father, he sent ten Asses, laden with the choicest Dainties *Egypt* afforded, and ten She-Asses, laden with Corn and Provisions for him by the Way. And, the more to cheer his Brethren, and confirm his Love to them, he gave to each of them Changes of Raiment; but, to distinguish *Benjamin* from the rest, he gave him three hundred Pieces of Silver, and five Changes or Suits of Clothes: And, knowing their quarrelsome Disposition, and, fearing they should enter into some Debate who was most in Fault for the Injury done to him, he lays a strict Charge upon them, not to fall out by the Way.

Joseph having dismissed his Brethren, they make the best of their Way to *Canaan*, where they were joyfully received by their good old Father, especially upon the Return of his two Sons, *Simeon* and *Benjamin*, whom he scarce expected to see again. But when they acquainted him with *Joseph*’s being alive, and the Grandeur he lived in, his former Grief revived, and in his Judgment distrusting the extravagant Account they gave, he had like to have died; but when he saw the Carriages with the Presents and Provisions *Joseph* had sent for him, his fainting Spirits, like an Oil-spent Lamp opportunely supplied, revived, and, in an Ecstasy of Joy, he cried out, “ This is beyond my Expectation; my Son *Joseph* yet alive! I will go and see him before I die.” Accordingly he took his Journey with all that he had; and stopping at * *Beersheba*, he offered Sacrifice to the God of his Father *Isaac*. Here it was God spake to *Israel* in the Visions of the Night, bidding him fear not

Tongue, they might the better be assured that it was he their Brother that had hitherto conversed with them.

* *Beersheba*. Here it was, where the Lord appeared to his Father *Isaac*, and blessed him, and where his Father built an Altar and worshipped the Lord, *Gen. xxvi. 23, 24, 25*. But

by *Jacob*’s offering Sacrifice here, it may reasonably be supposed that so religious a Man as he was, not only gave God Thanks for the Preservation of his Son *Joseph*, and safe return of his other Sons, but implor’d the divine Protection and Blessing upon him and his in the Journey he had now undertaken.

go down into + *Egypt*, for he would there make of him a great Nation; that he would go with him, and surely * bring him thence again, and that his beloved *Joseph* should there || close his Eyes. *Jacob*, encouraged by this Divine Promise, left *Beersheba*, and cheerfully pursues his Journey towards *Egypt*; his Sons carrying with them their Little-ones, and their Wives, in the Waggon which *Pharaoh* had sent to convey them. They took also with them their Cattle, and their Goods, which they had gotten in *Canaan*, and came into *Egypt*, *Jacob*, his Sons, and his Sons Sons, his § Daughters, and his Sons Daughters, making in all *|| seventy Persons.

Jacob

+ *Egypt*. Though God had promised the Land of *Canaan* to *Israel*'s Posterity, yet he persuades him to go into *Egypt*, (tho' a Country where his Ancestors had been ill treated,) for he would protect him.

* *Bring, &c.* That is, not that he should come out of *Egypt*, but that his Body should be carried from thence to be buried in the Sepulchre of his Ancestors, and that his Posterity should possess the promised Land, from which he was departed. For as to *Israel*'s dying in *Egypt*, it's plain, that God at the Time of this Vision told him he should die there, *Gen.* xvi. 5. for there *Joseph* is promised to close his Eyes.

|| *Close*. From hence *Jacob* might justly infer that he should die a natural Death, and that his Son *Joseph* should be with him to the last Moment of his Life; which was a great Comfort to the fond old Patriarch.

§ *Daughters*. This will admit of a twofold Meaning: First, As it was a general Way of speaking, such as *Sarah* used when she said, *Who should have said to Abraham that Sarah should have given Suck to Children?* *Gen.* xxi. whereas, she never gave Suck but to one Child, *Isaac*. Secondly, Though *Jacob* strictly had but one Daughter, which was *Dinah*, yet here he may be understood to speak of his Daughter-in-Law.

*|| The Name of *Jacob*'s Family, which he brought with him into *Egypt*, are particularly exprest in *Gen.* xli. 8, to 25. And both here and in *Deut.* x. 22. are computed to be the whole Number Threescore and ten Persons. But because there is an apparent Difference between the Account here, and that which is given by *St. Stephen*, *Acts* vii. 14. the

one reckoning *seventy*, the other making it *seventy five*, it may not be unpleasant to reconcile these two different Accounts from the Opinion of a certain Learned Man. This Difficulty, says he, will be small, if we say, that the Places are not parallel: For *Moses* makes a Catalogue, in which, together with *Jacob*, his own Offspring only, they that came of his Loins, are comprehended, his Sons Wives being expressly excepted, *v.* 26. For which Reason not only they who actually went into *Egypt* with him, but *Joseph* also, with his two Sons *Ephraim* and *Manasseh*, although they were in *Egypt* before, are contained in the Number *Seventy*; because they having sprung from *Jacob*'s Loins, and taking their Original from the Land of *Canaan*, did live as Strangers in the Land of *Egypt*, and therefore were justly to be reckoned as if they had entered *Egypt* with *Jacob*. A special Reason there is also, why *Hexron* and *Hamul*, the two Grandsons of *Judah* by *Phares*, are put into that Number, tho' they were born afterwards in *Egypt*, that they might supply the Place of *Judah*'s two Sons, *Er* and *Onan*, who were dead before. But *St. Stephen*, in his Oration, doth not set forth *Jacob*'s Genealogy; but declares who they were that *Joseph* called out of the Land of *Canaan* into *Egypt*: For he called more than sprang from *Jacob*'s Loins. There, in the first Place, are to be shut out *Judah*'s two Grandsons *Hexron* and *Hamul*, and the next Place *Joseph* and his two Sons. *Judah*'s two Grandsons he could not call, because they were not yet born: Himself and his Sons he could not call, because they were in *Egypt* already. Those five therefore, and then *Jacob*, whom *St. Stephen* mentions by

Jacob, being arrived on the Borders of *Egypt*, dispatches his Son *Judah* before him, to receive Directions for going to *Goshen*; who soon returns to his Father, and conducts him thither; where *Joseph*, with a Train becoming his high Station, meets him, and, with infinite Satisfaction, congratulates his happy Arrival in a Place where he had Power to make the rest of his Life easy and comfortable. Here were the highest Ecstasies of filial Duty and parental Affection expressed; Tears of Joy flowed from both Sides; and, whilst *Joseph* was contemplating the Divine Goodness that he had restored him once more to the Sight of his aged Father, the pious Patriarch, thinking his Joy on Earth compleat, desired to live no longer, "Now, says he, let me die," since I have seen thy Face.

After these mutual Indearments were somewhat over, *Joseph* proposes to his Father and Brethren that he would go and acquaint the King with their Arrival, which he was in Gratitude obliged to do, since the King had sent for them, instructing them at the same Time, that he would acquaint him with their Manner of Life, which was in breeding and nourishing Cattle, that if he should inquire of them what Occupation they were bred to, they should answer accordingly; by which they would secure the Land of *Goshen* for their Use, where they might live and take Care of their Flocks and Herds by themselves; for the *Egyptians* did so abominate Shepherds, that they would never suffer them to live promiscuously amongst them.

Then *Joseph*, taking five of the most graceful Persons of his Brethren, went and acquainted *Pharaoh* that his Father and Family were arrived in *Goshen*, and presented the five he had brought with him to the King, who treated them respectfully for *Joseph's* Sake; and demanding what they were bred to, they, according to their Instructions, answer'd, That they were Shepherds, and humbly begged Leave to settle in *Goshen*. The King, turning to *Joseph*, told him, "The whole Land is at thy Disposal, place them in the best Part of it, in *Goshen*, if they like that best; and if there be any among them of extraordinary Skill in their Way, let them have the Care and Management of my Cattle."

Joseph's Project thus happily succeeding, he introduces his Father to the King, whom *Jacob* reverently salutes. The King graciously condescending to talk with him, inquires his Age; who tells him, he was an hundred and thirty Years old, though his Ancestors had lived to a greater Age. Then, taking Leave of *Pharaoh*, *Joseph* placed his Father and his Brethren in *Ramesses*, a City afterwards of *Goshen*, which was the most fertile Part of *Egypt*, where he nourish'd them, and provided for them according to their Families, with that Care and Tendernefs, as if they had been his Children.

by himself, being set aside, there remain of *Moses's* Number *Seventy* but *Sixty four*, viz. the *eleven* Brethren, *one* Sister, *Dinah*, and *two* and *fifty* Children of the Brethren; to which add the *eleven* Wives of the *eleven* Brethren,

whom *Joseph* must needs call together with their Husbands, and which belonged to the Kindred, you have all his Kindred in threescore and fifteen Souls.

Good old *Israel* and his Family being thus happily disposed, *Joseph* returns to his Charge. And now the Famine increasing, People from all Parts of *Egypt* and *Canaan* repair to *Joseph*, who furnished them with Provisions as long as their Money held out; by which Means he had collected all the Money of the Land, and brought it into the King's Exchequer: And when their Money fail'd they brought their Cattle, and he gave them Bread in Exchange for them. Thus they went on till the § sixth Year, and then the Famine pressed them so hard, that they were forced to lay their Condition before him, telling him, that their Money was spent, and he having got their Cattle already, they had now nothing left to offer him but their Bodies and Lands, which they besought him in Pity to accept, or else they must perish. *Joseph* took them at their Word, and, in the King's Name, and for his Use, bought all the Land of *Egypt*, except the Land of the Priests, who having an Allowance from the King, were not compell'd to part with their Possessions; but the rest of the *Egyptians* sold their Estates; and thus the Land became intirely the King's. Then *Joseph*, repeating the Condition of the Bargain, tells them, Behold, I have this Day bought both you and your Land for *Pharaoh*: Now here is Seed for you, and ye shall || sow the Land. But upon these Terms shall ye hold your Land: Ye shall every Year give the fifth Part of your Increase to *Pharaoh*, and the other four Parts shall be your own for Seed, and for Food for your selves and Families.

Thus *Joseph* settled it a standing Law all over *Egypt*, that *Pharaoh* should have the fifth Part of the yearly Increase of the Lands, except the Lands of the Priests. As for the common People, *Joseph* * removed them from the Places of their constant Abode to a greater Distance, whereby they in Time knew not where to claim. Thus the *Egyptians* saved their Lives at the Loss of their Estates and Liberties, and of Freemen became Bondmen; in which Condition they yet rejoiced, and gratefully acknowledged *Joseph*'s Care, calling him their Preserver; and, to shew how willingly they submitted to these Terms, which the Sons of Liberty and Property would inveigh against as insupportable, to assure their Prince, notwithstanding this, of their Duty and Loyalty, they unanimously cry out to *Joseph*, "Let us find Favour in thy Sight (that those Conditions may be ratified) and we will be the King's Servants."

§ Sixth. This generally is translated the second Year; but it must not be understood to be the second Year of the seven Years of Famine, but the second from the Time that their Money failed; which was indeed the sixth of the seven, *Gen.* xlvii. v. 18.

|| Sow. This being the last Year of the seven barren Years, they might sow in Hopes of Plenty again.

* Removed. This *Joseph* probably did with Intent, that by so displacing and unsettling them from their ancient Seats and Demesns, and shifting them to and fro one upon another's Land, but leaving none upon their own, he might the better confirm *Pharaoh*'s Title to the whole. Besides, this changing of Habitations shewed that they had nothing of their own, but received all of the King's Bounty.

The seven Years of Famine were succeeded by plentiful and seasonable Years, the Earth resuming its former Fertility, and the whole Land abounding in all the usual Productions of Nature. Twelve of these Years of Plenty *Jacob* lived to see; at the End of which Nature's Lamp grew dim, and near extinguish'd in him; his decayed Spirits warn him of approaching Fate, and each drooping Faculty beats an Alarm to Death; he therefore sends to his Son *Joseph*, and obliges him, by an Oath, to bury him in the Sepulchre of his Fathers, which *Joseph* swears to do; upon this, *Jacob* bowed himself to God, who, besides all his other Mercies, had given him a fresh Assurance by *Joseph*'s Promise and Oath, that he should be carried out of *Egypt* into the promised Land.

Joseph, leaving his Father intirely satisfied in the Assurance he had given him, returns home, but is soon recall'd by the sad Message of his Sickness, whereupon he took his two Sons, *Manasseh* and *Ephraim*, and went to visit him. The feeble Patriarch summoneth all his Spirits, and exerts them so far as to sit up in his Bed to receive his favourite Son. And when *Joseph* came near him, he * recounted to him the Promise which God had made to him of the Land of *Canaan*; "God Almighty, said he, appeared to me at *Levi* in the Land of *Canaan*, and blessed me, and said unto me, Behold I will make thee fruitful, and multiply thee, and will make of thee a Multitude of People, and will give this Land to thy Seed for an everlasting Possession." Then, taking *Joseph*'s two Sons into a peculiar Participation of this Promise, he adopted them as his own immediate Offspring; as *Reuben* and *Simeon*, says he, they shall be mine (so as to become each of them Head of a distinct Tribe in *Israel*, and to enjoy the Privilege of Primogeniture in Right of their Father *Joseph*, to whom the Birth-right was transferred from *Reuben*, because of his incestuous Transgression against his Father) but as to the Issue thou shalt beget after them, they shall be thine, and shall be called by the Name of their Brethren in their Inheritance; and, going on, he gave *Joseph* a short Account of the Death and Burial of *Rachel* his Mother.

All this while that *Jacob* was talking with *Joseph* concerning himself and his Sons, he had not taken Notice that *Joseph*'s Sons were with him, but spoke of them as if they had been absent; but, turning to *Joseph*, and seeing somebody with him, though he could not well discern who they were (for his Eyes being dim with Age, and the Children standing between the Father's Knees, he could not distinguish them) he asked, Who are these? *Joseph* as piously as directly answers, They are my Sons, whom God hath given me in this Place. Then *Jacob* bids him bring them near him, that he might bless them; and, kissing and imbracing them, said to *Joseph*, in a Transport of Joy, "I was out of Hopes of ever seeing thy Face again, and now God hath doubled that Blessing, for he hath suffered me to live to see thee and thy Children.

* Recounted. Perhaps *Joseph* might not from his Father's Family when he was but know of this before, he having been separated Boy.

Joseph

Joseph, placing the Children according to the Order of their Birth, had set *Manasseh* so as to receive the Blessing of his Father's Right-hand, and *Ephraim* that of his Left, guiding his Hand at the same Time; but, *Israel* stretching out his Right-hand, laid it upon the Head of *Ephraim*, who was the younger, and his Left upon *Manasseh's* Head; and he blessed *Joseph*, in blessing his Children, saying, "God, before whom my Fathers *Abraham* and *Isaac* did walk, the God which fed me all my Life-time to this Day, and the + Angel which redeemed me from all Evils, bless the Lads; and let my § Name be named on them, and the Name of my Fathers; and let them grow into a Multitude in the Midst of the Earth." *Joseph* was uneasy that his Father laid his Right-hand (which carried with it the Presence) on the Head of the youngest; and, supposing it had been done through Inadvertency, he held up his Father's Hand, to remove it from *Ephraim's* to *Manasseh's* Head, saying, "Not so, my Father; for this is the First-born, therefore put thy Right-hand upon his Head; but *Israel*, actuated by divine Direction, refused, saying, "I know it, my Son, I know it; he also shall become a People, and shall be great; but truly his younger Brother shall be greater than he, and his Posterity shall become a Multitude." Then, adding to his former Blessing, he said, "¶ In thee shall *Israel* bless, saying, God make thee as *Ephraim*, and as *Manasseh*." Still putting *Ephraim* before *Manasseh*. Then, finding himself grow weaker, he said to *Joseph*, "I am now near my End; but, though I leave you, God shall be with you, and bring you again into the Land of your Fathers; and, as for thee, my dear *Joseph*, as a distinguishing Mark of my Love, I have given thee one * Portion above thy Brethren, which I took out of the Hand of the *Amorite* with my Bow and with my Sword.

The

+ Angel. That is, Christ, who is called the Angel or Messenger of the Covenant, *Mal.*

§ Name. That is, let them be reckoned, to our Family, equally with the rest of my sons.

¶ In thee, &c. That is, when any of the people of *Israel* shall bless their Children, they shall say, *Be thou multiplied as Ephraim and Manasseh are multiplied*. From hence it was the Custom in *Israel*, that Children should be brought to Men eminent for Piety, that they might bless them, and pray over them: Thus they brought little Children to *Jesus*. But when a Blessing was given by Imposition of hands, if it was to a Son, he that blessed said, *God make thee as Ephraim and Manasseh*; if it was a Daughter, *God make thee as Sarah and Rebecca*.

* Portion. Since *Jacob* was so peaceable a Man, that he never, as we read of, engag'd in any Martial Enterprize, it may be inquir'd, How, and when he took this Portion of Land, which he here gave to *Joseph*, from the *Amorite* with his Sword and Bow, or by Force of Arms? Some refer it to that Act of *Simeon* and *Levi*, in destroying the Inhabitants of *Shechem*, *Gen.* xxxiv. But that cannot be: For, First, *Jacob* disavowed that Act, and blamed them for it both then and now, *Gen.* xlv. 5, 6, 7. Secondly, Those People of *Shechem*, whom they slew, were not *Amorites*, but *Hivites*, descended from *Hivi*, the sixth Son of *Canaan*, *Gen.* x. 17. whereas, the *Amorites* came from the fourth Son of *Canaan*, v. 16. Others take these Words of *Jacob* to be spoken in a prophetick Sense; foretelling what he in his Posterity should do: And through Assurance

The Conversation hitherto was private, between *Jacob* and *Joseph* only; but finding his End very near, he called for all his Sons together, that, while he had Strength to deliver his Mind, he might take his Farewel of them, and not only distribute his Blessings among them, but foretel what should befall them and their Posterity in after-times. Then, directing his Speech to them severally, he begins thus to the Eldest:

Reuben, thou art my First-born, the Prince of my Strength, and, by Right of Primogeniture, wert born to many Privileges and Prerogatives, in Superiority over thy Brethren, and in Power from the double Inheritance annex'd in Course to thy Birth-right; but these thou hast forfeited, by defiling thy Father's + Bed.

§ *Simeon* in course is next; but he is join'd with *Levi*; for that wicked Combination between them, in the Massacre of *Hamor* and his People. Of these therefore *Jacob* says, that they were Brethren in Iniquity; Instruments of Cruelty were in their Habitations; O my Soul, come not into their Secrets; let not my Honour be united to their Assemblies; for in their Anger they slew a Man, and in their cruel Rage they * digged down a Wall; curst be their Anger, for it was fierce; and their Wrath, for it was cruel. Thus did *Jacob* set forth their Offence in very aggravating Circumstances, to which he pronounces a Sentence portionate, I will *|| divide them, in *Jacob*, and scatter them in *Israel*.

Jacob, having treated his Three eldest Sons with some Severity, softens his Style, when he comes to ** *Judah*; whose Name signifying Praise, it led him to a high Encomium of him. *Judah* (said he) thou art he whom thy Brethren shall

Assurance of Faith looking upon it as done, undertook to dispose of a double Portion (appendant to the Birth-right of *Joseph*, on whom he had conferred the Birth-right) to be possessed by his Posterity.

† *Bed*. When *Jacob* heard that *Reuben* had laid with *Bilhah*, his Concubinary Wife, *Gen.* xxxv. 22. the Text says, that he took no farther Notice of it then; but now at his Death he reproaches him severely with it, and gives it as the Reason for which he deprived him of the Privileges of Primogeniture.

§ *Simeon*. *Reuben* having forfeited his Right of Primogeniture, it might be expected, that it should have devolv'd upon *Simeon*, who was next: But for his Cruelty to *Joseph*, and the Idolatry of his Tribe in worshipping *Baal-peor*, *Numb.* xxv. the Priesthood, which was the nobler Dignity of the Primogeniture, was transferr'd to *Levi*, the Third Son; and the Kingdom, the other Part of the Primogeniture, to *Judah*.

|| *Man*. This is, by the Synachdoche, for all the Inhabitants of *Shechem*.

* *Digged, &c.* Meaning the Destroying and Spoiling the City.

*|| *Divide*. This dividing may be applied to *Simeon*, whose Tribe had not a distinct Lot assigned them in *Canaan*; as the other Tribes had; but they were thrust within the Lot of *Judah*, *Josh.* xix. 1. until in the Time of *Hezekiah* King of *Judah*, a Party of them smote the Remainder of *Amalek*, and setting themselves in their Possessions, 1 *Chron.* iv. 24. were thereby divided from the rest of their own Tribe. As for the Tribe of *Levi*, it was scattered through all the Tribes; having no peculiar Lot or Share of the Land as the other Tribes had.

** *Judah*. His Mother *Leah*, *Gen.* xxix. 35. at his Birth gave him that Name in Gratitude and Thankfulness to God. But now his Father calls him so for another Reason, alluding to the Praise his Brethren should give him.

all praise for thy Strength and Courage. Thou shalt put thy Enemies to flight; thou shalt pursue them, lay hold of them, and destroy them; thy Father's Children shall * bow down before thee. And then, wrapp'd up in the Contemplation of *Judah's* Strength and Glory, he breaks forth into these elegant Allegories; *Judah* is like a † Lion's Whelp. From the Prey, my son, thou art gone up. He stooped down, he couched as a Lion, and as an old Lion, who shall dare to rouse him? Then, describing the Duration of his Government; The Scepter (said he) shall not depart from *Judah*, nor a Law-
 ver be wanting of his Issue, till the *Messiah* come; and unto him shall the gathering of the People be. Then pursuing his Allegories, to set forth the Prosperity and Plenty of *Judah's* Tribe, and the abundant Fruitfulness of its Soil, he added, Binding his Foal unto the Vine, and his Ass's Colt unto the choice Vine, he washed his Garments in Wine, and his Clothes in the Blood of Grapes; signifying, that Wine should with them be as plentiful as Water. *Jacob*, keeping still in *Leah's* Line, passes by *Issachar*, and takes *Zebulun*; whose Name signifying Dwelling, he only says of him, that he shall dwell at the Haven of the Sea; and that he shall be an Haven for Ships, and his Order shall be unto § *Zidon*.

Coming next to *Issachar*, he compares him to a strong Ass, couching down between two Burdens, seated in a pleasant and fertile Country; but, being naturally slothful and pusillanimous, lov'd an inglorious Ease more than active Liberty and Bravery.

The good old Patriarch having gone thro' with *Leah's* Offspring, he takes Handmaids Sons next, beginning with *Dan*, Son of *Bilhah*, *Rachel's* Handmaid. *Dan* signifying Judging, he said, *Dan* shall || judge his People,

as

so for another Reason, alluding to the use his Bretheren should give him; and that for many Reasons, viz. 1. The Tribe of *Judah* was the first that entered the *Red-sea* with *Moses*. 2. After the Death of *Joshua*, the Tribe of *Judah* was pitch'd upon to be Commander in Chief of all the other Tribes, in their Wars, *Judg.* i. 3. From this Tribe came the mighty and powerful King *David*, his Son King *Solomon*, and several other Kings till the *Babylonish* Captivity. 4. This Tribe waged War against the *Ishmaelites*, *Idumaeans*, *Moabites*, *Arabians*, and other neighbouring Nations. 5. From this Tribe descended *Zerobabel*, that commanded the People in their return from *Babylon*. 6. And lastly from this Tribe sprang Christ.

Bow down. By this, tho' the Birth-right was transferr'd from *Reuben* to *Joseph*, 1 *Chron.*

v. 1. with respect to the double Portion; yet that Part of the Prerogative of Primogeniture, which concerned Authority or Government over the rest, is plainly conferred on *Judah*, and so it is explained here, 1 *Chron.* v. 2. For *Judah* prevailed above his Brethren, and of him came the chief Ruler, tho' the Birth-right was *Joseph's* with respect to the Inheritance.

† *Lion's Whelp.* Here are gradually described by the Lion's Age, the Three Degrees of the State of this Tribe of *Judah*. The first, its Infancy under *Joshua*. The Second, its virile State under *David*. The Third, its confirm'd State under *Solomon*.

§ *Zidon.* Accordingly this Lot came forth, *Josh.* xix. 11.

|| *Judge.* This was fulfilled in *Samson*; yet was no more than *Issachar* did by *Tola*, *Judg.*

as one of the Tribes of *Israel*; that is, tho' it was smaller, yet it should bear as much Authority as another; that it should be like a * Snake on the Way, or an Adder in the Path, which bites the Horses Heels, and makes them throw their Riders. Here *Jacob* cry'd out, + I have waited for thy Salvation, O Lord.

When he spake of *Gad*, alluding also to his Name, he said, a Troop shall overcome him; but he shall overcome at last; by which he is thought to have referred to what was afterwards perform'd by *Jephthah*, who was of this § Tribe.

Of happy *Asher* he foretels, his Bread shall be rich, and Kings should reckon it a Dainty; which denoted the exuberant Richness of the Soil.

|| *Nephtali*, says he, shall be like a Tree having Grafts, shooting out pleasant Branches in its Generation.

Judg. x. 1. But it is supposed, the Reason why this was said of *Dan*, was to shew that the Sons of the Handmaids (of which *Dan* is the first named) tho' as born of Bond-women, they were in that Respect inferior to the rest of their Brethren, should notwithstanding obtain some Share in the Government.

* *Snake*. This seems to intimate that the *Danites* should prevail more by Policy and Stratagem, than by open Force: Which *Samson's* dealing with the *Philistines*, *Judg. xiv.* and *xv. Ch.* and the *Danites* taking *Laiſh*, *Ch. xviii.* confirms.

+ *I have*. Modern Interpreters are very ridiculously fanciful in the Application of this Text, distorting it to the most extravagant and contrary Meanings. There being no Context to make it out, it looks more like a commendatory Ejaculation on the Death-bed. But if we suppose something more than ordinary imprest the Patriarch's Spirit as this Time, might he not have some Sense or Foreſight of the Mischief the *Danites* afterwards brought upon themselves, when having rifled *Micha's* House, and robb'd him of his Gods, they fell into open Idolatry? *Judg. xviii.*

§ *Tribe*. See *Judg. xi.*

|| *Naphtali*. The Versions do generally confound the Animals, that the Scripture speaks of, or transforms them into other Things, and sometimes Trees or Plants into Animals. Thus here in *Gen. xlix. 21.* they make *Jacob*, prophesying of the Tribe of *Naphtali*,

say, *Naphtali is a Hind let loose, he gives goodly Words*. Interpreters differ in nothing so much as this, even those that are for confounding their own Opinion; for they would seem to justify it by applying to *Barak* and cite the Song upon the Victory over *Sisera* in Defence of it, which is very wrong from the Purpose, that Song being composed by the Prophetess *Deborah*. Besides, as a Gift of Eloquence, which they suppose given to this Tribe, we do not find it any where recorded, that *Naphtali*, or his Posterity, have been more eloquent than the other Tribes; nor that there was ever any School or famous City, or any Prophet of that Tribe; nor to mention, that the *Galileans*, who were so clownish and unpolish'd, that those of *Jerusalem* could not endure their *Gibberish*. There are many Fables produc'd to justify this Version: But since neither *Moses*, nor any of the Prophets have spoken of this Tribe, it falls of it self; which made the learned *Bachius* translate the Words of the Original thus: *Naphtali shall be like a Tree having Grafts shooting out pleasant Branches*. This seems to be most rational and natural, not only from the Words, but from the Sense; if we consider, that *Jacob* compares this Tribe to a Tree, as he does that of *Joseph* in the following Verse; and that good Men are often compared to fine Trees, *Pſ. i. 3.* and *xcii. 12.* either because of their Fruitfulness.

And now he comes to his beloved *Joseph*, on whom he expatiates very largely, thinking he cannot say enough of him. *Joseph*, says he, is like a fruitful Bough of a Tree planted near a Spring, whose * Branches run over the Wall. And, having thus set forth his future Greatness in his Posterity, he looks back, and recollects his past Troubles. The † Archers, said he, have sorely grieved him, and shot at him, and hated him; but his Bow bode strong, and his Hands and Arms were made strong by the Hands of the mighty God of *Jacob*; from thence is the Shepherd, the § Stone of *Israel*; to which thou wert advanced by the God of thy Father, who shall help thee, and by the Almighty, who shall bless thee with the || Blessings of Heaven above, Blessings of the Deep that lieth under, Blessings of the Breasts, and of the Womb. Then adding, The Blessings of thy Father have prevailed above the Blessings of my Progenitors, unto the utmost Bounds of the *|| everlasting Hills; and then, to centre them all in *Joseph*, he says, They shall be on

Fruitfulness, (*Naphtali* having brought but four Children to *Egypt*, *Gen.* xvi. 24. which in less than 215 Years produced more than fifty Thousand, *Num.* i. 42.) or upon the account of the Fruitfulness of the Country which fell to their Lot, which *Moses* and *Joseph* represent as the richest of all *Judea*. And it is thus, that the *Septuagint*, the *Chaldee Paraphrase*, and the *Arabick Version* which *Bechart* consulted in *Sweden*, do translate the Words, without following the Pointing of the *Massorets*; which has often corrupted the Meaning of the Text, and has given Occasion to modern Interpreters to translate this Verse, after a Manner which makes the second Part of this Oracle to have no relation to the first, and supposes the Hinds were let loose after they were taken, contrary to the Custom of Hunters.

* *Branches*. By this rhetorical Amplification *Jacob* set forth the Strength of *Joseph's* Family, and the large Extent of his two-fold Tribe, *Ephraim* and *Manasseh*, which at the first numbering of the Tribes yielded of Men able to go forth to War three score and twelve thousand and seven hundred Men, (*Numb.* i.) And at the second Numbering, four score and five thousand and two hundred, (*Numb.* xxvi.) far exceeding any other Tribe.

† *Archers*. Amongst these Archers, his Brethren may undoubtedly claim the first Place; for they are expressly said to have

hated him, *Gen.* xxxvii. 4. and to have increased their Hatred to him, v. 5, 8. to have conspired his Death, v. 18. and afterwards to have sold him, v. 28. Next to them his lewd Mistress, and, by her Means, his jealous Master, *Potiphar*, may be reckoned amongst those Archers that sorely grieved him.

§ *Stone*. So the last *English Translation* has it, making the Shepherd and Stone synonymous. That of 1610, reads it, of whom was the Feeder appointed by the Stone of *Israel*; taking the Stone to be Christ, and the Shepherd or Feeder appointed by him to be *Joseph*. But *Tremellius* and *Junius* make *Joseph* to be both the Shepherd and the Stone, viz. of Refuge to *Israel*. There is an *Ellipsis*, or Defect in the Sentence; which Interpreters supply, as they think best. However it be taken, undoubtedly *Jacob* had a Regard to *Joseph's* constant resisting the Assaults of his Mistress, and patiently bearing the Severity of his Master, and likewise to his taking Care of and feeding both *Israel* and the *Egyptians*, and others, as a Shepherd provides for his Flock.

|| *Blessings*. These were Terms comprehensive of all outward Blessings.

*|| *Everlasting Hills*. Which is a Term of Duration commonly used in Scripture: But *Deut.* xxxiii. 15. seems to explain this Text more directly, where *Moses*, repeating this very Blessing of *Jacob* on *Joseph*, does not seem so much to regard the Comparison.

on the Head of *Joseph*, and on the Crown of him that was separated from his Brethren.

Jacob concludes with *Benjamin*, his youngest Son, of whom he said, *Benjamin* shall be ravenous as a Wolf; in the Morning he shall devour the Prey, and at Night he shall divide the Spoil. In which Words he as aptly as briefly foretels the fierce and cruel Nature of that Tribe, exemplified, amongst other Instances, in that of the * *Levite's* Concubine.

The good old Patriarch, having delivered himself thus to his Sons, gives them his Blessing, not according to his own natural Affection or Inclination, but according to the divine Direction then given him; and, putting them in Mind of his Death, says, I am going to be gathered to my People, I charge you bury me with my Fathers in the Cave that is in the Field of *Ephron*, the *Hittite*; which, that they might not mistake, he further describes thus; in the Cave that is in the Field of *Machpelah*, which is before *Mamre*, in the Land of *Canaan*, which *Abraham* bought with the Field of *Ephron*, the *Hittite*, for a Possession of a Burying-Place; and, to ingage them the more to perform his Will in this, he tells them, there *Abraham* and *Sarah*, his Wife, were buried; there *Isaac* and + *Rebecca*, his Wife, were buried; and there I buried *Leah*; and, to assure them of their Right to that Burying-Place, he tells them further, that the Field, and the Cave therein, were purchased not only of *Ephron*, but of the Children of *Heth*. Having thus given his last Charge to his Sons concerning his Funeral, he § laid his Feet on the Bed, and quietly expired.

The Loss of so good a Father, must undoubtedly be very afflicting to so numerous a Family, whose chief Support depended on the Piety of him; yet we find none of *Jacob's* Sons that paid the least Demonstrations of filial Affection and Duty with so much Devotion as the pious *Joseph*. He could not see his aged Parent's Face, tho' dead, without kissing, and bathing it with his Tears; and, having thus given Vent to his Passion, he commanded his Servants, the Physicians, to || imbalm him, which accordingly they did. And when the usual Time of Mourning was over, *Joseph* intreated some of *Pharaoh's* Courtiers (for as he was a Mourner, it was not proper for him to appear in the Presence) to acquaint him, that his Father, just before his Death, had obliged him, by an Oath, to bury him in the Sepulchre of their Family in the Land of *Canaan*; and therefore to beg Leave of the King for him to go

son of *Hills*, in respect of Duration, as in Point of Blessing, which God more largely dispens'd in Hills and Mountains.

* *Levite's*. &c. See *Judg.* xix. 20, 21.

+ *Rebecca*. This is the first Mention of *Rebecca* and *Leah*, with respect to their Death and Burial.

§ Laid. Whilst *Jacob* was prophecyng and blessing his Sons, he sat on the Bed, his Feet hanging down; but when he had done talking

to them, and taken his Leave of them, he gather'd his Feet into the Bed and departed.

|| Imbalm. This being the first Mention we have in Story of Imbalming the Dead, may well countenance a Supposition, that the *Israelites* here learning it of the *Egyptians*, and practising it afterwards on great and solemn Occasions amongst themselves, as in 2 *Chron.* xvi. 14. and *John* xix. 40. it might from them come into use among Christians.

and

and bury his Father, upon Promise to come again. The King readily consents, and *Joseph* sets forward, attended not only with his own and his Father's Family, but with the chief Officers of the Household, and Nobility, who, to honour *Joseph*, and grace the Funeral, would bear him Company, partaking in all the Solemnity performed to the Memory of his deceased Father.

After some Travel, they came to the Threshing-floor of *Atad*, where they made a Halt; and *Joseph* made a solemn Mourning for his Father seven days together. The *Canaanites*, who inhabited the Land, seeing the *Egyptians* mix themselves in these Obsequies, were amazed; and, thinking they had the greatest Concern in this Funeral Lamentation, could not forbear saying, This is a grievous Mourning to the *Egyptians*: From whence the Name of that Place was called *Abel-Misram*; that is, the Mourning of the *Egyptians*. This Solemnity being ended, they went on; and being come to the Field of *Machpelah*, which *Abraham* had bought for a Burying-place, they buried *Jacob* in the Cave there: And having thus performed *Jacob's* Will, they all returned to *Egypt*.

So long as *Jacob* lived, *Joseph's* Brethren knew themselves secure; but now their Father was dead, their former Guilt return'd, and suggested to them the just Revenge *Joseph* might take of them for the former Miseries they had occasion'd to him. Wherefore they consulted together how to deprecate their Offence; which they soon agreed upon, and made their dead Father, whose Memory they knew was very dear to pious *Joseph*, their Advocate; and framing a Message in *Jacob's* Name, they sent it to their Brother in these Words; thy Father commanded us before he died, saying, "Thus shall ye say to *Joseph*: Forgive, I pray thee, now the Trespas of thy Brethren, and their Sin; for they did Evil unto thee; but pardon them, not only for my sake, but because they are the Servants of the God of thy Father." This Message was artfully worded, for they, fearing that the supposed Request of their dying Father might not be prevailing enough now he was dead, make God their Intercessor. But there was no need of such moving Arguments to *Joseph's* compassionate Temper: Their Diffidence of his good Nature is as afflicting now, as their Offence was formerly to him. He wept at the Delivery of the Message; and sending for them, they falling down at his Feet in the most humble Manner, he tenderly dismisses their Fears, and comforts them; "Revenge, says he, belongs to God, and I forgive you; for tho' ye design'd Ill against me, yet God turned it to Good, making me, thro' your Malice, an Instrument under him to save much People alive, and you especially, as now is evident; therefore fear no Hurt from me, for I will protect and cherish you and your Families" Thus the pious *Joseph* dismissed his Brethren, with the Assurance that they should always find in him an affectionate Brother and a constant Friend.

Joseph liv'd four and fifty Years after his Father's Death, having the Comfort of seeing himself the happy Parent of a numerous Offspring in his two Sons *Ephraim* and *Manasseh* to the third Generation. And, now finding him-

self near his End, he sent for his * Brethren, and said thus to them: " Death is at Hand, but tho' I leave you, yet God will surely remember you, and bring you out of this Land, unto the Land, which he sware he would give to the Posterity of *Abraham*, *Isaac* and *Jacob*. I charge you therefore, when God shall thus visit you, and bring you out of this Land, that you carry up my Bones with you." This he obliged them to by an Oath. And *Joseph*, being an Hundred and ten Years old, died; and in order to perform their Oath, they embalmed his Body, and kept it in a Coffin till the Time of their Deliverance should come.

* *Bretheren*. By Brethren, we are not to understand the other eleven Sons of *Jacob*, who, except *Benjamin*, being all older than himself, might probably be all or most of them dead; but it must here be meant of the Heads of their

Families: For in the Scripture Dialect near Kinsmen go under the general Appellation of Brethren, as *Abraham* called *Lot*, Gen. xiii. 8. and *Ch*. xxiv. 27.



THE
STORY of JOB:
A N

Appendix to the First Book.



M O S E S, intending to carry on the History of *Jacob*, and his Family, to the End of their Deliverance from the *Egyptian* Bondage, without Interruption, lays by the Story of *Job*, which, according to the Series of Time, should come in in the Time of the *Israelites* Servitude, and before their Deliverance; for which Reason I chose rather to insert it here, than to place so far out of its due Course of Time, as the Compilers of the Bible have done. Various have been the Conjectures concerning *Job*; few agreeing in the same Opinion, who he was. Some will have him to be descended from *Nabor*, the Son of *Terab*, and Brother of *Abraham*; others will have him to be descended from *Esau*, and to be *Jobab*, his Great Grandson; but the most probable is theirs, who suppose him to have sprung from *Abraham*, by *Keturah*, his second Wife. With this, several Circumstances concur; for *Job* is said to be the greatest and most considerable Man for Wealth of all the Inhabitants of the East, into which Country *Abraham* sent his Sons by † *Keturah*. And amongst the People of the East are reckoned the * *Midianites*, descended from *Midian*, one of *Abraham's* Sons by ‖ *Keturah*.

Taking it for granted that this Story is § real, we will proceed to consider the Time when he lived. That *Job* lived before the Law, may be gathered from

† *Keturah*. Gen. xxv. 6.

* *Midianites*. Judg. vi. 3.

‖ *Keturah*. Gen. xxv. 2.

§ *Real*. From the Uncertainty who *Job* was some have taken the Liberty to question, whether he was at all? Whether, in Point of

from his offering Burnt-offerings in the Land where he lived, which God accepted and commanded; which Offerings were † forbidden by the Law in any other Place, than that which the Lord should choose in some one of the Tribes of *Israel*; and that he lived after *Jacob*, may be inferred from the Character given him by God, § that there was none like him in the Earth, for Uprightness, and the Fear of God; which large Encomium could not be allowed to any, while *Jacob* lived, who was God's favourite Servant, descended from the Father of the faithful *Abraham*, in a direct Line from *Isaac*; nor can it well be supposed, that so great a Commendation as that, could be given after *Jacob*, to any whilst *Joseph* lived, who, in moral Virtues, and other Excellencies, made as bright a Figure as any in his Time.

After these Conjectures, tho' the precise Time of *Job's* Birth cannot, with sufficient Ground, be ascertained, yet there is a general Concurrence in Opinion, that he lived in the Time of *Israel's* Bondage in *Egypt*; some placing his * Birth in the same Year, in which *Jacob* went down into *Egypt*; and to date the Beginning of his Trials in the Year that *Joseph* died, being the seventy-first of *Job's* Life.

Nor are there less various Conjectures about the Time of writing this Story; some will have it written after *Moses's* Death; others think it written by *Moses* himself. It matters not who was the Compiler; 'tis certain the whole Story, as it is, is an admirable Commentary on the first Book of the *Pentateuch*, and therefore no great Quantity of historical Observations can be expected from it.

St. *Jerome* is unnecessarily curious in defining the Stile of it; it is sufficient, that in *Job* we have the Character of an excellent Person exhibited to us by God himself, adorned with all the Virtues that can render him acceptable to God, and desirable by Men; to both which he is elegantly and briefly described doing his Duty, || fearing God, and shunning Evil.

of Fact, it be strictly true, that there was such a Man, named *Job*, who underwent those Trials and Sufferings, which in this Book are recorded of him? Or whether it was only an instructive and parabolical Poem, devised and composed by some of the devout Ancients, on Purpose to insill into the Reader those excellent Principles delivered in it. But besides other Arguments that might be urged to prove the Reality of the Story, drawn from the Names of Persons, People, Countries, and some particular Passages therein mentioned, the Credit given to it by God thro' his Prophet *Ezekiel*, Ch. xiv. 14. and his Apostle St. *James*, Ch. v. 11. in citing it, and referring to it, is enough, I think, to gain Belief with all, who have a due Regard for those Writings, that it is a real History.

† Forbiddan. Deut xii. 13, 14.

§ That, &c. See *Job* i. 8. and Ch. ii. 3.

* Birth. It might not probably be so able to Exception, if *Job's* Birth were set a little lower, as about the Time of *Jacob's* Death. And then *Joseph*, who survived his Father about Four and fifty Years, will have been dead about Sixteen Years, before that extraordinary Character was given of *Job*, in the Seventieth Year of his Age. At which Time, for any Thing that appears, he might well be without Competitor or Equal. And there being somewhat more than Sixty Years between *Joseph's* Death, and *Moses's* Birth, the Story of *Job* may fitly enough fall within that Interval of Time.

|| Fearing. See *Job*, Ch. i. v. 1.

How considerable *Job* was in the World, may appear from the Vastness of his Stock, which consisted of seven thousand Sheep, three thousand Camels, five hundred Yokes of Oxen, and five hundred she Asses.

Then for personal Blessings, God had been very liberal to him, for he had seven Sons, and three Daughters, who inherited their Father's Name, more than his Virtues, being wholly given up to worldly Pleasures; for when they were grown up, and removed from him, they took their Turns to feast from house to house, every one his Day, and * invited their Sisters to feast with them. When they had gone their Round, pious *Job*, considering with himself the Dangers that attend such Junkettings, and fearing lest his Children in their Merriments might have committed some Extravagancies, he kindly sent and exhorted them to purify themselves by Repentance and other Ceremonies, in order to prepare them to sacrifice to their offended God; the good Man himself rising up early in the Morning, and offering Burnt-offerings for them, according to the Number of them all; and this he did from Time to Time after their + revelling Feasts. This pious Care of *Job* endeared him to God, who expressed his high Esteem of the good Man at a Time when the § Sons of God came to present themselves || before the Lord; at which Time also *Satan*, the Adversary, came among them, to seek an Opportunity of doing mischief. Then the Almighty, to set forth *Job* as an exemplary Pattern of virtue and Righteousness, said to *Satan*, "Hast thou considered my Servant *Job*, that there is none like him in the Earth; a Man exactly good, and one that feareth God, and shunneth Evil?" The malignant Adversary, unwilling to own that *Job* served God out of a religious Principle, but for self-interest, reply'd, "Doth *Job* serve thee for nothing? Hast thou not inclos'd him on all Sides, and secur'd him and all that he hath from the Reach of Misfortune and Danger? But withdraw thy Protection, and suffer him to be afflicted with the Loss of the mighty Wealth thou hast heap'd upon him, and he will curse thee to thy Face." God knew the

* Invited. *Job* i. 4:

+ Revelling. *Job* i. 5.

§ Sons of God. That is Good Angels; on the contrary *Satan* is called the Angel of Death.

|| Before the Lord. Some will have this convention of the Good Angels to be real, at the same Time such as is agreeable to the Nature of Spirits; and that they met in a certain Place, and *Satan* with them, before the Angel, who in the Room of God, presided over that Assembly: But so, as *Satan* was an enemy of God and Angels; but he, by Reason of his Fall, not able to see God or them. Others take it to be parabolically spoken, that the Truth may be the better understood:

For the Decrees of God, the Ministry of his Angels, and the Machinations of the Wicked Angels, are often in Scripture express'd under the Form of the Judgments and Counsels of Kings; as we may see 1 Kings xxii. 19. Zech. iii. 1. But be it how it will, it's certain these Things are not meant in a gross literal Sense, but as God is pleas'd to accommodate himself to our understanding: For *Satan* can no other Way be said to come into the Presence of God, nor to talk with him, &c. nor the Angels (properly speaking) to come to God, since they are always in his Presence; nor can any Day be assigned to God, who is without Time, infinite, immense, &c.

Integrity of *Job*, and that the Exercise of it might redound to his Honour, and turn to the good Example of others, he exposed *Job* to the Trial. "Be- hold, says he, all that he hath is in thy Power; but dare not to touch his Person." The malicious Fiend having obtain'd this Permission, soon sets his wicked Engines to work; and, to sour *Job*'s pious Temper into Blasphemy the more readily, attacks the good Man at once with a Crowd of Miseries, in all Probability too much for human Nature to bear.

Satan takes his Opportunity to begin his Assault upon *Job* on the Day that his eldest Son was in Course to entertain his Relations. He had in Readiness stirr'd up the * *Sabeans* to make an Inroad upon *Job* for Booty; which they did with such Fury, that but one Servant escap'd to bring the unhappy News to *Job*; "Thy Oxen, said he, were plowing, and the Asses feeding by them, and the *Sabeans* fell upon them, and took them away; and they have put all thy Servants to the Sword, except my self." *Job* had not Time to reflect with himself whether this might be the Effect of common Depredation, or a Judgment upon him for the Folly of his Children; for this Messenger is immediately succeeded by another, who in a great Consternation tells him, "The Fire of God is fallen from Heaven, and hath burnt up the Sheep and thy Servants, and consumed them all, and I only am escaped to tell thee." This Account was very shocking, and the Calamity coming from Heaven, might make it look like a more immediate Judgment than the former; but before *Job* could animadvert upon it, a third Messenger rushes in upon him, and tells him, "The *Caldeans*, in three Parties, fell upon the Camels, and have carried them away, and all thy Servants have they put to the Sword, but my self." Thus was *Job* strip'd of all his Substance in one Day, and he that in the Morning was the richest Man in all the East, before Night was perhaps the poorest Man in the World. The malicious Devil finding these Attempts too remote to raise that Passion which he expected in *Job* upon this sudden Course of Misfortunes, to crown all, resolves to touch him in a more sensible Part, and to come as near him, as the Bound set him by the Almighty would permit. This Prince of the Air therefore raising a very great Storm, threw down the House, where *Job*'s Children were then merry-making, upon their Heads, and slew them all. And that *Job* might not have any Time to digest the Grief of former Losses, before the last Messenger had made an End of relating to him the Loss of his Camels, another comes in haste, and in a great Fright tells him, "That as his Sons and Daughters were eating, and drinking Wine in their eldest Brother's House, there came a great Wind from the Wilderness, and smote the + four Corners of the House, and it fell upon the young Men."

* *Sabeans*. They were a neighbouring People descended from *Sheba*, Grandson of *Abraham* by *Keturah*, Gen. xxv. 3.

+ *Four Corners*. This hath been a mighty Subject of Jest and Ridicule among the Atheists who would fain argue a great Impropriety

§ Men, and they are dead, and I only escap'd to tell thee." This was a home stroke indeed, and touch'd *Job* in a tender Part. The Death of his Children, all at one Blow, affected him deeply; but the Circumstance and Manner of their Death was very afflicting, considering how unprepared Death found them.

These repeated Calamities did not betray *Job* to any Irregularity or Indecency; the only Vent he at first gave to his Grief was renting his Mantle, the common Token of Affliction and Sorrow in those Eastern Countries and early Ages of the World; then, deliberately following the other usual Customs of Mourning, he shaved his Head, and in humble Submission of Mind fell upon the Ground and worshipped. His Misery could not make him forget his Duty, and therefore he humbled himself under the Divine Hand, without whose Permission he well knew none of these Misfortunes could have befallen him.

The Devil's great Expectation was from this last Trial; he knew *Job* could with a serene Mind bear temporal Losses, which Time and Industry might repair, but this Wound of Nature in the Death of his Children, he thought would have transported him into some indecent and intemperate Expression against God. But to his great Disappointment *Job* stands the Shock, and in humble Acknowledgement of his own Meanness, cries, "Naked came I out of my Mother's Womb, and naked shall I return to the Earth, the common Womb and Mother of Mankind." And then in a quiet Resignation and Thankfulness for what he had received at the Hand of God, tho' now deprived of all, he gives up all for lost in this World, and says, "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord." Thus the pious Patriarch's Virtue shon'd in his Sufferings, which great as they were, could not make him deface the Character his Maker had given him by the least Murmur or Repining. He knew it was but just, that he, who gave, should have Power to resume his Grant when he pleas'd; and therefore, instead of cursing, as *Satan* had maliciously suggested he would, he blessed God for all his Dispensations whatsoever, and proved the Devil a Liar.

Propriety of Expression, and from hence invalidate this, and many such like Expressions in the Holy Scriptures. They ask, how in the Course of Nature the Wind could blow from any Four Points of the Compass at once? I will not answer them from the Extraordinariness of this Event, their *Patron* the *Prince of the Air* having at this Time an unlimited Power over the Elements to attack *Job* where he would, except in his Person, or how he pleas'd. But in Storms, especially such violent ones, as are even nowadays usual, Navigators would be puzzled to say, whether the Wind comes directly from one Point of the Compass, or from several one and the same Time. And therefore

I shall refer them to an Heathen Author, whom they will sooner believe than reveal'd Religion; and if I tell them that *Virgil* is of this Opinion, I do not question but they will believe him. Let them consult *Virgil's* Description of a Storm in his first *Aeneid*, and there they will find Three Winds attacking the Seas at once.

Una Eurvsq; Novvsq; ruunt, creberq; Pro-
Africus ————— (cellis

§ *Men*. From the Dignity of the Masculine Gender the Word *Men* here comprehends both Sexes; so that *Job's* Daughters, as well as his Sons, were kill'd with the Fall of the House.

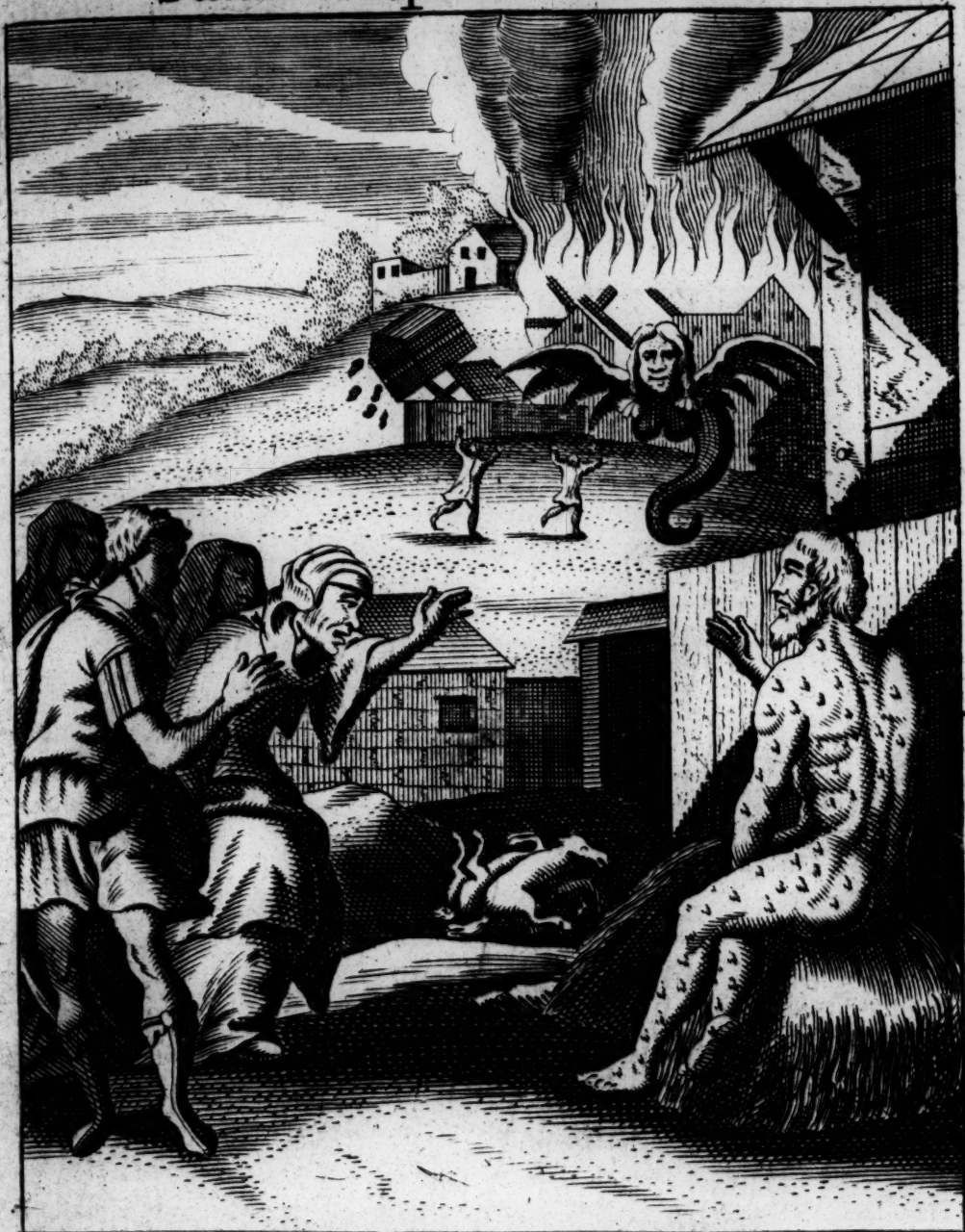
But

But the restless Fury resolves not to leave him thus; for when the Sons of God * presented themselves as before, the Lord proposed *Job* again to *Satan*, who had crowded himself amongst them, as an Instance of a perfect and upright Man, that feared God, and avoided Evil. Still, says God, he holds his Integrity, tho' thou movedst me against him, to destroy him without Cause; his Piety appears in the Greatness of his Sufferings, and his Faith and Resignation are compleat. To which the old Deceiver wittily and maliciously reply'd, "Thou hast hitherto permitted me only to try him at a Distance, but let me touch his Person, and he will still blaspheme." The Almighty knew that these Exercises, though sharp to Nature, would redound to his Glory, and turn to *Job's* Advantage; therefore resolving in his divine Providence to arm *Job* with Patience to bear them, and, in the End, to recompence all his Sufferings with an extraordinary Reward, he enlarges *Satan's* Commission, but yet with a Limitation; behold, says he, he is in thy Power, but touch not his Life.

The busy Fiend, over-joyed at the Inlargement of his Power, questions not in the least to make an easy Conquest over *Job's* Virtue; therefore he immediately falls upon him, whilst the Sense of his late Losses remains upon him, and afflicts him from Head to Foot with Boils and Ulcers. Never was human Nature more disguised than poor *Job's* Body in this loathsome Condition: His Skin studded with nasty Scabs and Blotches, not arising from any peccant Humour in his natural Constitution, which Medicines might correct, but inflicted by malicious Policy, which rais'd them to the highest Extremity of Pain, that, if possible, might make *Job* despair and blaspheme. Nor were his Pains short or intermitting, like Fits and Pangs, but lasting for a continued Series of Time; and that which increased his Misery was the Nastiness of his Distemper, which render'd him not only odious to himself, but loathsome to others; for not only his + Relations and Friends abandoned him, but his very menial Servants withdrew from him, leaving him destitute of all human Help. He who, but a few Hours before, was the greatest Man in his Country, in whose Presence the § young Men were afraid to appear, and before whom the Aged stood up; to whom Princes paid the most awful Reverence, and Nobles in humble Silence admir'd; divested of all Grandeur, sits mourning on a Bed of Affes, and, instead of royal Apparel, is cover'd with stinking Sores and Ulcers; he, who was, but the other Day, the Delight of Mankind, is now become the foulest of Objects, and a very Dunghil upon a Dunghil; all keep at a frightful Distance, and with Horror behold him as a most loathsome Monster. And to add, if it was possible, to the Misery of *Job*, the Wife of his Bosom, from whom

* *Presented*. This, as has been already said, is a Form or Manner of Speech, not strictly proper to God and Spirits, but metaphorically accommodated to the Weakness of Man's Capacity.

+ *Relations*. See *Job* xix. 13, 14, 15, 16.
§ *Young Men*. See *Job* xxix. 8. and *Ch.* ix. 13.



God in order to try Job & to manifest his faith and piety, suffers the devil to afflict him with many Calamities, but he glorifies God by his patience and becomes an example thereof to future ages.



more than all the World, he might reasonably expect the most comfortable assistance, instead of pitying him in this deplorable Condition, treats him with the utmost Scorn and Contempt, and reproaches him for his Virtue. "Dost thou still, said she, retain thine Integrity to a God that afflicts thee?" * Curse him, and die, that thou may'st be out of thy Pain.

Job firmly stood this Shock of his Wife's Tongue, though it was so provoking as to let loose the Reins of his Temper, which he had hitherto restrain'd, and with some Warmth force him to rebuke her, saying, "Thou talkest like a weak Woman! Shall we rejoice in Prosperity, when it pleases God to bless us with it; and shall we not patiently bear Adversity, when he pleases to visit us?" Thus did the Almighty preserve and support Job under the Loss of his Estate and Children; under the Extremity of his Pains, the Desertion of his Friends and Relations, the Neglect of his Servants, and the Provocation of his Wife; all which Torments crowding one upon the Neck of another, could not betray Job to entertain the least offending Thought, or utter an indecent Word.

The Misfortunes and Afflictions that befel Job being so remarkable, soon spread about the neighbouring Countries, and from thence to more distant

* *Curse.* From the Ambiguity of the equivocal Word in the *Hebrew*, which signifies to *bless*, as well as to *curse*, great Disagreement hath arisen amongst Interpreters; and the Words have been variously render'd. They that make Job's Wife to bid him *curse God and die*, suppose Job to have lived after the Law was given (*Levit. xxiv. 15, 16.*) which made it Death to *curse God*; and that his Wife (an *Arabian* and Heathen) knew the Law and the Punishment for Blasphemy, and spoke thus to him, not to reproach him, but in pity to him, that he might be deliver'd from his Pains. But general Consent places Job before *Moses*, and God's accepting, and commending his Sacrifices, offered in the Land of *Uz*, prove that he liv'd before the Law, which made it penal for any Man to offer Sacrifice in any other Place, than before the Ark or Tabernacle; nay, the devout *Gentiles* came thither to worship; of which we have an Instance in the *Ethiopian Eunuch*, *Acts viii. 27.* But if Job had lived after this Law was given, yet it is unlikely, that his Wife should so soon have learn'd it, at such a Distance: Nor was it obliging to the *Gentiles*, unless to those that lived among and under the *Jewish Oeconomy*; neither was there any in the Land of *Uz*, who had Power to have

executed such a Law on Job, had he cursed, as these suppose she bad him. But, to make short this Part of the Argument, whatever may be conjectured about Job's living under the Law, it is certain that the Law is not mention'd in any Part of the Book of Job, either by himself or any of his Friends; tho' there was Occasion enough for taking Notice of it.

But after all other Conjectures, since the Devil's Design was to make Job curse God, why may it not be supposed, that he instigated her to persuade her Husband to it; not with respect to any penal Law, (for that is ridiculous to imagine) but in expectation, that so open and bold a Blasphemy would provoke the divine Justice immediately to strike him dead, and thereby deliver him from his intollerable Miseries.

But however it was, it is certain by Job's Answer, that she gave him no good Advice; otherwise so meek and good a Man, as he, would not have given her so sharp a Reproof; for if she had persuaded him to have *blessed God*, he would, no doubt, have been ruled by her; but it must be some Malediction implied in the Word that mov'd Job to reply so angrily to his Wife.

Regions, till at last they reach'd the Ears of his old Friends *Eliphaz*, the *Temanite*, *Bildad*, the § *Shubite*, and || *Zophar*, the *Naamathite*, who sooner heard of the sad Condition of their Friend *Job*, but they made an Appointment to go together and pay him a Visit, and comfort him. These three Persons being Men of * Figure and Condition, it must take up some Time to make the Appointment, and then to travel together to see *Job*; so that poor *Job* must continue a considerable Time in this painful Condition before his Friends could come at him. When they were come within Sight of him, they found him so much alter'd, that they could not assure themselves who it was, so unlike himself was the poor disfigured *Job*. But when they came nearer, and saw the miserable Condition he was in, they burst into Tears, and, rending their Mantles, they sprinkled *|| Dust upon their Heads towards Heaven, to express their Sorrow for him; and, observing the extreme Grief and Pain he labour'd under, they sat down upon the Ground by him seven Days and Nights, and spake not a Word to him, their own Sorrow suppressing their Speech, or their Sense of his Misery making them think it unreasonable to speak to him, 'till he began. At length *Job* brake Silence and cursing the Day of his Birth, wishing he had never been born, or that he had immediately died.

Job's three Friends having already conceived an ill Opinion of him from the unaccountable Greatness of his Affliction, which they concluded must be the Hand of God in Judgment upon him, and either for some deep Hypocrisy, or secret heinous Sin, fall thus severely upon him. And *Eliphaz*, in †|| three Orations, *Bildad* in as §|| many, and *Zophar* in ** two, from common Topicks argue, that such Affliction as his could not come from any but God's Hand, and that it is not agreeable with the Justice of God to afflict without a Cause, or punish without Guilt. Then they charge *Job* with being a grievous Sinner, and great Hypocrite, endeavouring all they could to extort a Confession of Guilt from him; but *Job*, immoveable in his Sincerity to God, and Innocence to Man, confidently maintains his Virtue in responsory Speeches successively to every one of theirs, defends his Innocence, refutes their unkind Suggestions, and smartly reprehends their Injustice and Want of Charity, yet always observing a submissive Stile and Reverence, when he spake of God, of whose secret End in permitting this Trial to come upon him being igno-

† *Temanite*. So called from *Teman*, Grandson to *Esau* by his Son *Eliphaz*, Gen. xxxvi. 10, 11.

§ *Shubite*. Descended from *Shuah*, the youngest Son of *Abraham* by *Keturah*, Gen. xxv. 2.

|| *Zophar*. His Descent is not easily traced without straining, tho' some would derive him from *Esau*.

* *Figure*. The *Septuagint* call the first

and last of these three Friends of *Job*, King, and the second, Tyrant; which is a Term equivalent to that of King.

*|| *Dust, &c.* By this Rite, or Custom, they signified the utmost Confusion, expressed by their mixing Air and Earth together.

†|| *Three*. See *Job* iv. and v. xv. and xxii.

§|| *Many*. See *ibid.* Ch. viii. xviii. and xxix.

** *Two*. See *ibid.* Ch. xi. and xx.

at, he often importunately begg'd a Discharge from this Life, lest the Continuance of his Pains might drive him to Impatience.

During this Argument between *Job* and his three troublesome Friends, there is present one * *Elibu*, a young Man, who, having heard the Discourse on both Sides, was pleased with neither; for he thought *Job* insisted too much on his own Justification, and that they condemned him before they had convicted him; he therefore undertakes the Matter; and, after a prefatory + Excuse for his interposing, who was a young Man in Comparison of them, and for the Plainness of Speech he intended to treat them in, attack'd *Job* in a long § Oration; and reprehending him for insisting so much in his own Vindication, indeavoured to convince him, by Arguments drawn from God's unlimited Sovereignty and unfearchable Wisdom, that it is not inconsistent with Justice to lay his afflicting Hand upon the best and most righteous of Men; and therefore that it is the Duty of all Men to bear such Exercises, when any befall them, without murmuring or complaining, and to acknowledge the Justice of God therein. *Job* heard all this with great Attention, but made no Reply; probably, lest he might be drawn to utter some unguarded Expression, which the inhuman Treatment of his three Friends might have excited from him; therefore, when they were all silent, the Lord himself took up the Matter, and out of the Whirlwind directed his Speech to *Job*; wherein, with the highest Amplifications describing his Omnipotence in the Formation and Disposition of the Works of the || Creation, he so effectually convinced *Job* of his own Weakness and Inability of himself to understand the Ways and Designs of God, that *Job*, in the most profound Humility breaking forth, said, "Behold I am vile and contemptible in Comparison of thee! What shall I answer thee? I will lay my Hand upon my Mouth; once have I spoken, but I will not answer; yea, twice, but I will proceed no *|| farther." When *Job* proceeded to a more ample Confession of the Supremacy, Power and Wisdom of God, to this Effect; "I know thou canst do every Thing, and that no Thought can be hid from thee. Well mightest thou ask, +|| Who he was that darken'd Counsel by Words, without Knowledge? For I am sensible, I have utter'd what I understood not, Things too wonderful for me, which I knew not; but hence-forward I desire to learn of thee; therefore hear, I beseech thee, when I speak, and declare unto me what I ask. I have heard of thee before by the hearing of the Ear, (which gave me but a distant Knowledge of thee) but now I have obtained a more clear and certain Knowledge of thee, for mine Eyes have §|| seen thee: "Where-

* *Elibu*. He was descended from *Buz*, the son of *Nabor*, *Abraham's* Brother, *Gen.* xxii. and of the Kindred of *Ram*, or *Aram*, *Nabor's* Grandson, from whom the *Aramites*, *Syrians*, came.
+ Excuse. See *Ch.* xxxii.

§ Oration. Continued from *Ch.* xxxiii. to xxxvii.

|| Creation. See from *Ch.* xxxviii. to xli.

*|| Farther. See *Ch.* xlii.

+|| Who. See *Ch.* xxxviii. 2.

§|| Seen. See *Ch.* xlii. 5. This is not meant of

"Wherefore I reprove my self for what I have done amiss, and repent
"Dust and Ashes."

God was so well pleased with this free and humble Acknowledgment of Job that he declared himself in Favour of Job against his injurious Friends, who by their unjust and uncharitable Reflections, instead of being his Comforters had proved his Tormenters. "Wherefore (said God to Eliphaz, the Temanite) my Wrath is kindled against thee and thy two Friends; for ye have not spoken of Me the thing that is right, as my Servant Job hath. Therefore now take seven Bullocks, and seven Rams, and go to my Servant Job, and offer up for your selves a Burnt-offering; and my Servant Job shall pray for you; for his Prayers will I accept; lest I deal with you as you deserve for not speaking the Truth, as my Servant Job hath.

Job's three Friends, frightened with the Menaces of an incens'd God, made haste to provide a Sacrifice to appease the divine Vengeance which they fear'd; and when they offer'd, God was pleased to accept Job's || Intercession for them.

After this, God was pleased to * consider Job, by putting an End to his Sufferings, and to reward his Faith and Piety with a much greater Fortune than he was Master of before; doubling his former Stock in every Respect except that of his Children; for he had fourteen thousand Sheep, six thousand Camels, a thousand Yokes of Oxen, and a thousand She Asses; he had also seven manly Sons, who with three beautiful Daughters every Day graced his Table, and were esteem'd the fairest Women in all that Country, to whom their Father gave an Inheritance among their Brethren.

No sooner was the Fame of Job's Recovery, and the Restauration and Addition of his Fortune known, but his § Kindred and Acquaintance from all Parts come to congratulate him upon this happy Turn; nor did they come empty-handed, for every one brought him a Present of Money, or some valuable Thing; so many contributing, he soon became exceedingly wealthy; and to make his terrestrial Happiness still greater, God bless'd him with a Prolongation of Life beyond the common Extent of those Times; for he lived an hundred and forty Years after his being restored, which made his Age above two hundred Years; so that he saw the Increase of his Family to the fourth Generation.

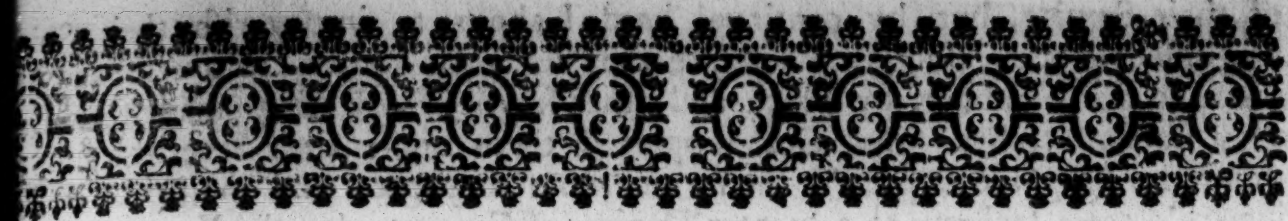
of ocular Demonstration, for God is invisible; but the Eyes here meant are the Eyes of the Mind, or Understanding, to which God had revealed himself.

|| *Intercession.* Job may, not improperly, here be call'd a Type of that Christian Perfection which the Gospel required in praying for Enemies, as well as Friends.

* *Consider.* The Text calls this Change of Job's Condition, *the Turning of his Captivity*; which is a Scripture Phrase very often used to

signify an End, or Finishing of Misery, and a Restauration of Joy and Felicity.

§ *Kindred.* The Text calls them Brothers and Sisters, which, according to Scripture-Style, used to comprehend all Kindred. Now, among all the rest of Job's Friends, there is no Mention at last made of Job's Wife upon this happy Change, unless she be included in the Number of his Kindred, which is not unlikely.



A COMPLEAT
HISTORY
OF THE
HOLY BIBLE.

BOOK II.

TET us now return to *Jacob's* Family, whom we left imbalm-
ing *Joseph*; after whose Death a new King succeeding in *Egypt*,
who had no personal Knowledge of *Joseph*, and the whole Ge-
neration of People, that in the great *Egyptian* Famine had tasted
of *Joseph's* provident Care, being now dead, there remained no
other Monument of *Joseph's* Service to the Crown of *Egypt*,
but that of the Advancement of its Revenues, which ought to have been a
consideration inducive enough of itself to the new King to be kind to the
Israelites.

But he look'd with a different Eye upon them; for observing how fast
they increas'd, he began to be jealous of their growing Numbers, and seeing
the Land of *Goshen* where they lived too scanty to contain them, he fear'd
they might one Day elbow him out of his Kingdom. Therefore calling his
Council together, he acquaints them with his Fears, who unanimously agree
with their jealous Prince in the Expedient he proposed to check the grow-
ing Danger he suspected from the *Israelites*; which was by imploying them
in making Bricks, and building Store-Cities for *Pharaoh*. And to gratify
their Avarice as well as Cruelty, they proposed not only to reap the Profits
of

of their Service, but by continual hard Labour to impoverish their Spirits and infeeble their Bodies: Therefore they set Task-makers to oversee and keep them to hard Labour, by which and other servile Work they made their Lives very uncomfortable. But God supported them under their Severities; for the more the *Egyptians* oppress'd them, the more they grew and multiplied; which increas'd their Jealousy to a greater Degree of Cruelty; for the King, to suppress their Growth, spoke to two of the *Hebrew* * Midwives *Shiphrah* and *Puah*, and gave them a strict Charge, that when they should be called to do their Office to the *Hebrew* Women, if the Child were a Son, they should kill him, but if a Daughter, that she should live.

The pious Midwives having a greater Regard to the Law of God and Nature, than to the cruel and unnatural Command of the King, went on in their usual Way, and preserv'd the Male Children; for which *Pharaoh* sent for them, and in great Displeasure reprimands their Neglect of his Edict: In Excuse for which they tell him, That the *Hebrew* Women were not as the *Egyptian* Women, for they were like † wild Beasts deliver'd before the Midwives could come to them: The Piety of the Midwives in preserving the Male Children was so acceptable to God, that he is said thereupon to deal well with the Midwives; and because they feared God, he made them § Houses. And by this Means the People multiplied, and grew mighty. The King, whether satisfied or not with this Answer of the Midwives, not finding it safe to trust to them any longer, resolves upon a more effectual Method to extirpate the *Hebrews*; and therefore he gave || Charge to all his People, that every Son, that should be born to the *Hebrews*, should be thrown into the River. This cruel Edict for drowning all the Male Children must needs be very afflicting to the *Hebrew* Parents, and put them upon many a thoughtful Contrivance to preserve their Infants; of which an Instance soon follow'd; for one *Amram* of the House of *Levi* having married a Daughter of the same Family, named *Jochebed*, had by her a Daughter, whose

* *Midwives*. The Criticks very needlessly, and with more Subtily than Solidity, controvert who these Midwives were, and whether they were *Hebrews* or *Egyptians*? Without Doubt they were *Hebrews*, and, by the King of *Egypt*'s Application to them, the most celebrated of their Profession.

† *Wild Beasts*. The *Hebrew* Word *Chajoth*, which is in the Original, signifies not only Animals in general, but *Beasts*, and even *Wild Beasts*, as has been observed by learned Men, and may be seen in several Places of Scripture. And here the Midwives being accused by *Pharaoh*, of favouring the *Hebrew* Women, and preserving the Male Children, alledge in their own Defence, that the *Hebrew* Women were of such a robust, or brutish

Constitution, that they were delivered without the Help of Midwives, like Wild Beasts.

§ *Houses*. That is, he made them to prosper, gave them Children, and blessed their Families. The Word House being usually, in Scripture, taken for the Offspring, or Family of any one; as the House of *Aaron*, *Judah*, *David*, &c. are put for the Family of *Aaron*, *Judah*, *David*, &c.

|| *Charge*. This inhuman Edict is supposed, by Commentators, to be so abhorred by the *Egyptians*, that they scarce ever put it in Execution; and that it was re-called immediately after the Death of *Amenophis*, then King of *Egypt*, who enacted it; which Time *Eusebius* and others place in the Fourth Year of *Moses*.



Moses saved by Pharaoh's Daughter *Exod. 2* Page 107.



*And the daughter of Pharaoh came down to wash her
self at the river &c. & when she saw y^e Ark among y^e Flags she
sent her maid to fetch it and being moved with pity for the
Child brought him up & Adopted him for her own son*

Name was *Miriam*, and four Years after a Son, whom they called *Aaron*. About three Years after *Aaron's* Birth, *Jocbed* was deliver'd of another Son, who being Child of most elegant Beauty, something Supernatural and Divine appearing in his Form, his Mother was the more solicitous for his Preservation; wherefore she kept him concealed in her House three Months; but not being able longer to hide him, and fearing he might fall into the Hands of those that were appointed to drown the Male Children, she contrived a Way to save him, by making a little Ark or Boat of Bulrushes, which she daubed with Pitch and Slime, to keep the Water out, and putting the Child into it, she laid it among the Flags by the River-side, and set his Sister *Miriam* at a Distance to observe what became of him. But propitious Providence soon interposes, and eases his anxious Parent of her Care; for † *Thermuthis*, *Pharaoh's* only Daughter, coming to the River to bathe herself, her Maids looking for a Retirement for that Purpose, discover'd the Ark with the Child in it, which *Thermuthis* commanding them to bring to her, she no sooner uncover'd the Child, but it made its mournful Complaint to her in a Flood of Tears. The Unexpectedness of the Accident, and the extraordinary Beauty of the Child, mov'd the *Egyptian* Princess with Compassion, which she express'd in an Accent of Pity, saying, "This is some *Hebrew* Child, which the Parents have hid to preserve him from the King's cruel Edict.

By this Time little *Miriam*, the Child's Sister, had crowded her self in amongst the Attendants of the Princess, and observing with what Tenderness she look'd upon the Child, very officiously offer'd her Service to procure an *Hebrew* Nurse for him, which the Princess accepts, and away the Girl hastens to her Mother, and brings her to the Place, where she receives the Child from the Princess, who engaged to pay her for her Care. This was, no doubt, a welcome Bargain to the Mother, who, taking the Child home with her, durst now nurse it openly, having a Royal Protection for his Security.

Some Time after, when he was grown big enough, his Mother brought him to Court, to shew him to the Princess, and satisfy her how he had improved under her Care; who grows so fond of him, that she adopted him for her * Son; and, in Remembrance that she had drawn him out of the Water, she called his Name § *Moses*; and, to accomplish him the more, she keeps

† *Thermuthis*. So *Josephus* calls her; and from him *Philo*, who adds, that she was the King's only Daughter and Heir; and that having been some Time married, but having no Child, she pretended to big with Child, and to be delivered of *Moses*; whom she own'd as her natural Son. Agreeable to which is what the Apostle to the *Heb.* xi. 24. says, That when *Moses* was grown up, he scorn'd to be thought the Son of *Pharaoh's* Daughter. From whence it is plain he was esteemed as such. And if any one should ask, why he

did not in Right of his Mother succeed in the Kingdom? It may reasonably be answered, that the Fraud of his adopted Mother, and his own Adoption, being detected, he could pretend no Right to the Crown of *Egypt*.

* Son. The *Jews* observe, that whoever brings up a Pupil in his House, is in Scripture said to have begotten him. And thus it is said, *Exod.* ii. 10. That *Moses* was the Son of *Pharaoh's* Daughter, tho' she had only taken care of his Education.

§ *Moses*. At his Circumcision, says *Clement*

keeps him at Court, where he is instructed in all the § Learning and Discipline used among the *Egyptians* both civil and military, and in all Things requisite and becoming the Character and Quality of a Prince of the Blood.

Moses being forty Years old, left the Court, and went to see his Brethren; and when he reflected on the Oppression they laboured under, it affected him with Compassion and Indignation to see the Servants of the most High God subjected to a Servitude exceeding that of Brutes. This was soon increased by an Opportunity that just then offer'd; which was, an *Egyptian* striking an *Hebrew*. This inflam'd *Moses's* Zeal, who, looking about to see whether any Man was within Sight, he chastises the *Egyptian*, making him expiate his Barbarity to the injur'd *Hebrew* with his || Blood, and afterwards buried him in the Sand; supposing, by his taking upon him thus to administer Justice, that his Brethren would have * understood, that God by his Hand would have deliver'd them, but they understood him not. However, the next Day he went out, and shew'd himself among them again; and finding two Men of the *Hebrews* quarrelling, he indeavoured to reconcile them, putting them in Mind that they were Brethren, and with some Smartness reprehending the Aggressor, he demanded for what Reason he thus attack'd the other. The Fellow, thrusting him away with Disdain, replies, "Who made you a Prince and Judge over us? Do you intend to kill me, as you did the *Egyptian* yesterday?" *Moses* was startled at this; for seeing his killing the *Egyptian*, notwithstanding his Circumspection, was no longer a Secret, he be-

mens Alexandrinus, his Parents call'd him *Joachim* (that is, the Resurrection of the Lord) from a presaging Hope, that the Lord thro' him, would raise up his People *Israel*, deliver them from the *Egyptian* Bondage they were then in, and bring them again to the promised Land.

§ Learning. From hence, no Doubt it was, that St. *Stephen*, *Acts* vii. 22. said of *Moses*, that he was learned in all the Wisdom of the *Egyptians*, and was mighty in Words and Deeds. Which, as likewise several other Things, not being read in the Old Testament, are taken out of other Records of the *Jews*. And both *Josephus*, lib. 2. and *Clemens Alexandrinus*, lib. 1. report of *Moses*, That he was General of the *Egyptian* Forces, obtained a great Victory over the *Ethiophians*, and did many other great Things before he visited his Brethren.

|| Blood. The Criticks are at great Variance about this Fact of *Moses*, some blaming, others justifying him. In the first Place, we find *Moses* no where in Holy Scripture blamed for this, but rather the contrary; for St. *Stephen*, *Acts* vii. 25. gives a fair Handle to justify him,

as having Power to do Justice on the Criminal *Egyptian*; he having before that Time been indued with the Title and Office of Deliverer of the People of God. This indeed the Text before cited very much favours. Others object, That it was very unreasonable for *Moses* to kill the *Egyptian* for only striking one of the *Hebrews*. In answer to this the *Hebrews* say, That the *Hebrew*, whom the *Egyptian* struck, was Husband to one *Salome*, a very beautiful Woman, whom the *Egyptian* had debauch'd. And that therefore *Moses* slew the *Egyptian*, not for striking the *Hebrew*, but for the Adultery which he discover'd from them, whilst they were quarrelling. Others urge that not all Things are related here, which leave Room for some Conjecture. Thus some say, perhaps the *Egyptian* had almost kill'd the *Hebrew*, and that *Moses* could no other Way than by Force keep him off, or that the *Egyptian* attack'd *Moses*, and so he was forc'd to kill him in his own Defence.

* Understood. See *Acts* vii. 25. where this is positively express'd by St. *Stephen*.

think

inks himself of his Security ; concluding, that if the Death of the *Egyptian* could reach *Pharaoh's* Ear, he should surely die for it ; whereupon he left *Egypt*, and went to seek his Fortune in *Midian*.

Here was the happy Place, and then the blessed Time, when Majesty, regarded only with rural Innocence, submitted to the humble Office of a shepherd, and a Crook, instead of a Sceptre, graced the peaceful Monarch's Land. Here *Jethro* first, in Quality both of Prince and Priest, enjoy'd the blessings of a quiet Reign, whose Daughters laid aside the Distinction of their Birth to feed their Father's Flocks, and took more Delight in the innocent and useful Employment of tending their harmless Sheep, than in the luxurious gaiety of a Court.

In the Plains of *Midian* there was a Well common to all the Natives of the Place to water their Cattle ; hither *Moses* directed his Steps, as well to rest himself, as allay his Thirst ; where, whilst he was refreshing himself, the seven daughters of the Prince of *Midian* came to draw Water to fill the Troughs to give their Sheep ; but some churlish Shepherds, having a Mind to serve their own Turn first, came rudely and put the Royal Shepherdesses by. *Moses* seeing this, steps in to their Relief, and chastising the saucy Clowns, made them take to their Heels. The frightened Damsels return'd to the Wells, and *Moses* very officiously assists them in drawing Water for their Flocks ; after which, they took their Leave, and hastened home to give their Father an account of the Generosity of the Stranger, who had protected them against the insults of the Rusticks. * *Jethro* hearing their Story, and not seeing the Person that had thus gallantly defended them, reprehends their Ingratitude and Incivility, asking what was become of the generous Stranger ? They told him, they met him at the Well ; whereupon he bids them go and invite him home ; where *Moses* is so pleas'd with their courteous Entertainment, that he express'd Willingness to take up his Residence with them, and undertake the Charge of their Sheep. *Jethro* readily clos'd with the Proposal, and, to ingage him the more to his Interest, bestow'd *Zipporah*, one of his Daughters, upon him for a Wife ; by whom he had two Sons, the eldest of which he named *Gershom*, which signifies a Stranger here ; for he said, † I have been a Stranger in a strange Land ; and the Younger he called *Eliezer*, importing, God my Help ; for the § God of my Father, said he, was my Help, and delivered me from the Sword of *Pharaoh*.

Whilst *Moses* continued in *Jethro's* Family, the King of *Egypt* died ; but his successor prov'd no more favourable to the poor oppress'd *Hebrews* ; who changed their Oppressor, but not their Condition ; the Miseries of which rather increased than abated. In vain they appeal to the merciless Tyrant and his more cruel Task-masters, who lord it over them with unbounded Severity.

* *Jethro*. He is called in *Exod.* ii. 18. more commonly, *Jethro*. *Exod.* iii. 1.
 † *Reuel*. He is also called *Reuel*, *Numb.* x. 29. † I have. *Exod.* ii. 21.
 § He was Father to *Hobab*, called also, and § God. *Exod.* xviii. 4.

But God who saw the Affliction of his People, and whose Ears were open to receive their Complaints, look'd with an Eye of Compassion upon them; and the appointed Time of their Deliverance, which he in his secret Providence had determined, being near, he began to think of preparing *Moses* for it, whom he intended to make use of as an Instrument in the great Work.

Whilst *Moses* kept his Father-in-Law's Sheep; he one Day || led them as far into the Desert as Mount * *Horeb*, where the Angel of the Lord appeared to him in a Flame of Fire out of the Midst of a Bush. *Moses* was startled at the Sight, but that which added to his Admiration and rous'd his Curiosity, was the Continuance of the Bush unconsum'd, notwithstanding it was wholly compass'd with Flames. This so rare and extraordinary Accident made *Moses* consider it more attentively, and therefore said to himself, I will turn aside and see if I can discover the Reason of this unusual Sight. But the Lord, to prevent his irreverent Approaches, and strike the greater Awe and Sense of the Divine Presence into him, call'd to him out of the Bush and forbade him drawing nearer; and to make him still more sensible of the Sacredness of the Place, God commanded him not to profane it, but to put off his Sandals, for the Ground whereon he stood was † Holy. *Moses* being prepar'd for an awful Attention, the Almighty thus discovers himself to him: "I am the God of thy Father, the God of *Abraham*, *Isaac* and *Jacob*." These Words struck the frighted *Moses* with such Reverence of the Divine Majesty, and Fear of the Effects of his unwitting Presumption, that he fell on the Ground and covered his Face, not daring to look up on the terrible Glory. But the Lord proceeding, said, "I have seen the Affliction of my People. I have heard their Complaint, and am § come down to deliver them out of the Hand of their Oppressors, and to conduct them to the promised Land, a Land that floweth with *|| Milk and Honey; to the Place of the *Canaanites* and *Hittites*, the *Amorites* and the *Perizzites*, the *Hivites* and the *Jebuzites*. And thee have I Pitch'd upon to be the Instrument in this great Work; therefore be of good ** Courage, for I will send thee to *Pharaoh* to demand Liberty of him for my People the Children of *Israel*."

|| *Led*. Here we may observe the Manner of those Times and Countries, that whereas the Shepherds here drive their Flocks before them; the Shepherds there went before their Flocks, and the Flocks followed them; which Custom is alluded to in *Psal.* lxxx. 1. and *John* x. 4.

† *Horeb*. Which signifies *Forsaken*, and is here, *Exod.* iii. 1. called the Mountain of God by Way of Anticipation, both from the following Appearance of God upon it, at this Time, and his descending upon it afterwards, to give the Law to his People *Ch.* xix. 20. where, tho' it is called *Sinai*, it is the same Place with this, for St. *Stephen* reciting this

present Passage in *Acts* vii. 30. calls it Mount *Sinai*.

* *Holy*. Meaning, that whatever God who is Holiness itself, appears, the Place is Holy, while he is there.

§ *Come*. This is speaking according to human Passion, or after the Manner of Men. God vouchsafes to express himself in the Delect, and according to the Capacity of Man that he may understand him.

*|| *Milk*. This is an Hyperbolical Expression of Fruitfulness, and Plenty of good Things.

** *Courage*. This is most properly rendered by the *Septuagint*, the Word which we render *Come now*, being an Adverb of Exhortation.

Moses considering how Things stood with him in *Egypt*, and upon what account he left that Court; and probably not knowing that the old King of *Egypt*, who had threatned his Life, was dead, began to excuse himself, urging his own Meanness and Insufficiency to take upon him the Character of an Ambassador. But God remov'd this Difficulty, saying, "I will certainly be with thee; and let this extraordinary Sight, which thou hast now seen, be a Token that I have sent thee; and when thou hast brought the People out of *Egypt*, ye shall serve me on this Mountain." But *Moses*, to evade his Office, increases the Difficulty by urging, "When I come to the Children of *Israel*, and tell them that the God of their Fathers had sent me to them, and they shall ask me his Name; what shall I say to them? God replied, * I AM THAT I AM. And thou shalt further say to them; I AM THAT I AM, that is, The Lord, the God of your Fathers, the God of *Abraham*, the God of *Isaac*, the God of *Jacob* has sent me to you; that is the Name I have had from all Eternity, and by that Name will I be known for ever. Go, gather the + Elders of *Israel*, and say to them, The Lord God of your Fathers hath appeared to me, and said, I have seen all the Calamities that have befallen you in *Egypt*, and am resolved to deliver you, and lead you into the Land of *Canaan*. The *Israelites* shall believe you, and you shall go to the King of *Egypt*, and say to him, The God of the *Hebrews* hath commanded us to go three Days Journey, into the Desert, there to offer Sacrifice to the Lord our God. This Request, tho' so very reasonable, I know he will not grant, but refuse to let you go, unless compelled by a powerful Hand; but I will exert myself in many miraculous Operations upon him and his Subjects, and at last he shall permit you to depart, but you shall not go away empty, for ye shall be laden with the Spoils of the *Egyptians*,

This solemn Assurance deliver'd by the Mouth of God, one would be apt to think, might have been sufficient to have encourag'd *Moses* willingly to undertake the Embassy; but either from the Difficulty or Boldness of the Enterprise, or from Diffidence of his own Ability, he declines it, and questions whether the *Israelites* will receive his Credentials. This Objection God imme-

* I AM. This denotes the Eternity of God, whose Essence knows no Beginning or End. And it is common with the *Hebrews* to express the Future in the Present Sense: And for this Reason some ture it, I WILL BE WHAT I WILL BE; and contend that it ought to be so render'd, not only from the Letter of the *Hebrew* Text, but from the genuine Sense of the Words: from which others likewise infer that it ought to be render'd, I WILL BE from ever; and I WILL BE with you and redeem you for the

Egyptians; and others, I WILL be with you in your present Tribulations and future Calamities. This Name is likewise express'd in *Rev.* i. 4. by which is signified J E H O V A H, which is the proper Name of God.

+ Elders. By this some mean the Doctors and Governors; but it is most probable the Elders were Heads or Chiefs of Tribes and Families. By which it is plain there was a private Policy and OEconomy continued amongst the *Israelites*, tho' in this servile Condition.

diately

diately removes by a Miracle; for commanding him to throw his Sheep-hook on the Ground, it was instantly turn'd into a Serpent: *Moses* affrighted at this sudden Charge of his Sheep-hook, fled from it. But God, to encourage him, bad him take it by the Tail; which he had no sooner done but it resumed its former Shape. And at the same Time to convince him that he should not want Credit with the *Israelites*, God gave him Commission to perform the same Miracle before them; and to remove all further Scruple he condescends to give him another Sign, bidding him put his Hand into his Bosom; which he had no sooner done, but it was struck with a § white Leprosy. And when by God's Command he had put it into his Bosom again, and pluck'd it out, his Flesh had resumed its former Colour and Substance. And yet to arm him sufficiently, and beyond all Question, he was pleased to add a third Miracle: "If they will not believe these two former, said he, thou shalt take of the Water of the River, and pour it upon dry Land, and the Water shall become Blood."

Still *Moses* excused himself; and his last Plea was, that he wanted Eloquence, the great Qualification of an Ambassador, and that since God had condescended to talk to him, he was more slow of Speech than before. This Objection the Lord was pleased to remove, by putting him in Mind of his Omnipotence: "Who made the Mouth of Man, said he? And who made the Dumb and the Deaf, and the Blind, and him that sees? Was it not I?" "Now therefore go, and I will furnish thee with Words, and make thee eloquent." Hitherto *Moses* had some Glimpse of Pretence for his Unwillingness to go; but now all his Objections are answer'd, and his Scruples removed, he very bluntly begs to be excused from this Enterprize, saying, "O my Lord, instead of me, send, I pray thee, by || him whom thou wilt send. So long as *Moses* had any Thing to plead in his * Excuse for his not going, God heard him patiently, and graciously condescended to remove

§ *White Leprosy*. The Evidence of this Miracle was so much the more convincing, because the *White Leprosy*, which was held incurable, was both inflicted and healed in an Instant, without any outward Means, or Physical Application.

|| *Him*. *Exod.* iv. 13. The Text says, Send by the Hand of him that thou wilt send; where the Word *Hand* is put for the Office or Ministry. But by *Moses's* desiring God to send another instead of him, he means a Man fitter to execute that Commission than himself was. Who the Person meant is, is much controverted. The *Hebrews* say *Aaron*, who at that Time was a Prophet in *Israel*; Some of them say the *Messias*; and of this Opinion are all the *Latin* Commentators; because the

Jews in all their more weighty Cases and Affairs had Regard to the promised *Messias*.

* *Excuse*. It is the Opinion of several Commentators on this Place, and it is very probable, that *Moses* had another Reason besides his Insufficiency, which made him unwilling to go of this Errand into *Egypt*, and which he was not willing to discover. Just before God appeared to *Moses* in the *Bush*, and had this Discourse with him, we read *Exod.* ii. 25. That the King of *Egypt* died; that King in whose Reign *Moses* had slain the *Egyptian*, and who sought to apprehend him, to put him to Death for it, The Report of that King's Death might not probably yet have reach'd *Moses's* Ear. However, he might reasonably think that some of the King's

Doubts; but when his Modesty in declining the Office and Honour God proposed to him was turned into an obstinate Refusal, the Lord was angry with him; but in his Anger remembering Mercy, he resumes *Moses's* last Objection (which he had already answered in general) and shews him more particularly how to supply that Defect: "Is not *Aaron*, the *Levite*, thy Brother, *said he?* He is eloquent, and I will appoint him to meet thee. Tell him what I have said; and be assured that I will always assist you both, and direct you what to say; he shall be the Orator, and thou shalt be to him + instead of § God. And, to strengthen thy Commission, and give thee Credit among my People, take this Rod in thy Hand, for I will enable thee to do many Miracles with it.

Moses having nothing more to urge against this Enterprize, at last yields, and took the || Rod of God in his Hand. Then, taking his Wife and Sons, left Mount *Horeb*, and went to *Jethro*, his Father-in-Law, with whom, it seems, he left them 'till he had conducted the Children of *Israel* out of *Egypt*, when *Jethro* * brought them to him again in the Wilderness.

Moses being thus convinced that God had design'd him the Agent in transacting this grand Affair, whilst he was preparing himself for this Journey, to make him more chearfully proceed in it, and to dispel his Fears of being called to Account for his former Actions in *Egypt*, God bids him return thither, assuring him, that those who had a Design against his Life were dead; then, repeating his former Order, he says, "When thou comest into *Egypt*, be sure to perform all the Miracles I have enabled thee to do; and, to illustrate my Power, I will so harden *Pharaoh's* Heart, that he shall refuse to let the Children of *Israel* go 'till I have slain his Son, even his First-born.

By the Way, God takes Occasion to put *Moses* in Mind of the Danger of disobedience, to preserve him from lapsing into it hereafter. It seems *Moses*, either through Neglect, or Indulgence of his Wife (who was not an *Israelite*) had not yet circumcised his Son *Eliezer*, by which he provoked the Lord so

ed of the slain Man were yet living to prosecute him for the Murder; and for that reason he might be unwilling to return to *Egypt* (from whence on that Occasion he fled for his Life) lest he should be taken and executed for that Fact. However, it is observable that God would not free him from that war till he had absolutely resigned, and wholly submitted to his Will in going.

* Instead. That is, He shall consult thee instead of me, that from thee he may know my Will, and thou shalt impart to him what thou receivest of me. Consonant to this is that of our Saviour *Christ* to his Apostles, *He*

that heareth you, heareth me, &c.

§ God. By these Words, *Thou shalt be to him* instead of, or as God, Commentators shew the Power, God now invested *Moses* with, in delivering him this Commission, making him not only Chief over *Aaron*, but the rest of the *Israelites*: For this Name of God is no where given to Men, but to signify the Power of Life and Death over them.

|| Rod of God. So it is now called, since God had so signally honoured it, and, as it were, consecrated it to an Holy Use, *Exod.* iv. 20.

* Brought. See *Exod.* xviii. 2, &c.

highly, that in the Way he threaten'd to † kill him for this Neglect. His Wife *Zipporah* understanding the Cause of the divine Displeasure, took a sharp Flint, and immediately circumcised the Child, throwing the Foreskin at her Husband's Feet, she said, "Thou art a Husband of § Blood to me." This being over, the Lord pardon'd *Moses*, and dismissed him to pursue his Journey; which he did, and soon arrived at his Father-in-Law *Jethro's* House, whom, as he acquainted not with the particular Reason of his leaving *Egypt*, so neither does he now say any Thing to him of the Vision he had seen, nor the Message he had received from God to deliver to the King of *Egypt*; but, as he had enter'd himself by Contract into *Jethro's* Service, and become so nearly related as to be his Son-in-Law, he thought it but decent Civility, as well as Reason, to ask his Consent to return to *Egypt* to visit his Brethren, and see whether they were living. *Jethro* readily gave Consent in the usual Form, "Go in Peace.

Moses being now on the Way to *Egypt*, the Lord || commanded *Aaron*, his Brother, to go into the Wilderness to meet *Moses*. *Aaron* obeyed the holy Call, and went as far as Mount *Horeb*, where he met his Brother, and embraced him; to whom *Moses* told all that God had commanded him, and the Wonders he was to perform.

The two Brothers thus join'd in Commission (though *Moses* was the Sovereign) repair to *Egypt*, and summoning the Elders of the People together, *Aaron* delivers the Message which the Lord had sent by *Moses*, which *Moses* straightway confirms, by doing the Miracles which God had commanded in the Sight of the People, who thereupon believed, and received them joyfully. And now all being convinc'd that the Lord had taken Compassion on the wretched Condition of the Children of *Israel*, that he had visited them in their Affliction, and had taken a Course for their Deliverance, they fell down and worshipped him.

† Kill him. The Text in *Exod.* iv. 24. being not particular in the Manner, Interpreters differ about it, but that which seems most probable is from the Context, and that *Moses's* Punishment must be Sickness, or some corporal Visitation upon him; otherwise, if he had been in Health, he, and not *Zipporah* his Wife, would have circumcised the Child.

§ Blood. Many and some vastly wide, are the Opinions of the Learned on this Text. Some will have it spoken to the Child that was circumcised; but neither the Words nor the Circumstances of the Action can allow that. Undoubtedly the Word *Blood* here refers to the Circumcision, which was the Cause of its Effusion. Nor do they seem to conje-

cture amiss, who thus interpret this Text: with the Blood of my Child I preserve and save thee; for the Neglect of the Child's being circumcised being thy Fault, I have saved thy Life by the Blood of the Circumcision, which otherwise God might have taken away. The best Commentators concur in this, and render it with this little Variation, Thou art the Cause of the shedding the Blood of the Child, for which Reason I call thee a Husband of Blood.

|| Commanded. Hence it's plain, that *Aaron* as a Prophet received a Revelation from God, which is likewise confirm'd, 1 *Sam.* ii. 27. Did not I plainly appear to the House of thy Father when they were in *Egypt*? For *Eli* was descended from *Aaron*.

Soon after they repair to the *Egyptian* Court; and being admitted into the presence, they delivered their Message to the King in these Words, "Thus saith the Lord God of *Israel*, Let my People go, that they may celebrate a Feast to me in the Desert." The haughty *Pharaoh* affronted at this Freedom of Speech from an enslaved People, profanely demands, "Who is the Lord, whom ye call the God of *Israel*? Am not I sole Monarch here? I own not *Israel's* God; nor will I let you go." *Moses* and *Aaron*, to inform him whom they meant by the Lord replied, "The God of the *Hebrews*, whom we adore, hath commanded us to offer Sacrifice to him; therefore we beg Leave to go three Days Journey into the Desert, that we may pay due Adoration to our God, lest he punish us for our Disobedience, and you much more for hindring us." The King incenced at this unusual Liberty they took, and looking upon them as Incendiaries sharply reprimands them, saying, "Why do ye hinder the People from Work? Because they are numerous, you would incite them to rebel: Be gone all to your Labour, or I'll make you sensible of Royal Displeasure. *

The King having thus rudely dismissed *Moses* and *Aaron*, gave Charge to the Task-masters that they should no more give the People Straw to make Brick, as they had done before; but make them go gather Straw for themselves where they could find it; but yet to lay upon them the same Tale of Bricks without Abatement; for said he, they are idle, and this is but a Pretence to excuse them from their Work. The Task-masters acquainted their Under Officers with this severe Injunction, who immediately tell it to the People; and they accordingly are forced to wander about the Country to seek for Stubble instead of straw; the Task-masters at the same Time exacting from them their usual Number of Bricks; which when they were not able to perform, the Under Officers, who were *Israelites*, and whom the Task-masters had set over them, were called to Account, and beaten. They not well knowing from whence this Severity proceeded, whether from the Edict of the King, or the Rigour of the Task-masters, complained to the King himself; and laying their Grievance before him in most humble Manner, expostulated the Matter with him thus: "Why should the King deal so severely with his Servants? The Task-masters allow us no Straw, and yet demand Brick of us, which is impossible to be done; and though they are in Fault, yet are we punished.

The poor *Israelite* Officers, instead of Redress, meet with an Addition to the Cause of their Complaint; the King tells them they shall have no Straw, and yet deliver the full Tale of Bricks. This Answer gave them much Un easiness, and drove them almost to Despair; so that meeting with *Moses* and *Aaron* in the Way as they came from *Pharaoh*, and looking upon them as the Cause of having these heavier Burdens laid upon them, they unadvisedly giving way to their present Passion, discharged'd their Grief and Anger upon them, saying, "The Lord * revenge us on you; for ye have made us hateful and abominable.

* *Revenge*. Thus the *Chaldee* Paraphrase, and not disagreeable to the *Hebrews*, who often

“ abominable in the Sight of the King and his Subjects, and have given them
 “ + Occasion to oppress us the more.

This was very afflicting to *Moses*, who expected a more grateful Return for his Care and Concern for them; wherefore retiring from them, he addressed himself to God in this humble Expostulation: “ Why, O Lord, hast thou
 “ thus afflicted this People? For since I spoke to *Pharaoh* in thy Name, he
 “ hath treated them with more Severity than before; and they are more un-
 “ likely to be delivered than ever.” *Moses’s* Concern for the Oppression of the *Israelites* made him forget the Promise God had given him, and the Perverseness of *Pharaoh*, which he had foretold: However God, to encourage him, gives him this gracious Answer. “ I am the Lord, the Almighty God, who appeared to
 “ *Abraham*, *Isaac*, and *Jacob*: Was I not even known to them by my Name
 “ § *Jehovah*? Be assured that I the Lord, who made a Covenant with their Fa-
 “ thers to give to their Posterity the Land of *Canaan*, have heard their Com-
 “ plaints and remember’d my Promise. Therefore say thus to the Children of
 “ *Israel*, I am *Jehovah*, who exist only of my self, and gave Existence to all
 “ Beings. Tell them I will deliver them from the *Egyptian* Slavery with the
 “ Power of my Almighty Arm, and inflict heavy Judgments on those that op-
 “ press them. Nor will I only deliver you all from this Bondage, but I will
 “ take you under my immediate Protection; ye shall be my People, and I
 “ will be your God; and ye shall know that I am *Jehovah* your God, who will

often by Metonymy take Judgment for the Bound or End of Judgment. Thus to judge is often used for to revenge.

† Occasion. The Text is in *Exod. v. 21. Ye have put a Sword into their Hand to slay us.* Which cannot be literally taken here; for the *Egyptians* hath both the Civil and Military Sword always in their Power, to use as they pleased. But this is a Scripture Phrase, and is often used to express any pungent Calamity or Affliction. Thus it is in *Isa. lxvi. 16.* and *Amos ix. 10.*

§ *Jehovah*. Almost all Translations make God to say, *Exod. vi. 3.* to *Moses* that he was not known to *Abraham*, *Isaac* and *Jacob*, by his Name *Jehovah*, though God says expressly to the first of those Patriarchs, *I am Jehovah, who brought thee from Ur of the Chaldeans, Gen. xv. 7.* And that *Abraham* himself says to the King of *Sodom*, *I have lift up my Hands unto Jehovah, the most High Possessor of Heaven and Earth, Gen. xiv. 22.* And that *Moses* observes that Men began to call upon the Name of *Jehovah* in the Days of *Seth*. Interpreters take a great

deal of Pains to adjust this seeming Contradiction, to preserve to *Moses* the pretended Privilege of having first known God by the Name of *Jehovah*; but if they would consider that the *Hebrew* Particle *Lo*, which is in the Original, is often taken interrogatively, they would readily grant that it is to be taken so in this Place. In some Copies of the *Septuagint* this Text is render’d, *I have even manifested myself to them by my Name Jehovah.* The most learned *Rabbies* also have not understood it otherwise, when they observe that this Particle is not absolutely negative, but comparative, as in several other Places of Scripture; particularly where the Versions in *Gen. xxxii. 28.* make God to say, *Thy Name shall be no more called Jacob but Israel,* tho’ that Patriarch was afterwards often called by his first Name, as we have already observed. We must therefore rectify this by translating, *Was not I even known to them by my Name Jehovah?* Which takes away the seeming Contradiction, and resolves all the Difficulties that may be proposed on this Subject.

“ relate

release you from the Oppressions of *Egypt*; and I will bring you into the Land, concerning which I || lifted up my Hand in Confirmation that I would give it to *Abram*, *Isaac*, and *Jacob*, in their Posterity; and I will give it you for an Inheritance. I am *Jehovah*, the Lord, that promise this, and that can and will do it.

Moses accordingly repairs to the Children of *Israel*, and delivers his Message as God had commanded; But they considering the sad Increase of their servitude ever since *Moses* undertook to be their Deliverer, were so prejudiced against him, that they would not believe him; upon which he left them 'till either the Extremity of their Sufferings, or the Hand of God eminently appearing in plaguing their Oppressors, should awaken them to a greater Desire of Deliverance; but God, pursuing the Ends of his Providence, commands *Moses* to go to the King of *Egypt*, and demand the Liberty of his People. *Moses* having but a little before been so roughly dismiss'd *Pharaoh's* Presence, and so unkindly rejected by the *Israelites*, declines the Errand, by drawing an argument from each: "Since the Children of *Israel*, says he, thine own People, would not hear me, though what I offered was so much to their Advantage, how can I expect that so wicked a Prince as *Pharaoh* is should give Credit to such a * Stammerer as I am, in a Matter so much to his Loss?" But the Lord, as before, is still patient in hearing and removing *Moses's* Objections, and therefore tells him, "Consider I have made thee as a + God to *Pharaoh*, and *Aaron*, thy Brother, shall be thy Interpreter, or Orator. Thou shalt tell him all that I have commanded thee, and ye shall demand of *Pharaoh* the Deliverance of my People; and that thou mayst not be discouraged by a Repulse as before, take Notice that *Pharaoh* shall give no Credit to what thou sayest, that I may thereby shew my Power and Wonders on him and his People, and deliver the Children of *Israel* by the Strength of my Hand; for since *Pharaoh* hath begun to harden his Heart in contemptuously treating me, and abusing my People, I will now permit him to go on in his obstinate Humour, that I may exert my Power in miraculous Operations in the Land of *Egypt*; therefore when ye come into *Pharaoh's* Presence, and he shall demand a Mi-

|| Lifted. This is a Phrase often used in Scripture to express Swearing, which was usually done by lifting up of Hands; thus we find in *Gen. xiv. 22. Numb. xiv. 30. Deut. xii. 40.* and in many other Places.

* Stammerer. The Word in the Text, *Who am of uncircumcised Lips*, that is, slow of Speech; for *Moses* labour'd under a Defect in his Tongue, he urged when God first pitched upon him to undertake the Deliverance of his People. The Word *Uncircumcised* is phraseologically

used upon several Occasions by the *Hebrews*; as when they call any one *uncircumcised in Heart, Mind, or Tongue*, they mean one that labours under a Defect in any of these. Besides, as Circumcision was the first and greatest Sacrament among them, so Uncircumcision was esteemed by them the greatest Scandal and Disgrace.

+ God. That is, by exercising the Judgment of God upon him, thou shalt be as terrible to him as God.

“racle of you, to convince him of the Truth of your Message, thou shalt direct *Aaron* to cast his Rod on the Ground before *Pharaoh*, and it shall be turned into a Serpent.” Thus instructed, they appear before *Pharaoh*, and delivered their Message; which he rejecting, *Aaron* cast down his Rod before the King, in the Sight of his Servants, and it became a Serpent. To confront this Miracle, the King presently sends for his § Magicians, who, by their Inchantments perform the same that *Aaron* did by God’s immediate Power; for, throwing down their Rods, they became, in Appearance, Serpents, yet with this Difference, that *Aaron*’s devoured theirs, and resumed its wonted Form.

This harmless Miracle made no Impression on the obstinate Tyrant, for it had no mischievous Effect to King or People, who look’d on it but as a Trial of Skill between Artists; therefore God resolves to make use of more sensible Scourges, and afflict the *Egyptians* with such a Succession of Plagues, as should compel them to dismiss the enslav’d *Israelites*; and having observ’d to *Moses*, that *Pharaoh*’s Heart was hardened, he bid him take the Rod, which had been turn’d into a Serpent, and offer himself in *Pharaoh*’s View, at his usual Time of coming to the Banks of the River Nile; giving him this farther Instruction: “Tell him the Almighty God of the *Hebrews* hath sent thee to him; and tho’ he hath been so obstinate hitherto to detain the *Israelites*, their God will afflict him for his Perverseness; that he will make him sensible by his Judgments, which he will inflict upon him and his People.” And, to encourage *Moses* in the Execution of his Commission, he promises his Assistance in the Performance of the first Miracle, which was turning the Water of the River into Blood.

Moses obeys, and at the appointed Time waits the King’s coming to the River, and throwing himself in the Way, accosts him with this Message.

§ *Magicians*. Two of which, who probably were the most eminent of the Company, are by the Apostle named *Jannes* and *Jambres*, 2 Tim. iii. 8. not from any Place of the Old Testament, but from some other Records of the *Jews*; as divers other Things mentioned in the New Testament, viz. *Moses* being brought up in the *Egyptian* Learning, Acts vii. v. 22. and so likewise of his being forty Years of Age, v. 23. when he went to visit his Brethren, which is not in *Exod.* ii. And so his having before-hand either some Instinct or Revelation from God, that he should be a Deliverer of his People, which seems to be referred to in Acts vii. 25. but is not in the Old Testament.

¶ *River*. This is the River *Nilus*, which is incomparably the most famous River in

the World, whether we consider the Greatness of it (for it runs about nine hundred German Miles) or the Thing it produces, or the miraculous Ebbing or Flowing of it. It is absolutely called in the Scripture *Nachal Misraim*, the River of *Egypt*: From whence the Word *Nile* is not unnaturally derived *Nahal*, *Naal*, *Neel*, *Neil*. And *Pomponius Mela* l. 5. c. 10. reports, That the Fountain of *Nile* is called *Nachul* by the *Ethiopians*. Now whereas God says to *Moses*, *Exod.* vii. 15. Go to *Pharaoh* in the Morning, when he shall go forth to the Water, we may reasonably suppose, as the *Persians* every Morning worshipped the Rising-Sun, so the *Egyptians* every Morning did the *Nile*, and that this going forth of the King to the River was a constant Act of Devotion; and it is not unlikely, that



The Plague of Frogs *Exod : 8* *Page 119.*



Pharoah continuing disobedient to the command of God by Moses to let y. children of Israel go, is punished by y. Plague of Frogs which filled the Houses & Chambers of the Egyptians.

the Infidel Prince, obdurate to all the Rhetorick of the two heavenly Missionaries, persists in his Resolution (so little did the first Miracle operate on him) and tho' *Moses* and *Aaron* admonished him of the Omnipotence of their God, he would not believe them. Upon which *Aaron* receiving the Rod from *Moses*, lifted it up, as God had commanded, and, striking the Water, it turned into * Blood; which immediately stagnating, grew so offensive with its poisonous Putrefaction, that the Fish were suffocated, and the Inhabitants were forced to dig for Water in new Places to allay their Thirst. And notwithstanding this Plague continued upon them for seven Days, yet *Pharaoh* was still obstinate; and the more, because *Moses* being known to have had his Education among the *Egyptians*, the King concluded, that all this was performed by magical Skill. Wherefore, calling for his Magicians, he put them upon the same Trial; who, taking some of the Water which the *Egyptians* had digged, by their Inchantments they made him believe that they turned it to Blood. And tho' this was but a Delusion, yet it convinc'd *Pharaoh* that what *Moses* and *Aaron* had done, was not the Effect of any supernatural Virtue, but a meer Trick of Art, and thereupon returns resolute to stop the *Israelites*.

But Heaven pursues him with repeated Miracles; for as soon as the seven Days are expired, *Moses*, at the Command of God, accosts him again, and renews his Instances for the Delivery of the *Israelites*; threatening, upon his Refusal, to bring upon the Land such prodigious Numbers of Frogs, as should visit him and his Subjects in their most private Recesses. *Pharaoh*, regardless of his Threats, defies him; upon which *Moses* gives *Aaron* † Order to take the Rod, and stretch forth his Hand with it over the River, which in an Instant so affected all the Waters of *Egypt*, that, not waiting for the slow Productions of Nature, the animated Streams unburthen themselves upon the Land in Shoals of Frogs, which immediately invade all Parts, infesting even the Royal Palace with their ungrateful Croaking. Now again *Pharaoh* had Recourse to his Magicians, who by their mimic Power so deluded him, that they made him believe they wrought the same Miracle; which harden'd *Pharaoh* for a-while; but the loathsome Plague pursuing him and

their great Deity *Osyris* was worshipped for *Nilus*. The Fountain of this River is now known to be in the Mountains called the *Mountains of the Moon*, and one of the Titles of *Prestor John* is, *King of Goyome*, where *Nile* begins; but the Ancients were totally ignorant of it, insomuch that this was reckoned among the Proprieties of *Nilus*, that it concealed its Spring, of which *Lucan* takes Notice in his tenth Book.

* Blood. *Theodoret* upon *Exodus* says thus of this Change of the Waters of *Nile*; being

changed into Blood they accused the *Egyptians* of the Murder of the Infants. And the Book of *Wisdom* xi. 6. makes the same Observation; *Instead of a Fountain of running Water, the Enemies were troubled with corrupt Blood, which was to rebuke the Commandment of the killing of the Children.*

† Order. It may be observed from *Exod.* vii. 19. and viii. 5. that *Aaron* received Order from *Moses* to perform the Miracles, who was the Director or Sovereign, and gave to *Aaron* the Power delegated to him from God.

his

his People where-ever they went, he is forc'd to apply himself to *Moses* and *Aaron* for Relief, offering to capitulate with their God upon Terms of Permission for them to go and sacrifice to him. *Moses* demands the Time when this shall be put to an Issue, and they both agree upon the next Day. Accordingly *Moses* addresses himself to God, and the Frogs soon died, which the People gathered in Heaps, so that the Land stank of them before they could be dispos'd of.

The Infidel Prince, thinking the God of the *Hebrews* had discharg'd all his Plagues, unfaithfully breaks his Word, and refuses to let the *Israelites* go to serve their God. This Violation so provokes the Almighty, that he resolves to treat the haughty Tyrant in a more surprising Manner than he had hitherto done; for before, he first denounced his Judgments, giving him Warning, that he might escape them; but now he will give him no further Notice, and therefore commands *Moses* to direct *Aaron* to stretch out his Rod and strike the Dust with it, that it might become § Lice. *Aaron* obeys, and straightway the animated Dust turns into Swarms of Vermine, which the Magicians, who had faintly imitated the former Plagues, now attempt in vain, they own their Art out-done, and acknowledge this to be the inimitable Work of a divine Hand.

Yet now again, notwithstanding the Obstinacy of *Pharaoh*, who would not in the least hearken to *Moses* and *Aaron*, God condescended to give him another Summons. "Rise up (says God to *Moses*) early in the Morning, and meet *Pharaoh* as he comes to the River; tell him thus, saith the Lord, "Let my People go, that they may serve me, or I will send Swarms of
" || Flies upon thee and thy People, which shall fill their Houses, and cover

§ Lice. What Kind of Creature this was, is not certainly known, the Versions and Commentators differing very much in their Opinion of it. The *Septuagint* translate it here, and in *Psal* cv. 13. *Knipes*, and so *Philo* and the vulgar Edition retain the Word; which seems to come from the Word *Knizein*, which signifies to pick, and they were a kind of Gnat. In this *Pliny*, *Columella*, *Hojychius* and *Origen* agree. Yet *Junius* and *Tremellius*, the *French*, *English* and divers other Translations render it by *Lice*, and *Lice* too might have Wings. It seems to me most probable, that it was some new kind of Creature called Analogically by an old known Name, which is *Pererius's* Conjecture, and is approved by *Rivet*. And this I take to be the Reason, why the Magicians could not counterfeit this Miracle as it was easy for them to do those of the *Serpents*, the *Blood*, and the *Frogs*;

which were Things to be had every where. This, I think may pass for a more probable Cause than the Fancy of the *Hebrews*, who say, that the Devil's Power is bounded to the producing of no Creature less than a Grain of Barley; or than St. *Augustine's* allegorical Reason, and too Poetical even for Poetry, who affirms, that the Magicians failed in the third Plague, to shew the Defect of human Philosophy when it comes to the Mystery of the Trinity. But such whimsical Allusions and Conjectures do more hurt than good in Divinity.

|| Flies. So our *English* Translation. St. *Jerom* says, *All Sorts of Flies*. The *Septuagint* *Kunomwbyan*, a particular Kind of Fly called a *Dog-Fly*, from his Biting. Some translate this a *Mixture of Beasts*: The *French*, *une meslee de Bestes*; *Junius* and *Tremellius*, *Colluviem*, and *Josephus* seems to understand it

the Face of the Earth; and that thou mayst know that this is brought as a Judgment upon thee and thy Subjects, for oppressing my People, I will on that Day separate the Land of *Goshen*, in which my Servants dwell, from the rest of *Egypt*, that the Flies shall not molest them." Accordingly, upon *Pharaoh's* not submitting, the next Day Clouds of swarming Insects fill the Air, which in numberless Troops descend to the Earth, and with their sullen and unusual Noise surprize and affright the wretched Inhabitants. All Attempts prove vain and fruitless to remove this increasing Evil; their most private Recesses cannot secure them from the poisonous Bittings of these revengeful Animals, and a Succession of painful Misery invades them on all sides. Not *Pharaoh's* Guards can save him from the pungent Attacks of this winged Host, which boldly swarm about, and seize the very Weapons they would draw in their Master's Defence. The Sword and Spear are useless to repel this airy Foe, whose penetrating Sting is sharper than their Point. The Magicians with Confusion look upon this direful Plague, and no more pretend to offer at any Imitation; a general Horror pervades the Towns and Fields, and all the Country echoes with the Cries of tortur'd Men and Cattle. *Pharaoh*, not able to indure this Plague, calls presently for *Moses* and *Aaron*, and, in a sullen discontented Tone, bids them go and sacrifice to their God, but not beyond the Bounds of *Egypt*. He was desirous of Relief, but unwilling to part with a People, by whose Slavery he had reap'd so great Advantage; and being a Stranger and Enemy to the true God, he did not conceive, that the *Israelites* could not acceptably sacrifice to their God whilst under the *Egyptian* Bondage. *Moses*, not willing to provoke, but rather convince *Pharaoh*, discreetly answer'd, We cannot sacrifice to our God in this Land, for that would be an * Affront to the *Egyptians*, and they will be reveng'd on us; permit us therefore to avoid their Resentment, by going three Days Journey into the Wilderness, and sacrifice to our God, as he hath commanded us. If nothing else will serve you, said *Pharaoh*, but to go into the Desert, I will let you go, but not far; and in Return for this Concession, I treat your God to remove this Plague. *Moses* promised to intercede for him, but cautions *Pharaoh* to be sincere in his Grant; and, being gone from his Presence, address'd himself to God, to remove the Plague of Flies. His Prayers are heard, and the Insects take their Flight; but *Pharaoh* no sooner found himself deliver'd from this Judgment, but returns to his former Obstinacy, and positively forbid the *Israelites* to stir out of his Dominions.

of several Sorts of wild Beasts that infested the Country; which is not very very probable, for the Punishments hitherto were rather troublesome than mortal; tho' this Punishment of infinite Numbers of small Tormentors is so great a one that God calls them my Army, *Joel* ii. 25. nay his Great Army, The Locust, the Cankerworm, and the Cater-

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his People where-ever they went, he is forc'd to apply himself to *Moses* and *Aaron* for Relief, offering to capitulate with their God upon Terms of Permission for them to go and sacrifice to him. *Moses* demands the Time when this shall be put to an Issue, and they both agree upon the next Day. Accordingly *Moses* addresses himself to God, and the Frogs soon died, which the People gathered in Heaps, so that the Land stank of them before they could be dispos'd of.

The Infidel Prince, thinking the God of the *Hebrews* had discharg'd all his Plagues, unfaithfully breaks his Word, and refuses to let the *Israelites* go to serve their God. This Violation so provokes the Almighty, that he resolves to treat the haughty Tyrant in a more surprising Manner than he had hitherto done; for before, he first denounced his Judgments, giving him Warning, that he might escape them; but now he will give him no further Notice, and therefore commands *Moses* to direct *Aaron* to stretch out his Rod and strike the Dust with it, that it might become § Lice. *Aaron* obeys, and straightway the animated Dust turns into Swarms of Vermine, which the Magicians, who had faintly imitated the former Plagues, now attempt in vain, they own their Art out-done, and acknowledge this to be the inimitable Work of a divine Hand.

Yet now again, notwithstanding the Obstinacy of *Pharaoh*, who would not in the least hearken to *Moses* and *Aaron*, God condescended to give him another Summons. "Rise up (says God to *Moses*) early in the Morning, and meet *Pharaoh* as he comes to the River; tell him thus, saith the Lord: "Let my People go, that they may serve me, or I will send Swarms of " || Flies upon thee and thy People, which shall fill their Houses, and cover

§ Lice. What Kind of Creature this was, is not certainly known, the Versions and Commentators differing very much in their Opinion of it. The *Septuagint* translate it here, and in *Psal.* cv. 13. *Knipes*, and so *Philo* and the vulgar Edition retain the Word; which seems to come from the Word *Knizein*, which signifies to pick; and they were a kind of Gnat. In this *Pliny*, *Columella*, *Hosychius* and *Origen* agree. Yet *Junius* and *Tremellius*, the *French*, *English* and divers other Translations render it by *Lice*, and *Lice* too might have Wings. It seems to me most probable, that it was some new kind of Creature called Analogically by an old known Name, which is *Pererius's* Conjecture, and is approved by *Rivet*. And this I take to be the Reason, why the Magicians could not counterfeit this Miracle as it was easy for them to do those of the *Serpents*, the *Blood*, and the *Frogs*;

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Upon this high Provocation, God sent *Moses* again to *Pharaoh* with this Message: "Thus saith the God of the *Hebrews*; Let my People go, that they may serve me, or be assured I will visit all thy Cattle that are in the Field with a grievous Murrain; and, to make thee still more sensible of my Omnipotence, I will, by a wonderful Distinction, preserve the Cattle of my People, whilst I destroy those of the *Egyptians*." This, by *Pharaoh's* Obstinacy, was fatally verified upon the *Egyptians* Cattle the next Day; the generous Horse loaths his full Manger and lov'd Pastures, and sinks under his Rider; the Ass and Camel can no longer support their Burdens, or their own Weight; the labouring Ox drops down dead before the Plough; the harmless Sheep die bleating, and the faithful Dogs lie gasping by them.

Though *Pharaoh* saw one Part of Nature extinct before his Eyes, he continued his former Temper, and resolved still to brave Heaven with his impious Perverseness. And, remembering what *Moses* said of the Preservation of the *Israelites* Cattle, he sends to *Goshen* to learn how it had fared with them, and is assured, there was not one of the Cattle of the *Israelites* dead; by which he might have seen, that this was no Casualty, but a direct Judgment upon him, exactly answering the divine Prediction. Notwithstanding this, he will not be convinced, but continues in his former Resolution, not to let the *Israelites* go.

Therefore, since neither Admonitions nor Threats will prevail upon his obdurate Heart, God resolves to surprize him with a Plague, without giving him any Warning; and immediately commands *Moses* and *Aaron* to take Handfuls of Ashes from the Furnace, and before *Pharaoh's* Face to throw them in the Air. The pregnant Ashes soon spread the dire Contagion, and the tainted Air infects the *Egyptians* Blood with its poisonous Influence, which appears upon their Skin in swelling + Scabs and Ulcers, and their whole Constitution became a noisome Spring of Sores. This Plague was so torturing, that the Magicians (who possibly once more would have tried their Skill to see if they could regain their Credit) were not able to stand before *Moses*, for it affected them as well as the rest of the *Egyptians*.

And now *Pharaoh*, whose Obstinacy before proceeded from his natural Aversion to the Servants of the true God, is judicially harden'd by the Almighty Lord, who resolves to make him a Monument of his Power to all Posterity. He makes the Powers of Heaven the Instruments of his Revenge, and, calling to *Moses*, he gives him this Charge; "Go early in the Morn-

+ Scabs, &c. This by *Moses*, *Exod.* ix. 10. is called *Ulcus inflationum germinans in homine*, &c. Sprouting out with Blains, &c. which *Junius* and *Tremellius* render, *Erumpens multis pullulis*. This in *Deut.* xviii. 27 is one of the Curses with which Disobedience to God is threatened, *The Lord shall smite thee with the Botch of Egypt*, &c. From hence I believe

came the Calumny, which *Trog. Pompeianus*, *Diod. Siculus*, *Tacitus* and other Heathens cast upon the *Hebrews*, viz. that they were expelled *Egypt* for being scabbed and leprous, which Mistake was easy, instead of being distressed for having brought those Diseases upon the *Egyptians*.

ing to the King of *Egypt*, and tell him, that I the God of the *Hebrews* demand the Liberty of my People, that they may worship me; which, if he refuse, he may be assured I will shower my § Plagues upon him and his People; and I will make him know, that I am the only God on Earth. Say further to him; || If when lately I smote the Cattle with the Murrain, I had smitten thee and thy People with Pestilence, thou hadst been cut off from the Earth; but I have reserved thee to shew my Power upon, and by the Judgments I shall inflict upon thee, I will publish my Name to all the World. Oppress not, nor detain my People; for if thou dost, to * Morrow by this Time (unless thou submittest thy self) I will send such a Storm of Hail from Heaven upon *Egypt*, as never was known since it was † a Nation; and, that thou mayest not lose what Cattle the Murrain left (which being not in the Field, escaped that Plague) send thy Servants, and let them drive them under Shelter; for upon every Man and Beast, which shall be found in the Field, the Storm shall fall, and they shall surely die.

This threatening Message did not so far affect *Pharaoh*, as to take Care himself or People; but some of them, who had been *|| Witnesses of the dreadful Wrath of God, made a prudent Use of the divine Caution, and saved their Cattle in Time, by which Means they were preserved.

And now the Time appointed being come, *Moses* attends the harden'd King, and to convince him of the Truth of what he had threaten'd him with, waves his hand in the Air, which soon began to murmur in imperfect Sounds, 'till the full-charged Clouds with impetuous Force burst and discharged themselves in such terrible Peals of Thunder, as shook the whole Frame of Nature. This is succeeded by a stony Shower of monstrous Hail, such as Winter never produced from her stormy Magazines, which cover'd the Ground with the scatter'd Ruins of Trees and Houses, and the dead Bodies of Men and

§ *Plagues*. By Plagues in this Place (*viz.* *Exod.* ix. 14.) is not meant, that God would send all the Plagues which he afterwards inflicted successively, but those which attended the first Plague from Heaven, as Hail, Thunder, Lightning, Rain.

|| *If, &c.* Here God shews that he wanted not Power to destroy *Pharaoh* and his Subjects for oppressing his People *Israel*; but that he reserv'd him for greater Punishment; and therefore the *Chaldee* Paraphrase renders *Exod.* ix. 15 *If when I lately smote the Cattle with the Murrain, I had smitten thee and thy People with Pestilence, thou hadst been cut off from the Earth.* And this God said, to the *Egyptians* know, that he did not do this only to threaten them, but that he was able

to cut them off when he pleased, by the same Power that he before destroy'd the Cattle.

* *Morrow*. It is very common in Scripture to find the particular Time express'd; which is used only to shew the Certainty of Providence.

† *A Nation*. *Egypt* was first inhabited by (*Mesraim* whence it is called in *Hebrews*, *Mesraim*, and to this Day by the *Turks*, *Mesra*) the Son of *Cham*.

*|| *Witnesses*. *Exod.* ix. 20. It is said of those that secured their Cattle by housing them before the Storm, that they feared the Lord; which implies not a reverential Fear, but a servile Fear, into which they had been terrified by the Judgments God had inflicted on them.

and

and Beasts. Nor does the divine Vengeance stop here; the Heavens become a Body of liquid Fire, which, darting on the Ground, glides o'er the Waters, and every Place with dreadful Horror. This shocks the haughty Tyrant, who seeing Nature (as he imagined) ready to dissolve, melts into Penitence, and confesses himself guilty; but this being an Act of Necessity, not of Virtue, it dies with his Fear, which *Moses* foresaw; for when *Pharaoh* begged him to intercede to God for him, and to remove this Plague, *Moses* tells him, he will answer his Request, but assures him, he knows he does not mean sincerely, and that his Repentance was only the Effect of his Fear. On this the Lord, as he had done before, gave *Moses* Notice; "I have hardened his Heart, said he, and the Hearts of his Servants; that I may shew thee my Wonders before them, and thou mayst tell in the hearing of thy Sons, and the *Israelites* to succeeding Generations, what Prodigies I have wrought in *Egypt*, that ye may all know, that I am the Lord, the Almighty *Jehovah*. Wherefore go to *Pharaoh*, and tell him, Thus saith the Lord God of the *Hebrews*, Why dost thou persist in thy Obstinacy? Let my People go, that they may serve me, or I will bring the Locust into thy Land to-morrow, which shall come in such Swarms, as shall cover the Surface of the Earth, and devour all the || Products of it that have escaped the former Plagues. And this shall prove such a Plague as none of thy Predecessors ever saw."

Moses, having deliver'd this Message to *Pharaoh*, withdrew; which the Courtiers perceiving, and fearing *Moses* was gone to call down more Plagues upon them, very roughly accost their King, desiring him to let the *Israelites* go to serve their God, lest he destroy'd them all for his Obstinacy. Their Importunity prevailed more than God's Threats and Judgments; therefore, sending for *Moses* and *Aaron*, he told them, they might go and serve their God, but only the Men, not Women, or Children. *Moses* insisted upon all the *Israelites* going, young and old, Sons and Daughters; nay, and their Flocks and Herds. "For we must hold a Feast, says he, to the mighty *Jehovah*, and all must be at it." This put *Pharaoh* out of Temper, for he look'd upon this Demand as very insolent; therefore he bad them look to it, and consider well what they insisted on, and in a very threatening Manner dismiss'd them.

Moses being thus again repulsed, by God's Command, stretch'd out his Hand with the Rod in it, and immediately a * scorching hot Wind blew all that Day and the Night following, which by the next Morning drove endless Legions of

|| *Products*. That is, the Wheat and the Rye, *Exod.* ix. 32. which before had not sprouted out of the Earth.

* *Scorching*, &c. Our Translation has *East Wind*. The Vulgar has *Ventum urentem* a burning Wind. The *Septuagint*, a South Wind; which Opinion I follow (tho' the *Jews* will unanimously have it to be an *East Wind*)

because the South Parts of *Afric* were most infested with Locusts, where they are in some Places the chief Food of the Inhabitants; so that from hence by a Southerly or Southerly Easterly Wind they might easily be driven; for I cannot agree with some, that the hot Wind blowing all Day and Night produced them.

devouring

devouring + Locusts, which left the Earth as naked and depopulate, as if the Northern Storms of Winter had invaded it. The happy Product of the fertile Nile, and all that bountiful Nature afforded, was carried off by these airy Pillagers. *Pharaoh* began to be a little more sensibly touch'd with this Plague than any of the former; for he plainly foresaw that the Destruction of the Fruits of the Earth must in Time prove the Destruction of Man, and Beast; therefore calling hastily for *Moses* and *Aaron*, he in a more suppliant Manner than usual addresses himself to them: "I have indeed offended *Yehovah* your God, in refusing to obey his Command, and you in breaking my Word so often with you; forgive me this Offence, and intreat your God to avert this Judgment, that I and my People perish not by devouring Famine." *Moses* answers his Request, and immediately retiring, prayed to God, who by a strong Westerly Wind drove the Locusts in the * *Red Sea*.

This Plague thus removed, *Pharaoh* returns to his former Obstinacy and Contempt of God's Commands, and refuses to let the *Israelites* go. Wherefore God bids *Moses* stretch forth his Hand towards Heaven, that there might be a Darkness over the Land of *Egypt*, so thick that it might be § felt.

Moses

+ *Locusts*. This is the Creature which we properly call a Grass-hopper. Wonderful are the Accounts which Authors report of these Kinds of Armies of Locusts, and of the Order and Regularity of their Marches. *Aldrovandus* and *Fincelius* say, That in the Year of our Lord 852, they were seen to fly over twenty Miles in *Germany* in one Day, in manner of a formed Army, divided into several Squadrons, and having their Quarters apart when they rested: That the Captain marched a Day's Journey before the rest, to choose the most opportune Places for their Camp: That they never removed till Sun rising; at which Time they went away in as much Order as an Army of Men could do: That at last having done great Mischief, wheresoever they pass'd after Prayers made to God, they were driven by a violent Wind into the *Belgick Ocean*, and there drowned; but being cast again by the Sea upon the Shore, caused a great Pestilence in the Country. Some add, that they cover'd an hundred and forty Acres of Land at a Time. *St. Jerome* upon *Joel* speaks thus: "When the Armies of Locusts came lately into these Parts, and filled all the Air, they flew in so great Order, that Slates in a Pavement cannot be laid more regularly, neither did they stir one Inch

"out of their Ranks." There are reckon'd thirty several Sorts of Locusts by *Pliny*, and (if we may believe him) some of three Foot long. See l. 11. c. 29.

* *Red Sea*. Various are the Opinions of Interpreters about the Epithet *Red* given to this Sea. Some will have it so called from the Reflection of the Sun upon it from the Red Mountains near it. Others, that it is naturally Red of it self. *Pliny*, lib. 6. cap. 23. says it is called by the *Greeks*, *Erythreum Mare*, or *Red Sea*, from *Erythra* the King, and Son of *Perseus*, whose Sepulchre is reported to be in *Tirina*, an Island of the *Red Sea*. Others are of Opinion, that it is called so from the Red Sand or Coral, with which this Sea abounds; and this they confirm from *Pliny*, who l. 37. c. 2. owns that it abounds in Coral. But whatever the Versions render it, it's certain the Hebrew Word *Suph* signifies a Bound, and it is by them called the Sea of the Bound, because of the Boundaries between *Arabia* and the Holy Land, not far distant from it. The Word *Suph* always signifies a Storm, and thence it is also called the Stormy Sea. It likewise signifies Sedge, or a Rush, and thence called the Sedgy or Rushy Sea. See the Note next.

§ *Felt*. So the *Septuagint* and most Translations render it. Some will have this to be

Moses obeys the heavenly Command, and immediately from the Caverns of eternal Night such solid Clouds of Darkness invaded the Sky, that Nature all at once seem'd to be involv'd in one dreadful Eclipse; the Sun no longer encouraged the lower World with his chearful Beams; the Moon, with the Stars, her gawdy Sanhedrim of borrow'd Light, no more illuminate the darken'd Air; and all Things put on the dismal Aspect of Death, as if Nature were returning to her original Chaos. This Scene of Horror lasted for three Days, which so affected the haughty King, that though he had long stood unmoveable against the Threatnings and Judgments of God; yet now fearing an universal Dissolution, and frighted at the continual ¶ Terrors of this long Night, he begins to give Way and calling for *Moses*, he says to him, "Ye may go with your little ones and serve the Lord; but for my Security, I will have you leave your Flocks and Herds behind you." This was a poor Advance more than what he had before offer'd, and which *Moses* peremptorily rejects; assuring him, that it was the expresse Command of their God to remove with all their Substance, and that they knew not in what Manner they were to offer Sacrifice to their God, till they came to the Wilderness. This Proposal so offended *Pharaoh*, that in great Displeasure and Impatience he commands him to be gone; and assures him, that if he ever again appear before him, it should cost him his Life. *Moses* takes him at his Word, and promises never more to see his Face; but before he left the Presence, he denounces this Judgment to him: "Thus saith the Lord, about Midnight will I enter *Egypt*, and all the First-born of the Land shall die, from the First-born of *Pharaoh* that should succeed him in the Throne, to the First-born of the Servant in the Mill; and all the First-born of Beasts shall die." And to possess *Pharaoh* and his Subjects with the greater Fear of this Judgment, he told them, there should be such great Lamentation thro' all *Egypt* as never was known before; and to convince them of his Care and Indulgence of his own People, he tells the *Egyptians*, that not the least Harm should befall the *Israelites*. And though the King still bids him Defiance, to let him see he despised his Threats, he tells him, he will so humble his Subjects with the succeeding Plague, that even his Counsellors and prime Ministers of State

a Hyperbolical Expression, to set forth the Excess of this Plague: Tho' whether this Darkness was really in the Air, or only in their Eyes, which might be blinded for a Time; or whether a Suspension of Light from the Act of Illumination in that Country; or whether it were from a black, thick and damp Vapour, which possess'd all the Air, it is impossible to determine. I fancy that the Darkness of Hell below, which is called *Utter Darkness*, arose and overshadowed the Land; and for this I am authorized by the *Wisdom of Solomon*, xvii. 13. where he calls it a Night that came upon them

out of the *Dungeon of Hell*; and therefore was the more proper to be (as he says after) an Image of that Darkness which should afterwards receive them.

¶ *Terrors*. It is the Opinion of several, that during this three Days Darkness the *Egyptians* were frighted with terrible Visions and Spectres; which Opinion is very much Strengthen'd by *Wisdom* xvii. 6, 14. and *Psalms* lxxviii. 50. Undoubtedly from such unusual Darkness they thought the whole Order of the World to be overlet and dissolv'd.

should

should come and fall down at his Feet, and intreat him and the *Israelites* to be gone; and after that, said *Moses*, I will go out. Having thus deliver'd his last Message to the King of *Egypt*, with a more than usual Warmth of Zeal, he took his Leave.

The *Israelites*, during their long and grievous Bondage were Possessors of no great Wealth, their tyrannical Masters, no doubt, taking Care to keep them poor enough; therefore God, to encourage *Moses* to support them in their Deliverance, promises them Favour in the Eyes of the *Egyptians*, with Instruction to borrow of them the most valuable Things they had.

It was on the fourteenth Day of the first * Month that *Moses* took his Leave of *Pharaoh*; and God, having predetermined his People's Deliverance at that Time, had instituted the Passover some Days before, and given Direction to *Moses* how it should be observ'd,; which was after this Manner. Every Family of *Israel* (or if the Family was too little, two neighbouring Families joining together) was on the tenth Day of this Month to take a Lamb, or Kid, and shut it up till the fourteenth Day of this Month; and when it was to be killed. The Lamb, or Kid, must be a Male of the first Year, and without Blemish: [A Type of Christ, who was perfectly innocent.] When it was killed, they were to take a Bunch of Hyssop, and dipping it in the Blood (which for that End was preserved in a Vessel) they were to wipe the upper Door-post, and the Side-posts, of the outer Door of every House, where they did eat it, and they were not to stir out of the House till the next Morning. This was done to the Intent, that when the Angel of the Lord should go from House to House through all *Egypt*, to slay the First-born of both Man and Beast of the *Egyptians*, he, seeing the Blood smeared on the Door-posts, might pass over those Houses, wherein the *Israelites* were eating the Lamb or Kid, without doing them any Hurt: And from the Angel's thus passing over their Houses, this Institution was called the Passover. The Lamb or Kid, was to be eaten neither raw nor sodden, but roasted with Fire, and to be dress'd whole, nor might a Bone of it be broken. It was to be eaten with unleavened Bread, and with bitter Herbs, in Memory of the severe Bondage they had undergone in *Egypt*. If there remained more than could be eaten, it was to be burnt; and no Stranger might eat of it, unless he was circumcised. As to the Manner of eating

* Month. The *Israelites*, till they had been Captives in *Babylon*, which was about eight hundred Years after they came out of *Egypt*, counted their Months without any Name, according to their Number, the First, Second, Third Month, &c. And before their coming out of *Egypt*, they began their Year in that Month, which was afterwards called *Tisri*, (which took in Part of the seventh and Part of the eighth Month with us) and they continued always after to begin their Year with that Month for Civil Affairs. According to which Computation, that Month, which was after-

wards called *Nisan*, in which God delivered *Israel* out of *Egypt*, was their seventh. But in Honour of that great Work, God appointed (*Exod. xii. 2.*) that this should be the Beginning of Months, the first Month in the Year to them. That is, with respect to their most solemn Feasts, and religious Affairs; (as for their Policies they reckon'd from *September*.) And this *Nisan* answers to Part of those two Months, which from the *Heathen Romans* are commonly called *March* and *April*. See *Godwin, l. 3. c. 1.*

it,

it, at this Time only, they were to eat it as in haſt, with their Cloaths on, and their Staves in their Hands: Which Ceremony ſhew'd their eager Deſire of Deliverance, and their Readineſs for it.

All Things thus prepared for their Departure, at Midnight the * Lord ſmote all the Firſt-born in the Land of *Egypt*, from the Firſt-born of *Pharaoh*, to the Firſt-born of the † *Captive* that was in the Dungeon; and all the Firſt-born of the Cattle were ſmitten, as the Lord had that Morning denounced to *Pharaoh* and *Moses*. The infidel King and his frightened Subjects now believe the God of *Israel* to be in earneſt with them; they awake each other with their diſmal Cries, and the Horror of the Night adds to their Confuſion; the expiring Groans of their beloved Firſt-born deeply affect them, and they expect a Succeſſion of Death upon themſelves; which *Pharaoh* hoping to avert, in haſte ſends for *Moses* and *Aaron*, and commands them to be gone with all Speed. “Get you forth, ſays he, from among my People, both you and the “Children of *Israel*, and go ſerve your God as ye have ſaid; and take your “Flocks and your Herds, as ye demanded, and be gone; I’ll ſtand no longer “on Terms with you, only pray for me, that this Plague may go no further.” Nor were the People leſs importunate for them to be gone; for they concluded, if the *Israelites* tarried longer among them, that they ſhould all die.

Moses having by God’s expreſs § Command directed the Children of *Israel* to borrow of their *Egyptian* Neighbours Jewels of Silver and Gold, and the Lord having diſpoſed the *Egyptians* to lend them what they aſked for, they by theſe Means || ſpoiled the *Egyptians* of their moſt valuable Things: Nay, ſo urgent were they to have the *Israelites* gone, that they forced them away,

* *Lord*. Some think God inflicted this Plague upon the *Egyptians* immediately himſelf; becauſe he ſays, *Exod. xi. 14. About Midnight will I go out into the miſt of Egypt.* And to the ſame Effect, *Ch. xii. 12.* But it is an ordinary Manner of Speech to attribute that to God, which is done by one of his Angels; and that this was an Angel, appears out of *Ch. xii. 23. The Lord will paſs over the Door, and will not ſuffer the Deſtroyer to come into your Houſes to ſmite you.* From which Place, and *Pſalm lxxviii. 49.* where it is ſaid of the *Egyptians*, *He caſt his Wrath, upon them by ſending evil Angels among them;* ſome collect, that God uſed here the Miniſtry of an evil Angel: But it cannot be ſuppoſed, that God and the Magicians had the ſame Agents; and that Text of the *Pſalm* is perhaps ill tranſlated. *Junius* and *Tremellius* underſtand by it *Moses* and *Aaron*, as *Messengers of Evil*; and if we interpret it (as others) of Angels, it were better render’d in *Engliſh*, *Deſtroying or Punishing Angels*, Inflictors of Evil upon them. I

attribute this Infliction to the *Archangel Michael*: Firſt, becauſe it was he by Name, who fought with the *Dragon*, and ſmote him and his Angels, *Rev. xii. 17.* Secondly, becauſe in *Daniel. 13.* he is mentioned as an Angel of War. And laſtly, becauſe the very Name is ſaid to ſignify, *the ſmiting of God.* Beſides, the *Wiſdom of Solomon, Ch. xviii. v. 14, 15, 16.* gives the ſame Hint.

† *Captive*. That is, thoſe meaner Servants, that are put to grinding, as *Samſon* afterwards was, when he had loſt at once both his Eyes and Liberty, *Judges xvi. 21.*

§ *Command*. See *Exod. xi. 2, 3.*

|| *Spoiled*. This was not to be drawn into an Example, how excuſable and juſtifiable ſoever in the *Israelites*, on the Account that God, who is the Sovereign Lord of all, both Perſons and Things, did ſo order it; and that it might be look’d on as a juſt Retribution for the many and great Injuries done by the *Egyptians* to the *Israelites*.

not suffering them to finish their Bread, but obliging them to tie up their Dough in Cloths, and carry it away at their Backs unbaked. Thus after *Egypt* was in a Manner destroy'd, and the *Egyptians* of all Ranks had suffer'd so deeply for detaining the *Israelites*, they now on a sudden thrust them out, as God had || foretold, and drove them away in haste. Notwithstanding which, *Moses* did not forget to take the Bones of * *Joseph*, which he, dying in the Fiath of their Deliverance, had solemnly ingaged the Children of *Israel* to carry up out of *Egypt* with them, and which had now lain incossin'd there more than a hundred and forty Years.

The Place of general Rendezvous for the *Israelites* was § *Ramese*, the chief City of *Goshen*; from whence on the fifteenth Day of their ||† first Month they set forward as regularly as a well ordered Army, being in Number about six hundred thousand Men, besides Children, and marched to *Succoth*. With them went a mix'd Multitude that were not *Israelites*, but Strangers of several Nations, who having seen the Calamities that *Egypt* had suffer'd for *Israel's* sake, chose rather to seek their Fortunes with the *Israelites*, than tarry in a Country almost made desolate.

And now whilst their Deliverance was fresh in their Memory, God by *Moses* commanded the People of *Israel*, that when they should be brought to the Land of *Canaan*, they should set apart, and devote unto the Lord their First-born both of Man and Beast, in *§ Remembrance that God for their sakes had slain all the First-born in *Egypt*.

The

|| Foretold. See *Exod.* xi. 1.

* *Joseph.* *Exod.* xiii. 19.

† Carry. *Gen.* 1. 25.

§ *Ramese.* *Exod.* xii. 37.

||† First Month. This was afterwards called *Nisan* and *Abib*, which takes in Part of the first, and Part of the second Month with us.

*§ Remembrance. This Remembrance is twice express'd in the thirteenth of *Exod.* v. 9, 16. and undoubtedly cannot be taken in a literal sense. The *Jews* indeed, and those that are for translating all according to the Letter, have fallen into such ridiculous Fopperies, as excite the Scorn or Compassion of all, who are but Masters of the least Reason. St. *Jerom* observes, that the Superstition of their *Phylacteries* owes its Rise to their having taken literally the Commandments which God had given them in *Exod.* xiii. 9, 16, to bind his Laws for a Sign on their Hands, and to have them as frontlets before their Eyes; that is, to obey them and keep them in Remembrance, or as Margin in our *English* Version. Thou

shalt have a continual Remembrance thereof, as of a Thing that is in thy Hand, or before thy Eyes: But the literal Translation which the *Pharisees* (who on other Occasions were too much given to Allegories) have put on the Words, have made them believe, that they contained an expresse Precept of Writing on a Piece of Parchment, with a great deal of Formality and Ceremony; and according to the literal Version of the Text, used to bind them to their Forehead and left Arm with great Devotion; so that those who carried them most frequently were look'd upon as most religious, tho' at the Bottom there is nothing more superstitious and ridiculous. Now in this Place God cannot be supposed to mean any Thing of these Superstitions: For he does not speak of the Decalogue, which the Law of the *Jews* obliged them to wear in their *Phylacteries*, but of the Precept of the *Passover* and *Unleavened Bread*, which God commanded them to remember, and that it might for ever be observ'd by them, as if it were pendulous, or hanging before their Eyes.

The *Israelites* being to dislodge from *Succoth*, the Lord for their Encouragement and Security went before them in the Day-time in a Pillar of Cloud, and by Night in a Pillar of Fire, to direct and guide them; and the *Philistines* Country was the nearest for them to pass; yet lest they, seeing the *Philistines* with an armed Force oppose their Passage, should repent of their Deliverance, and wilfully turn back to *Egypt*, he led them about thro' the Way of the Wilderness of the *Red-Sea*, and marching to *Etham*, they incamped there on the Borders of the Wilderness, which took its Name from that Place. From thence drawing them down more to the *Red-Sea*, he caused them to incamp there, between the Straits of the Mountains in Sight of the Sea. This God did to intice *Pharaoh* to pursue them from the Prospect he might have of Advantage from the Place, where he might see them inclos'd on all Sides, without any Possibility of escaping. This was the divine Statagem, that the Almighty *Jehovah* might more fully triumph over the *Egyptian* Tyrant: For he had told *Moses*, that *Pharaoh* would say, They were intangled in the Wilderness; and that he would harden *Pharaoh's* Heart, that he should pursue them, and be destroy'd. Which succeeded accordingly; for after the *Egyptians* had buried their dead First-born, *Pharaoh* being told that the *Israelites* were gone, and concluding from their long and speedy Marches that they did fly indeed, repented that he had let them go: His Bounty in dismissing the inflav'd *Israelites* scarce survives his Deliverance from the Angel's slaughtering Hand, and Rage and Revenge succeed to his late Fear and Grief for the Death of the First-born: He forgets the Almighty Power that by a Succession of Plagues had so lately afflicted him and his People, and regardless of the Danger of provoking it again, blindly pursues his own Fate, instead of the *Israelites*.

With all the Force that he could so suddenly raise, he put himself upon the Pursuit, in order to reduce them to his Subjection again. He had with him six hundred chosen * Chariots, and all the Chariots of *Egypt* besides, that could be got ready at so short a Warning, with their Commanders, and † Horsemen; with which he pursued them, and on the sixth Day after their Departure out of *Egypt* he came up with them, and found them incamped by the Sea; so that as he had proposed to himself, he found the *Israelites* beset on all Sides, the Sea in Front, huge Mountains on their Flank, and his own Army in their Rear. The Sight of this Army, and their old Oppressor at

Eyes. The *Septuagint* render this an *immovable Sign* or *Monument*; which cannot be supposed to be material *Phylacteries*, but a Token or Hint to put them in Mind of their Gratitude to Almighty God for their Deliverance.

* *Chariots*. These are the first Chariots that were used in War; in which it was the Custom long after for Soldiers to fight. They were armed with Scythes, and being drawn

by Horses against the Enemy, they cut down all in their Way; the Men in them using Darts and Spears, and such like offensive Weapons, to annoy the Enemy.

† *Horsemen*. *Josephus* writes, that besides these Chariots, *Pharaoh* took with him fifty thousand Horsemen and two hundred thousand Footmen.

the Head of them, struck Terror into the poor *Israelites*; who soon forgetting their new-gotten Liberty betray a servile Mind, and envy the slavish Condition they but lately deplored. They reproach *Moses* as the Author of their imaginary Woes, and wish to resume the Yoke they had but now shaken off: Long Custom had inured them to the State of Slavery, and continual Servitude of Body imbas'd their Spirits. But pious *Moses*, not resenting their reproachful Taunts, but pitying their abject Fear, cheers them up with the Assurance of God's Protection and Care: "The Lord, *saitb he*, will fight for you, and compleat your Deliverance; and this numerous Army of the *Egyptians*, which now terrifies you, shall no more affright or molest you." *Moses* before this encouraging Assurance had address'd himself to God, who admonish'd him no more at this Juncture to apply himself to him, but to press the murmuring *Israelites* to move forward, giving him Instructions how to secure his People, and afflict their Enemies. The sacred Rod, by which *Moses* had formerly wrought so many Miracles, still retains its Virtue, as inimitable by *Egyptian* Magick as before, but now more fatally destructive. "Lift up thy Rod, *said the Lord*, and stretch thy Hand over the Sea and divide it, and the Children of *Israel* shall go on dry Land & through the midst of the Sea; and I will harden the Hearts of the *Egyptians*, that they shall pursue them, and there will I get me Honour upon the Ruin of *Pharaoh* and his mighty Army.

And now to let the faint-hearted servile *Israelites* see, that they were Heaven's peculiar Care, the Angel of God, which went before the Camp of *Israel* in the Pillar of the Cloud, removed and went behind them; by which Means it kept the two Camps apart all Night; and the cloudy Side being next the *Egyptians*, cast a Darkness towards them; but the fiery Side, being next to the *Israelites*, gave them Light.

Israel being thus secured from the terrifying Sight of their Enemies, *Moses* waves the sacred Rod over the Sea, and immediately a strong East-Wind blew and drove the Sea back from the Land, and dividing the Waters, made a dry and safe Passage for the *Israelites*, who, under the Conduct of their great Guide, enter the sandy Plain, and with Amazement beheld the (till then) secret Wonders of the Deep: Wall'd with the Floods, they boldly march on, and instead of being terrified with the Sight of a pursuing Enemy, are entertain'd with the pleasing View of the Sea's old Spoils, and the Treasures of the divided Main. The *Egyptians* blind with Fury and Revenge pursue the

§ *Through*. That the *Israelites* went not directly cross the Sea from Shore to Shore, but took a semicircular Compass in the Sea, according as the Waters were cast up for them) and return'd to Shore on the same Side, is the Opinion of many learned Men, both ancient and modern. And indeed their going out of the Wilderness of *Etham* into the Sea, (as it

appears they did, *Exod.* xiii. 20. compared with *Ch.* xiv. v. 2.) and their coming out of the Sea into the Wilderness of *Etham* again, (as it is plain they did, and went three Days Journey in the Wilderness of *Etham*, after they came out at the Sea, *Numb.* xxxiii. 3.) gives much Countenance to that Opinion.

Tract,

Tract, and not suspecting but that they with their Chariots and Horsemen might safely follow where the *Israelites* being but Footmen went before, enter, in after them to the midst of the Sea. But when in the Morning II Watch the Lord had look'd through the Pillar of Fire and Cloud upon the *Egyptians*, and throwing their Chariots off the Wheels, had disorder'd their Army, the *Egyptians* saw their Error, and said one to another, "Let us fly from the Face of *Israel*, for *Jehovah* fighteth for them against us." But it was now too late to fly; for *Moses* at God's Command waving the sacred Wand again, the Sea returns to its Strength. The liquid Troops on both Sides take the Signal, and at once uniting cover the thirsty Bottom, whilst Horror and Confusion invade the frighted *Egyptians*: They hear and see the roaring Waves break loose from their invisible Chain, and with helpless Speed endeavour to avoid their relentless Fury; but in vain: The mighty God of *Jacob* will revenge himself on the obstinate Infidels, and their Ruin shall be a lasting Monument of his Justice and Vengeance. Thus did the Lord rescue the *Israelites* from the King of *Egypt* and his mighty Army; which being cast on the Shore, was a delightful Spectacle to the *Israelites*, and a Confirmation of the Power of their Almighty God, who had deliver'd them (as the *Egyptians* poorly imagined) from inevitable Ruin. This caused an awful Reverence in them, not only to God himself, but to his Servant *Moses*, their happy Guide, and by whose Hand God had wrought so many Wonders for their Preservation and Safety.

Being now safely got to Shore again, *Moses* and the *Israelites* in grateful Acknowledgment of their Deliverance sung a triumphant * Song; in which *Miriam* the Prophetess, Sister to *Moses* and *Aaron*, joined, taking a Timbrel in her Hand, and follow'd by the *Israelitish* Women with Timbrels and Dances, answer'd the Men, repeating alternately some Parts of the Song.

MOSES'S S O N G.

*The Lord's Triumphant Name let all rehearse,
Praise the dread Maker of the Universe!*

*The Horse, whom rich Caparisons adorn,
Proud Riders by the generous Coursers born,
At once have slept their everlasting Sleep,
At once lie bury'd in th' Arabian Deep.*

*Great God of War! We will thy Works proclaim,
Thy wondrous Works! Jehovah is thy Name.
Our Saviour Thou, our Strength, our Song, our Praise,
Our Father's God, thy glorious Name we'll raise.*

II Watch. This is reckon'd to begin at the third, and reach to the sixth Hour in the Morning.

* Song. This Song is set down in *Exod.* xv.

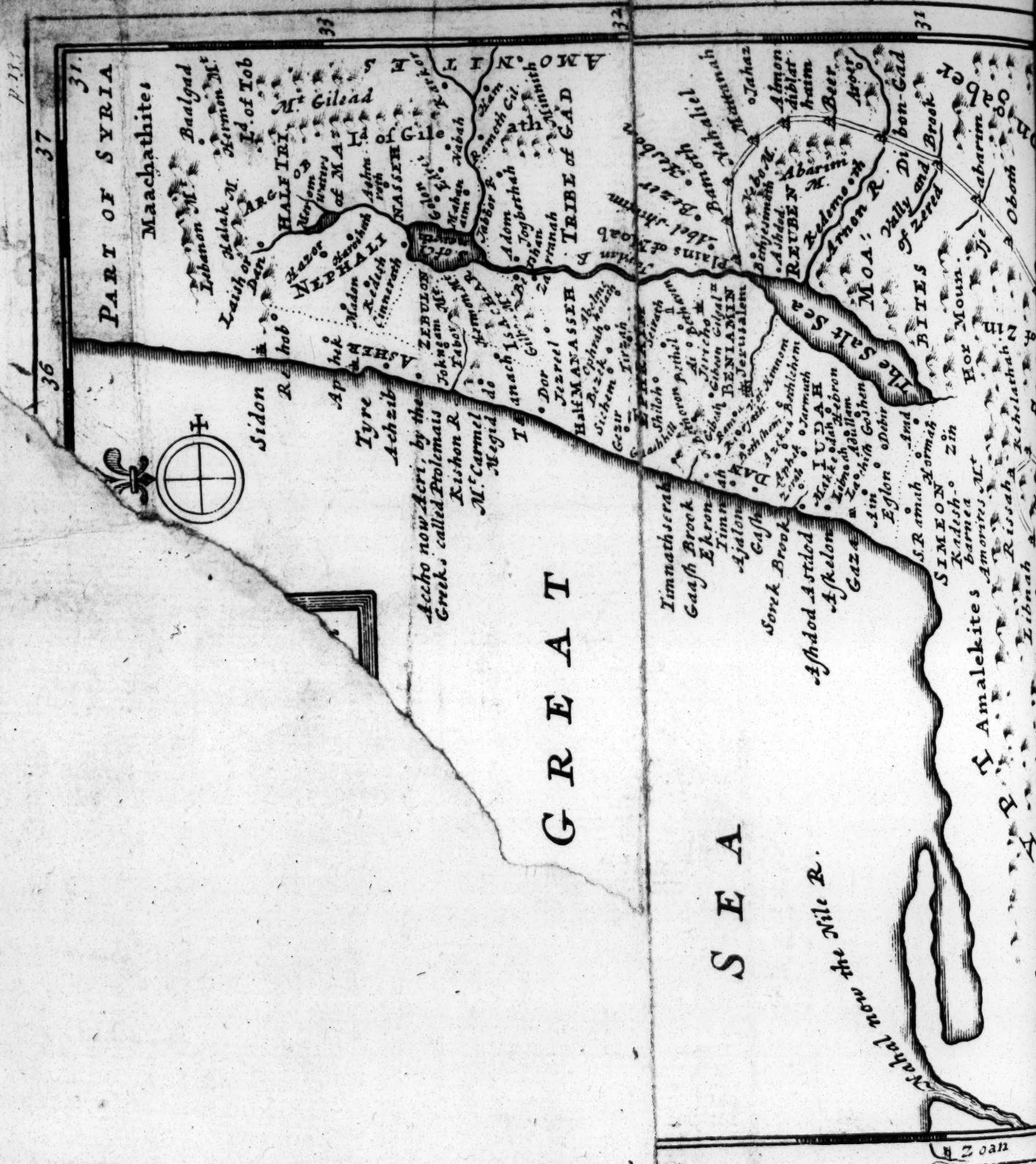
from v. 1: to 20. and which in the *Revelations*, Ch. xv. v. 3. has the Honour to be joined to the Song of the Lamb.

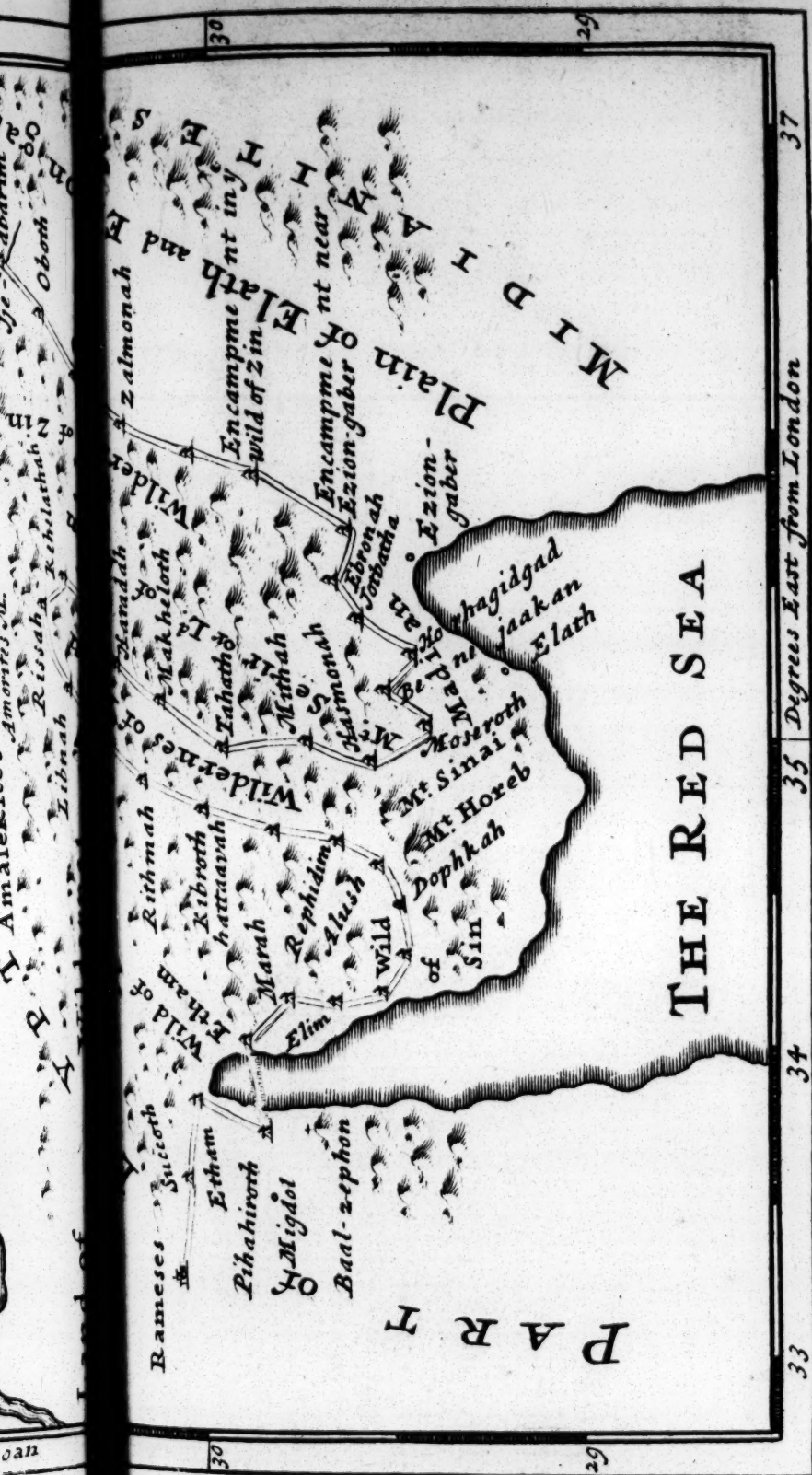
Pharoah and his Host drowned Page 132
Exod. 14.



Pharoah notwithstanding all the Plagues wherewith God
had smote him obstinately pursues y^e Israelites into y^e
Red Sea & there perishes with all his Army.







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For Thee a stately Temple we'll prepare,
Deep as the Centre, tow'ring as the Air.

Thus said th' insulting Foe — I will pursue,
My Sword, my thirsty Sword in Blood imbrue:
The Winds of God blew terrible and loud,
The Sea the Signal takes, and overwhelms the Proud.
Like Stones, like Lead they sink, they all expire,
Like Stubble in thy Wrath's consuming Fire.
The Waters saw, thy Voice the Waters bear,
Forget their Nature, and in Heaps congeal with Fear.
Convulsions cleave the Seas int' horrid Caves,
And shew a new Abyss beneath the Waves.

Great God of Israel! What vain Idol dare,
With Thee th' Eternal Lord of Hosts compare?
Thy Glory shall thy ransom'd Saints express,
Obedient Nature does thy Pow'r confess,
And Thee with Fates veil'd the dazled Angels bless.

Thus the Song of Thanksgiving and Praise being finish'd, *Moses* led the Children of *Israel* from the † *Red-Sea* into the Desert of *Sbur* or *Elham*, in which they marched three Days without finding any Water; which to so great a Number of People, in so hot a Country and Season, must needs be very irksome. But at length they came to a Place where there was Water enough, but so bitter that they could not drink of it. This Disappointment inflamed their Thirst, and increased their Dissatisfaction: and tho' it was but three or four Days since they so joyfully and thankfully praised God for their Deliverance from the Oppressions of the *Egyptians*, yet they murmur'd against *Moses*, asking him what they should drink. *Moses* was sensible of the Calamity under which they laboured; and fearing they should by their further Murmurings provoke the Lord to punish them as they deserved, he straightway addresses himself to him in their Behalf; who no sooner hears the Complaint, but redresses it, directing *Moses* to a Tree, which when he had cast into the Waters, they became sweet, and the People satisfied their Thirst.

† *Red-Sea*. This Sea hath generally been held to have taken the Name from the Colour of the Sands tincturing the Water with Redness, or from the Reeds, or Rushes growing therein of a red Colour. Dr. Gell, in his Essay towards an Amendment of the last Translation of the Bible into English, p. 219. having said that it was long believ'd to have had that Name from *Erythras*, *Erythrus*, or *Erythraeus*, a supposed King of the Land near un-

to it, tells us, the Truth of the Story was, that this *Erythras* was *Ejau*, who was called *Edom*, and in Greek *Erythros*, which signifies Red. Which Name *Ejau* had; because he came out of his Mother's Womb Red, and was confirmed to him from his insatiable Appetite after *Jacob's* red Pottage.

‖ *Bitter*. From the Bitterness of the Waters, the Place took the Name of *Marah*, which signifies Bitterness.

God having thus miraculously supplied their Necessity, it might reasonably be supposed, they had sufficient Cause to depend upon his Providence, and never more question his Care of them: But their Faith scarcely survives his Miracles. From *Marah* they marched to *Elim*, where they found better Accommodations; for there were § twelve Wells of Water, and seventy Palms or Date-trees. Here it may be supposed they made some stay: For when they removed from hence, and came to the Wilderness of *Sin*, which is between *Elim* and *Sinai*, it was the fifteenth Day of the second Month, which was just a Month from the Day on which they set forward out of *Egypt*. And here again it was that the *Israelites* fell into a general Mutiny against *Moses* and *Aaron*: The Sight of a barren Wilderness, and Shortness of Provisions made them distrust God, and break into very indecent Expressions “Would to God (cry’d they in their Discontent) we had died by the Hand of the Lord in the Land of *Egypt*, where we had Plenty of Bread and Meat; for now ye have brought us into this Desert, where we must perish with Famine.” This ingratull Treatment of his Servants the Lord resented as done to himself, and of which *Moses* and *Aaron* made them sensible. “Your Murmurings, said they, are not only against us, but against the Lord, who hath heard them, and e’er long ye shall know, that it was the Lord that brought you out of *Egypt*; whose Arm is not shorten’d, but can make a Provision for you as miraculous as your Deliverance.

The Lord therefore, to awe this murmuring People into a Belief of his Power and Providence, having first shewed his Glory in the Cloud, told them by *Moses*, that at Even they should eat Flesh, and in the Morning be filled with Bread; which he made good, by causing Quails to come up so thick in the Evening, that they cover’d the Camp, and afforded the *Israelites* Flesh enough. And in the Morning, when the Dew was gone, there lay upon the Ground a little white round thing, as small as the Hoar-frost, and like Corianderseed for shape: Which when the *Israelites* saw, they wondering said one to another, * What is this? For they knew not what it was. But God was pleased by *Moses* to give them a Direction in the Gathering and use of it. First, it was to be gather’d fresh † every Morn-

§. Twelve. St. *Jerome* and *Tertullian* not inelegantly make these twelve Fountains or Wells of Water to be a Type of the twelve Apostles, and the seventy Palm-trees of the seventy Disciples of Christ.

* What, &c. Our Translations, and some others, make *Moses* fall into a Plain Contradiction in relating this Story of the *Manna*, *Exod. xvi 15*. which they render thus; and when the Children of Israel saw it, they said one to another it is *Manna*; for they wist not what it was. But why should they have forsaken the *Septuagint*, and several Authors both ancient and modern, that have translated this Text according to the Original? The *Isra-*

elites seeing this, said one to another, What is this? For they knew not what it was.

The Word by which they asked [*What is this*] was in their Language *Man* (which signifies also *Meat ready prepared*) and therefore it was always afterwards called *Man* or *Manna*, which was of a delicious Taste, like Waters made with Honey.

† Every Morning. This was to signify to the *Israelites*, that they should patiently depend upon God’s Providence from Day to Day; in which respect it might be a Type of that heavenly Bread, which Christ taught his Disciples to pray for, *Mat. vi 11*. Give us this Day our daily Bread.

ing; all that was gather'd was to be spent the same Day. And when some of them, either out of Curiosity or Diffidence, that they might have a Reserve; kept some of it till the next Morning, it putrified and stunk. They were to gather it by Measure, according to the Number of Heads in every Family. On the seventh Day, which was the Sabbath, there was none to be found; therefore they were to gather a double Portion on the sixth Day, and lay it up for the seventh Day; which being kept by God's Appointment, and for that Use, did not Corrupt. This was to them instead of Bread, and of this they did eat Forty Years, till they arriv'd on the Borders of *Canaan*: And as a Memorial of it, that after-generations might see the Bread with which he had fed their Forefathers in the Wilderness, God appointed that an \S Omer of this *Manna* should be put up in a Pot, and be laid up before the Lord.

God having by his Almighty Power and secret Wisdom thus plentifully provided for this murmuring People, to let them further see that they were under his more immediate Care and Protection, directs their Marches from Place to Place, and orders their Encampments. Accordingly they mov'd from the Desert of *Sin*, and incamped in \parallel *Rephidim*, where they had no Water. Here again they fell into their old Way of distrusting God's Providence which they well knew had never hitherto failed them; and forgetting the late miraculous Supplies, they reproach *Moses* for his ill Conduct and Neglect of them. *Moses* meekly rebukes them, and cautions them not to reflect on him, for in so doing they affront the Lord. But thirst inflaming them, they regarded not his Cautions, and grew more mutinous, charging him with a Design of bringing them out of *Egypt*, to kill them with Thirst. These Complaints and reproaches deeply affected *Moses* who immediately address'd himself to God, for Relief in this Distress, expostulating with him thus: "What shall I do with this People? Thirst makes them impatient, and they are ready to Stone me." Considering the many Instances of God's Providence, notwithstanding their present Necessity, the Israelites had no Reason to distrust: however, the Lord had Compassion on *Moses* and did also pity and bear with the People. "Give Order to the People, said he, to march; and take thy Rod, with which thou didst smite the River, and take the Elders of the People with thee, and go thou on before; and behold, I will stand before thee upon the Rock in *Horeb*, and thou shalt strike the Rock, which shall yield Water for the People to drink,

Moses did as God commanded, and in Memory of the Mutiny of the *Israelites* he named the Place *Massah*, and *Meribah*, which signifies Temptation and Strife. But before the People could move from *Rephidim* they were put upon another Trial; for an Army of the * *Amalekites* was at their Heels, and ready to attack

\S Omer. This was the Proportion daily allowed to one Man, and is computed to contain of *English* Measure three Pints and a half, and a fifth Part of a Pint.

\parallel *Rephidim*. *Exod.* xvii. 1. *Moses* does not here observe every Place where the *Israelites*

incamped, as he doth in *Numb.* xxxiii. but only those Places where some remarkable Thing was done.

* *Amalekites*. These were a People descended from *Amaleck*, the Grandson of *Esau*. See *Gen.* xxxvi. 12.

them;

them, *Moses* thereupon ordered *Joshua*, a valiant young Man that always attended him, to draw out a Party of choice Men against the next Morning, and to give the *Amalekites* Battle, and, said he, "I will stand on the Top of the Hill, with the rod of God in my Hand." *Joshua* obey'd; and having drawn up his Men, *Moses* in the Morning, while the two Armies engaged, went up to the Top of the Hill, taking *Aaron* and *Hur* with him; and holding up the Rod of God, as an Ensign in his Hand, *Israel* taking Courage from thence, prevailed; but when thro' Weariness he let his Hand down, *Amalek* prevailed. Therefore *Aaron* and *Hur*, observing that *Moses's* Hands, thro' a continued Waving of the Rod, were grown feeble and weary, took a Stone, and laid it under him; and standing on each Side of him, held his Hands up steady till the going down of the Sun; in which Time *Joshua* routed the *Amalekite* Army, and put them to the Sword: This good Success in their first martial Enterprize very much encouraged *Joshua* and the *Israelites*; and that so remarkable an Action might be transmitted to Posterity, God commanded it to be recorded in a Book, and bid *Moses* rehearse it to *Joshua* the General, to animate him to future Service; for, saith the Lord, "I will utterly put out the Remembrance of *Amalek* from under Heaven." And for a Memorial of this Victory, *Moses* built an Altar, to sacrifice thereon for it, and called it + *Jehovah Nissi*; because said he, the Lord hath sworn, that he will have War with *Amalek* from Generation to Generation.

By this Time the *Israelites* were come near the Place where God first appeared to *Moses* in the Burning Bush, and not far from his Father-in-Law *Jethro's* Habitation; who having heard of all that God had done for *Moses* and his People *Israel*, and understanding they were now near him, took his Daughter *Zipporah*, *Moses's* Wife, with their two Sons, *Gershom* and *Eliezer*, and brought them to him to the *Israelitish* Camp: Where after mutual Salutations and embracings, *Moses* gave *Jethro* a particular Account of the Lord's dealing with *Pharaoh* and the *Egyptians* in Defence of *Israel*, and of all that had befallen them during their March thither. *Jethro* being a § devout Man testified his Joy, by rendering solemn Praise to God, and acknowledging his Sovereignty, offering at the same time a Burnt-Offering, and Sacrifices of Thanksgiving to God; in which *Aaron* and all the Elders of *Israel* did join with him, and feast together.

During *Jethro's* Stay in the Camp, he observ'd the great Weight of Business under which *Moses* laboured in hearing the Complaints and determining the Differences of so great a People; and therefore being a wise and experienc'd Prince himself, he advis'd his Son-in-Law to substitute certain subordinate Officers, properly qualified, Men of Sincerity and Ability, such as feared God and hated Covetousness, to be Rulers; some over Thousands, some over Hundreds, some over Fifties and some over Tens, who should hear and end all smaller Matters among

+ *Jehovah Nissi*. That is, the Lord is my Banner, as he declared by holding up his Rod and his Hands.

§ Devout *Jethro* being sprung from the Loins of *Abraham* by *Keturah* his second Wife,

tho' not of the Seed of Promise, it is evident that he worshipped the true God; and therefore *Moses* refused not to marry his Daughter.

the People, and refer the Greater and more weighty Causes only to him: Affirming him, that if with God's Approbation he did follow this Advice, it would be better both for the People and himself. *Moses* approves of this Counsel, and immediately puts it in Practice, to the great Ease of himself and the People. *Moses* seeing Things thus settled, takes his Leave of his Son-in-Law, and returns to his own Land.

Three || Months after God had delivered his People from the Tyranny of the King of *Egypt*, they left *Rephidim* and incamped in the Wilderness of *Sinai* before the Mount of God. Here God called for *Moses*, who going up to it, received a Command to tell the *Israelites*, that they ought to consider the tender Love God to them, which had so eminently and often appeared in their Deliverance and Preservation; and that tho' they had murmured and distrusted his Providence, yet if now they would be obedient and keep his Covenant, he would take them into his Protection, and that they should be his People, a Priestly Kingdom, and a Holy Nation. *Moses* having communicated this to the Elders and People, they unanimously answer'd, that whatsoever the Lord had commanded them, they would obediently perform. *Moses* return'd the People's Answer to God, who said to *Moses*, "I will come to you in the Darkness of a Cloud, that the People may see something of me, when I shall speak to you, and may always believe you." Then he commanded him to direct the People to cleanse themselves, and to wash their Garments during two Days, and to be ready the third Day on which the Lord would * descend, in the Sight of all the People on Mount *Sinai*; that he should mark out Bounds about the Mountain, which none was to pass before the Trumpet began to sound. These were the preparatory + Solemnities to the Lord's giving the § Law; after which followed divers judicial Laws intermix'd with some Ceremonials, and backed with Promises of Blessings upon the People's Obedience.

All which *Moses* wrote in a Book, and then read it to the People; and having by God's Command brought up *Aaron* and his two Sons, *Nadab* and *Abihu*, and twenty of the Elders of *Israel*, so near that they saw the Divine Majesty, yet they were not smitten by it, but surviv'd the Sight.

The next time *Moses* went up to the Mountain, ** which was likewise then at the Command of God, he took none with him but *Joshua*; directing the Elders to tarry for them till they should return, and referring them to *Aaron* and *Hur* for As-

|| Months. This was in the Beginning of the Month *Sinan*, containing part of *May* and *June*.

* Descend. It must be observ'd here, and likewise in other Places of the same Nature, that the Scripture, suiting it self to Man's common Way of Speaking and Thinking, assigns such Things to God, as are only proper to the Effects. It is said that God descended on the Mountain, because he made his Presence more visible there by sensible and

surprising Effects. It may be also said, it was an Angel descended from God, who spoke to *Moses*, and gave the Law; but the Text expresses, *Exod. x. 20.* that it was God himself, who descended upon the Top of Mount *Sinai*.

+ Solemnities. See *Exod.* from *Ch. xix* to *xxv.*

§ Law. Which contained the Ten Commandments, from thence called the *Decalogue*.

** Which. See *Exod. xxiv. 12.*

istance and Advice in any difficult Case, that might be brought before them. *Moses* was no sooner got up to the Mountain of God but a Cloud covered the Mount, and the Glory of the Lord abode upon it like a devouring Fire, in the Sight of the Children of *Israel*. The seventh Day God called *Moses* from the midst of the Fire and he entered the midst of the Cloud, and went further up the Mount, and remained there Forty Days and as many Nights. During which Time he received the Tables of Stone, wherein God himself had written the Law, and was instructed by God how the Tent or Tabernacle should be made, wherein he would be worshipped. He likewise describ'd the Sanctuary, the Table for the Shew-bread, the Altar of Frankincense, the Altar for the Burnt-Offerings, the Court of the Tabernacle, the Basen to wash in, the Ark, the Candlestick, the Priestly Vestments, and taught him how the Priests were to be Consecrated, what part of the Offering they were to take, and how the perpetual Sacrifice was to be Offered. God likewise pitched upon the very Men to undertake the Building, *Bazael* of the Tribe of *Judah*, and *Aboliab* of the Tribe of *Dan*. In fine he recommended the keeping of the Sabbath, and having ended the || Discourse, gave *Moses* two Stone Tables, containing his Covenant or Law, which were written by the Hand of God.

Whilst *Moses* was conversing with God upon the Mount, and *Joshua* dutifully waiting his Return, the People in the Camp growing impatient of his long Absence tumultuously repair to *Aaron*, and, as if they despair'd of God's Protection, because he did not continually work Miracles to convince them, they concluded *Moses* had deserted them; and therefore demanded of *Aaron* to make them Gods to go before them. *Aaron*, who should have restrained them from this Madness, too easily complied, and for want of reproofing and expostulating with them the Unreasonableness of their wild Desire, contributed to their Idolatry; and, as if he had a Mind to forward them in this wicked Intention, he bid them break off the golden * Rings, which were in the Ears of their Wives and Children, and bring them to him. Which when he had received he tied in a Bag, and made a molten † Calf of them. Which being

|| Discourse. See the Particulars from the twenty third to the thirty second Ch. of *Exod*.

* Rings. These probably were the same, which they had borrowed of the *Egyptians*, *Exod*. xii. 35.

† Calf. The Reason why they worshipped God rather in the Similitude of a Calf, than of any other Creature, is generally by Expositors conceived to be from the corruptions they had learned among the *Egyptians* (who worshipped their Idols *Apis* or *Serapis* in a living Ox, and likewise in an Image made in the Form and Similitude of an Ox with a Bushel on his Head) in Memory, as some say, of *Pharaoh's* Dreams, and *Joseph's*

Providence, who measured out the Corn to the People in that extream Dearth. Concerning the Sin of the *Israelites* in making this Calf or Ox, the modern, *Jews* transfer the Fault upon certain *Proselyte Egyptians*, who came out with them; and they say, that when *Aaron* cast their Jewels into the Fire, those *Egyptians*, contrary to his Expectation, by their Art Magick produced a Calf, to which Purpose they urge *Aaron's* own Words, *Exod*. xxxii. 24. as if his Art or Will went not with the making thereof, but that of it self it made it self. Which Answer of his shews how vain the Wit of Man is in the Excuse of Sin.

ing done, they own'd it for their God, saying, *This is thy God, O Israel, that brought thee out of the Land of Egypt.* Aaron seeing the People so much delighted with their golden God, as if he were possess'd with the same idolatrous Spirit, built an Altar before it, and proclaim'd a Feast to be holden the next Day to the Lord. And indeed the People did make a revelling Feast of it; for after they had made their Oblations and Peace-offerings, they sat down to eat and drink, and spent the whole Day in Feasting and Pleasure.

Moses was still in the Mount conversing with his God, whilst the wanton Israelites were revelling in the Camp, little suspecting so sudden a Change in a People who had so lately and solemnly entred into a Covenant of obedience to all that God should command. But he, from whom no Secret can be hid, is instantly appris'd of this sudden Revolt; therefore telling Moses what Crime the People had committed, he expresses his Indignation against their Rebellion and Ingratitude. "Go down, saith he, for § thy People whom thou broughtest out of *Egypt* have corrupted themselves. I know them to be an obstinate People in many Instances, therefore intercede not for them, but see me express my Resentments in the Destruction of them; and to thee will I transfer the Blessing I intended to them, and of thee will I make a great Nation." But notwithstanding the *Israelites* frequent rebellions against God, and tumultuous Mutinies against him, *Moses* is so far from seeking his own Interest by their Destruction, that he interposes with his prayers; and with his importunate Intreaties so appeas'd the Lord, that he desisted from their Destruction.

Moses having deprecated the Anger of God hasten'd down from the Mount, and took *Joshua* with him, who had, during his stay above, waited for him below. As they went, *Joshua*, hearing the Noise of the People shouting,

In this very Text, viz. *Exod. xxxii. 4.* where Mention is made of the molten Calf, there seems to be a very great Mistake by most Versions, even in the LXX. and over-ridden by the Expositors and Criticks. The Geneva Version says, that *Aaron*, having received the Ear rings from the *Israelites*, *fashioned them with a graving Tool, and made a molten Calf of them*, as if the Calf had been graven, before it was molten. Our Translation, to avoid this Absurdity, renders, he *fashioned it with a graving Tool after he had made it a molten Calf*; but both seem to be mistaken in thinking that the golden Calf was graven. For who taught *Aaron* to engrave? how could it be engraven so soon, since *Aaron* presented it to the People on the Morrow? And if the Custom of engraving molten Work was then known, how comes it to pass that the Scripture, which speaks about

thirty Times of it, mentions nothing of their engraving, even in *Salomon's* Time, since it may be presumed, that the Furniture of *Salomon's* Temple was wrought with much more Art than the Figure of *Aaron's* Calf! The Occasion of the Mistake seems to be the Ambiguity of the Hebrew Word *Tsur*, which sometimes signifies *to fashion*, but signifies likewise *to bind* or *tie*, and of the Word *Che-reth*, which signifies a *graving Tool*, and sometimes a *Sack* or *Bag*, 2 *Kings* v. 23. But the Nature and Circumstances of the Thing, which is here spoken of, might have made them understand, that the Word should have been render'd, *And he received them at their Hands, and tied them in a Bag, and made a molten Calf of them.*

§ *Thy, &c.* By this Expression it seems as if God disown'd them any more to be his People, and would cast them off.

observed

observed to *Moses*, that there was a Noise of War in the Camp. But *Moses*, who knew the Truth of it before, reply'd, That the Noise was not like that of those which shouted for Victory, nor of those that cry'd for Quarter, but of such as rejoiced. Being come within Sight of the Camp, *Moses* spied the Calf, and the People dancing before it; which so incens'd him, that in a holy Rage at their Ingratitude and Rebellion he threw the Tables, wherein God had with his own Hand written the Law, against the Rock and brake them to Pieces; then taking the Idol Calf, to deface it, he first threw it into the Fire and burnt it and grinding it to Powder, he took the Powder and strewed it upon the Water; and to make them more sensible of their Folly in worshipping that as a God, which should pass through their Bodies, he made the *Israelites* drink of the Water.

After this *Moses* calls *Aaron* to account for having given way to this Sin of the People; which *Aaron* very poorly excuses by urging the mischievous Temper of the People, and that he had complied with them for Quiet sake. *Moses* did not long reason the Case with *Aaron*; for seeing that the People by *Aaron's* Indiscretion were naked and stripp'd of the Defence and Protection which God's Presence and Favour had been to them, and that too amongst their Enemies; and to make a further Attonement for this Sin, besides that of burning the Calf he went into the midst of the Camp, and calling out, said, "Let those who are for the Lord join themselves with me." Upon which all the Sons of *Levi*, who were not concern'd in the late Idolatry, repaired to him, whom he order'd to Arm, and go thro' the Camp, and slay all the Ringleaders of the Sedition with their Followers: The *Levites* thus commissioned fell on; and slew about three Thousand Men. For which laudable Zeal and ready Obedience *Moses* || blessed the Family of *Levi*, assuring them that by this shedding the Blood of their idolatrous Brethren without Favour or Distinction, they had consecrated themselves to the Lord, who would not fail to bless them for it.

And now, tho' God was pleas'd to accept this Execution in part of Satisfaction for the present, yet he would not discharge the People, but threatened them, that in the Day when he should visit he would visit them for this Sin. And he did afterwards upon fresh Provocations remember it, and added to their punishment. After this *Moses* returning to the Lord acknowledg'd *Israel's* Sin, and ask'd Forgiveness for it, with that Earnestness and Concern, that he pray'd God to blot him out of his § Book, rather than not to pardon them. But this was inconsistent

|| *Blessed*. This Fact did so please God, *Exod.* xxxii. 27. that he turned away the Curse of *Jacob* against *Levi*, *Gen.* xlix. 7 to a Blessing. See *Deut.* xxxiii. 9.

§ *Book*. *Exod.* xxxii. 23. It is said, that God being greatly offended with the *Israelites* for their Idolatry, resolv'd straightway to consume them. *Moses* intercedes for them, and prays to that God would pardon them, or that

he would blot him out of his Book. But what could be understood by this Book, but the Scroll, wherein the Name of all the *Israelites* that were to enter into the Land of Canaan were written? This way of speaking is evidently grounded upon the numbering of the Children of *Israel* at their coming out of *Egypt*, and the registering their Names in a scroll or Register, may be seen *Numb.* i. The same

Moses through indignation at the Israelites Page 140.
 Idolatry breaks the Tables Exod. 32.



And it came to pass as soon as he came nigh unto y^e camp that he saw the calf, and the dancing: and Moses anger waxed hot, and he cast the tables out of his hands and brake them beneath the mount. Verse y^e 19.



with the Divine Justice, and therefore God gave him his short answer, "Who-soever hath sinned against me, him will I blot out of my Book."

God being thus in part appeased, commanded *Moses* to lead the People to the Place he had appointed; but let him know, he was not willing to go along with them, because they were a stiff-necked People, lest they should provoke him to consume them in the Way; yet, to shew he had still some Tenderness and Regard for them, he would send his Angel before them, to drive out the Inhabitants of the promised Land, that so he might perform the Oath, which he had sworn to *Abraham*, *Isaac* and *Jacob*. This was very afflicting News to the *Israelites*, who now plainly perceived, that God's withdrawing his immediate Presence from them was the Effect of their Rebellion; upon which they mourned, and to shew their Humiliation, they forbore to put on their Ornaments. But *Moses*, to humble them the more, and make them more sensible of their Sin, took a Tent, and pitching it without the Camp at a good Distance, called it the Tabernacle of the Congregation: Intimating to them by this, that the Lord was so highly offended with them for their Idolatry, that he had removed from them, and would no longer dwell amongst them as he had done before; by which Means every one that sought the Lord was obliged to go to this Tabernacle without the Camp; and when *Moses* went to it, as he entred in, the cloudy Pillar, in which the Lord used to appear, descended and stood at the Door of the Tabernacle.

The People being thus humbled, were more careful in observing the Motions of *Moses*; and therefore when he went out of the Camp to the Tabernacle, they rose up, and stood every Man at his Tent Door looking after him, till he was gone in; and when they saw the cloudy Pillar, which they knew was a Token of God's Presence, they all worshipped. Here the Lord

method was likewise taken at the Return from the *Babylonish* Captivity, as may be seen in the Books of *Ezra* and *Nehemiah*; and those, who were inrolled in this Book, are said to be written for Life, or among the Living, *Isa.* iv. 3. for every Year they blotted out of this Catalogue the Names of those who died. From hence we find in Scripture frequent mention made of the *Book of Life*, and from this, several affirm, that those who are written in it, are absolutely predestinated to Salvation. But this way of Speaking can have no such signification in Scripture; else we shall make *Moses* to desire a thing which was impossible even to God, (who cannot be unjust) namely, that he would blot him out of the *Book of Life*. If *Moses* had desired to be damped, *Atheists* and *Deists* might have reason to say, that he had made a very ex-

travagant Demand, which look'd more like Madness than Inspiration. But *Dr. Stillingfleet*, after several others, has prov'd that he had not the least thoughts of Damnation. No such thing can be found in what goes before or after; and besides the whole design of this Chapter is quite opposite to this Sort of thought, and runs all on Temporal punishments. And this may be gather'd from a like Prayer of *Moses* on another Occasion, where he says, *If thou deal thus with me, kill me I pray thee out of Hand*, *Numb.* xi. 15. The Hebrew Word also, which is render'd to blot out, signifies to kill or destroy. It is therefore evident, that to be written in the *Book of Life*, signifies to be under the Favour and Protection of God, and that to be blotted out of it signifies to lose Life by a just punishment, as most of the Learned do allow.

talked with *Moses*, and permitted *Moses* to § talk with him very familiarly; which Favour *Moses* improved to the People's Advantage; labouring with much importunity to reconcile God to them. After which, the Lord having, at *Moses's* Request, and to incourage and comfort him, shewn him so much of his Glory, as *Moses* was capable of seeing, being overcome with this good Man's Excess of Charity, he bid him prepare two new * Tables of Stone, like the former, which he had broken, and come up himself alone with them in the Morning to Mount *Sinai*, and I, said he, will write in those Tables the Words that were in the first.

Moses accordingly rose up early in the Morning, and repair'd to Mount *Sinai* with the two Tables, where prostrating himself before the Divine Majesty, who appear'd in the Cloud on the Top of the Mount, most humbly besetech'd him to pardon the Sin of his People. The Lord favourably received his Intercession, and promis'd to make a Covenant with || his People upon Condition they would keep his Commandments; that they would not worship the Gods of the *Canaanites*; that they would make no Alliances with the People of that Country; that they would have no strange Gods; that they would keep the Sabbath, the Passover, and other Festivals ordain'd by the † Law.

§ *Talk.* *Moses's* talking familiarly with God is accommodated to Man's Capacity, which is express'd *Exod. xxxiii. 11* to be *Face to Face* as a Man speaketh to his Friend.

* *Tables of Stone.* Authors vary much in their Opinions concerning the Inventors of Letters. Some say, *Cadmus* brought the Use of them into *Greece*; others say, *Palamedes*: Some say, *Radamanthus* brought them into *Affyria*: *Memon* into *Egypt*: *Hercules* into *Phrygia*, and *Carmenta* into *Latium*. Likewise some say the *Phœnicians* had the first Knowledge of them; others the *Ethiopians*, and others the *Affyrians*. But upon better Grounds it is thought by *Eusebius* in his *Præpar. Evang. l. 18.* That *Moses* first taught the Use of Letters to the *Jews*, and that the *Phœnicians* learn'd them from the *Jews*, and the *Grecians* from the *Phœnicians*. The Matter upon which Men wrote in ruder Times was different: Some wrote on Rinds of Trees; some on Tiles; some on Tables, which last was chiefly in Use among the *Jews*. The *Decalogue* was written on two Tables of Stone. And in *Isaiab's* Time they used Tables. *Ch. iii. v. 8.* The *Septuagint* say, *ib.* on a Box-Table; as if the Writing-Tables were made of Box-Trees. They used not Pens or Quills, but a certain

Instrument or Punch made of Iron or Steel, called *Stylus*, which was sharp at one End, for the more convenient indenting or carving the Characters; and broad at the other for scraping out. As to the Custom of writing on Stone or Brick, it was undoubtedly very ancient. *Japhus Antiq. l. 11.* says, That *Seth* having been instructed by *Adam* in Astronomy, and understanding that the World was twice to perish, once by a Deluge, afterwards by a general Conflagration, reduc'd this Art to an Epitome, and inscribed it on two Pillars, one of Brick, against the Violence of Fire; the other of Stone against the Inundation of Water; one of which (the Pillar of Stone) he affirms to have been extant in his Time, in a Place called *Syras* or *Seirath*, conceived by *Vossius, lib. de Ætate Mundi p. 271.* to be the Land bordering on Mount *Ephraim*, not far from *Jericho*.

|| *His People.* *Exod. xxxiv. 10.* God here calls the Children of *Israel*, *Thy People*, that is, *Moses's* People, for he would not yet call them his: For this Reconciliation of God's was but conditional, and in Proportion to their Obedience.

† *Law.* See *Exod. xxxiv.* from *v. 10.* to *v. 27.*

Moses having continued in the Mount forty Days and forty Nights in Communion with God without Meat and Drink, return'd to the People with the two Tables of the Law ; but he knew not that with God's talking with him, his Face had contracted a \dagger Splendor. Wherefore *Aaron* and the *Israelites* being frighted at the Lustre of his Countenance, durst not approach him ; which *Moses* perceiving, he put a Veil upon his Face, and then calling the Rulers and all the People to him, he gave them in Command all that the Lord had charg'd him with in the Mount ; and from that Time to long as the Lustre shined upon his Face, when he talked with the People he put on the Veil ; when he went in to speak to the Lord he put it off.

At this Time *Moses* acquainted the People, that it was the Lord's Will to have a Tabernacle built, and that he had commanded him to speak to them to bring in their Offerings, which were to consist of Materials, with which it was to be made. The Directions now given were the same with those when *Moses* went first up to the Mount ; but by reason of the People's Transgression in Idolizing the Calf, they were not then delivered to them. This Offering was not to be exacted, but the People were to give it voluntarily ; to which God so inclined them, that they soon brought in more than was requisite, so that *Moses* was obliged to cause Proclamation to be made to restrain their Liberality.

The Materials thus prepared were delivered to *Bezaleel* and *Aholiab*, two ingenious Men, and well skill'd in Architecture and all manner of Workmanship, who imployed all Men and Women, that had any Skill in curious Operation. This Tabernacle was a Tent, cover'd with Curtains and Skins, but much larger than the other Tents. It was divided into two Parts ; the one cover'd, and properly call'd the Court. The cover'd part was again divided into two other parts ; the one called the Holy of Holies, the Curtains of which were made of imbroidered Linnen of several Colours. There were ten Curtains, twenty eight Cubits long, and four in breadth: Five Curtains together made two Coverings, which being made fast together covered all the Tabernacle. Over the rest there were two other Coverings, the one of Goat's Hair, the other of Sheeps Skins. These Veils or Coverings were laid on a square Frame of Planks resting on Bases. There were forty eight large Planks, each a Cubit and a half wide, and ten Cubits high, twenty of them on each side,

\dagger Splendor. The Vulgar *Latin* render *Moses's* Face *Cornuta*, or horned ; from whence, it is probable, of old he was Pictured with Horns on his Head. But the *LXX.* render it much better glorified, to which the Apostle *2 Cor. iii.* alludes. No doubt, by this divine Conversation *Moses's* Face was illustrated, and we may reasonably suppose that the Rays of this divine Light might terminate in Points not unlike the taper End of a Horn. And this

glorious Appearance in *Moses's* Face might be designed by God for several Reasons. As 1. That the People might pay him the greater Reverence and Fear. 2. To testify God's great Love and Esteem for him. 3. To terrify the *Israelites* from violating the Law. And these Beams or Rays of Light, *St. Ambrose* in *Psal. cxviii.* says continued to *Moses* all the rest of his Life.

and

and six at one end to the Westward, and one at each corner; each Plank was born on two Silver Bales, they were let into one another, and held by Bars running the length of the Planks. The East End was open, and only cover'd with a Curtain. The Holy of Holies was parted from the rest of the Tabernacle by a Curtain made fast to four Pillars, standing ten Cubits from the End. The whole length of the Tabernacle was thirty two Cubits, and the breadth twelve. The End was thirty Cubits high, the upper Curtain hung on the North and South sides eight Cubits, and on the East and West four Cubits.

The Court was a spot of Ground an hundred Cubits long and fifty in breadth inclos'd by twenty Columns, each of them twenty Cubits high, and ten in breadth covered with Silver, and standing on Copper Bases, five Cubits distant from one other, between which there were Curtains drawn, and fastened with Hooks. The East End was an Entrance twenty Cubits wide, covered with a Curtain hanging loose.

The Ark was in the Sanctuary; it was a Square Chest made of *Shittim* Wood, two Cubits and a half long, and one Cubit and a half wide and deep. It was covered with Gold Plates, and had a Gold Cornish which bore the Lid. On the sides of it were Rings, to put Poles thro' to carry it. The Covering was all of Gold, and call'd the Propitiatory or Mercy Seat. There are two Cherubims on it, which covered it with their Wings; the Tables of the Law were in the Ark, which was therefore call'd the Ark of the Testimony, or of the Covenant.

The Table was made of Cedar covered with Gold, two Cubits long, one in breadth, and one and a half in height. About the Edge of it was an Ornament, it stood on four Feet, and had wooden Bars plated with Gold to carry it on. They laid on it the Offering or Shew-bread, which was chang'd every Day, six Loaves at each end, with Incense over them. It was not lawful for any but the Priests to eat of that Bread,

The Candlestick was of pure Gold, had seven Branches, three on each side, and one in the middle: Each Branch had three Knobs like Apples, and three Sockets in the shape of half Almond-shells; that in the middle had four; on each Branch was a Gold Lamp, and there were Gold Snuffers and Nippers to dress them.

There were two Altars, one for the Burnt-Offerings five Cubits long and wide, and three in height, with a sort of Seraphim at each Corner. It was hollow, cover'd both within and without with Brass Plate, and open both at Top and Bottom. In the Midst of it was a Copper Grate, standing on four Feet, a Cubit and a half high, and fastned with Hooks and Rings. On it were burn'd the Wood and the Offerings. There were all Necessaries for that Service, as Kettles, Ladles, Tongs, Hooks and the rest.

The Altar of the Incense was but one Cubit in Length and Breadth, and two Cubits high. It was plated with Gold, and had a Crown of Gold over it. This Altar was in the Sanctuary with the Ark; that of the Burnt-offerings was in the Tabernacle on the North side, on the Table opposite to it.

on the Southside. In the Court was a great Copper Bason on a Pillar, with several Cocks for Water to run out, for washing the Hands of those that Ministred.

The Vestments of the High-Priest were the Breast-Plate, the Ephod, the Robe, the Close Coat, the Mitre and the Girdle. The Ephod, the Robe and close Coat were of Linnen and cover'd the whole Body from the Neck to the Heels. Over all was a Purple Tunick, a Vestment larger and finer wrought, which reach'd not so low, but at the bottom of it hung Pomegranates and Bells. The Ephod consisted of two Bands made of Gold Thread, and of several Colours made fast to a Sort of Collar, which hung down before and behind on both Shoulders, and meeting serv'd for a Girdle to the Tunick or Vestment. On the Shoulders were two large precious Stones, which cover'd the fore and the hind Parts of the Ephod, on which were carv'd the Names of the twelve Tribes of *Israel*, six on each of them. The Breast-plate being of the same Workmanship, but double, was made fast with Gold Chains to the Ephod. It was a square Ornament, very thick, and covering the Breast. The Girdle was the Ephod itself cross'd, or some other Band of the same Matter. The Mitre was of fine Flax; it cover'd the Head, and on the Forehead was a Gold Plate, on which were carved these Words, THE HOLINESS OF THE LORD. These were the solemn Ornaments belonging to the High Priest, the others wore only a simple Tunick or Vestment, a Linnen Mitre and a Girdle. They had all Breeches of Linnen and Cotton, covering their Legs and Thighs, and reaching up to the Waste.

The Work being finish'd, and the Vestments made according to these Directions, they were brought to *Moses* for his Approbation, who having view'd them, and found that all was done as the Lord had commanded, he praised God for the People's Diligence, and pray'd for them. And now all things being ready, on the first Day of the first Month, in the second Year after their Departure from *Egypt*, the Tabernacle was by God's immediate Command set up; and all its Furniture dispos'd in the proper Places. Which done, the Cloud covered it, and the Gloy of the Lord fill'd it; so that for a while *Moses* himself was not able to enter it. And this Cloud was the Signal to the People of *Israel*, by which they knew when to march, and when to rest. For when the Cloud was taken up from over the Tabernacle, the Children of *Israel* journied; but if the Cloud was not taken up, they journied not until it was.

The Tabernacle being set up, and all Things prepared; God proceeded to give Direction to *Moses*, and by him to the People, in what manner his publick Worship under that Dispensation should be performed; which was by Sacrifice; and this was an Offering made to God, to acknowledge his Sovereignty over his Creatures, and to expiate Sin. Only five sorts of Creatures were appointed to be offered in Sacrifice; which were Oxen, Lambs, Goats, Turtles and young Doves, all which were to be Males, and without Blemish. He, who presented an Offering, did it at the Altar, and laid his two Hands

on the Head of the Creature, and then the Throat of it was cut within the first Tabernacle. The Blood was received in a Bason, and with it the Priest sprinkled the Vessels, and Corners of the Altar, the rest was spilt at the Foot of the Altar. The Victim was flead, cut in Pieces, and laid on the Altar, where either the whole, or some of them was burnt, according to the several sorts of Sacrifices. Libations likewise were added to the Sacrifices; all the Wine, or Flower, which were offered with the Victim, were called Effusion, or pouring out. There was a separate Offering of fine Flower and Oil, baked on an Iron, or in a Pan. These were sprinkled with Oil, and Frankincense added to them. The Sacrifices were of four Sorts. 1. The Burnt-Offering, every Part of which was consumed by Fire on the Altar, after washing the Feet and Entrails. 2. The Peace-Offering, of which only the inward Fat or Tallow was burnt on the Altar, made up with the Liver and Kidneys, and the Tails of the Lambs. The Breast and the right Shoulder belong'd to the Priests who were obliged to eat them in the Holy Place; the rest belonged to him who offered the Sacrifice. 3. The Sacrifice for Sin committed either wilfully or ignorantly; and in this the Priest took some of the Blood of the Victim, dipp'd his Finger in it, and sprinkled seven Times towards the Veil of the Sanctuary. The same Parts of the Victim were burnt on the Altar, in this as in the former Sacrifice; the rest, if the Sacrifice was offered for the Sin of the High-Priest, or for the People, was carried without the Camp to be burnt there, with the Skin, the Head, the Feet and the Bowels; if it was for a private Person, the Victim was divided, as was said above, between the Priest and the Officer. 4. The Sacrifice of Oblation was either fine Flower, or Incense, or Cakes of fine Flower and Oil bak'd, or the first Fruits of new Corn; with the Things offered there were always Oil, Salt, Wine and Frankincense. All the Frankincense was cast into the Fire; but of the other Things offered, the Priest took one Part, which he also burnt, and the rest belonged to him.

The next Thing that regarded the Worship of the *Israelites* was their Festivals. The first of which was their Sabbath, which they kept very strictly, dedicating it wholly to Rest, not doing the least servile Work on that Day. It began like all other Festivals on one Evening, and ended the next. The Passover was likewise a very solemn Festival. It began the Evening of the fourteenth Day of the *March Moon*. They eat none but unleavened Bread for seven Days, and the seventh Day was another great Festival. The first Day after the Passover they offered new Ears of Corn, and from that Day they reckoned seven full Weeks or fifty Days; and that fiftieth Day was another solemn Festival, called the Harvest Festival; and they offered in Thanksgiving, two Loaves of new Wheat, as the first Fruits of the Harvest. The first Day of the seventh Month, which was the first of the Civil Year, published by sound of Trumpet, was also a Festival. The tenth of the same Month was kept the Feast of Expiation, and that was the Day on which the Priests went into the Sanctuary. They offer'd two Goats, one of which was a solemn.

Solemn Sacrifice for Sin. The High-Priest took the Blood of this, and of the Lamb kill'd in the Sanctuary and sprinkled them; the other Goat was carried not only out of the Tabernacle, but without the Camp also, and was therefore called *Azazel*, or the Scape-Goat. On the fifteenth of the same Month began the Feast of Tabernacles, and lasted eight Days, being kept as a Memorial that the Children of *Israel* had lived in Tents. During this Feast they lived in Huts covered with Boughs of Trees, and spent those Days in Mirth, holding Boughs in their Hands, with which they went round the Altar. Every seventh Year was dedicated to rest, for in them they neither sow'd nor reap'd; but the fiftieth Year, called the *Jubilee*, was most solemn, for then all Estates alienated return'd to those who had sold them, and Slaves recovered their Liberty.

The *Israelites* in their eating distinguished between two Sorts of Creatures, Clean and Unclean; it was lawful for them to eat of the first, but not of the last. There were two Qualifications required for the reckoning of a Beast clean; which were, that it should have a cloven Hoof, and that it should Chew the Cud; so that it was unlawful for them to eat Swine's Flesh, because they do not Chew the Cud; or Rabbits and Hares, because they have not cloven Feet, like the Ox, the Stag, the Sheep, but Toes joined by Skins. Among Fishes they were only allowed to eat such as had Fins and Scales. All Birds of Prey were forbid them; and it was unlawful for them to eat Blood, or the Flesh of Beasts strangled.

Of Uncleannefs there were many Sorts among the *Israelites*; not only they who eat of unclean Beasts were reckoned unclean but also those who touched their Carcasses. Leprosy was reckoned the greatest Uncleannefs: Of the Nature and Quality of which the Priest was to Judge, and to separate the Lepers from the rest of the People as he thought fit. There was also a Leprosy which clung to Cloaths and Walls, and the Garments; after which the Moveables, and the Houses became unclean. The Women were unclean after Lying-in for Forty Days if they had a Son, and Sixty Days if it were a Daughter. Of these Uncleannefs, some Sorts were cleaned by Washing their Garments and Bodies; and others as the last, by offering Sacrifice to Cleanse them.

The Laws relating to Matrimony were these; the *Israelites* were forbid to marry strange Women. One Man might have several Wives; but the Persons among whom it was not allowed to contract Matrimony were the Father, the Mother, the Mother-in-Law, the Sister by the Father or Mother's side, the Son's or Daughter's Daughter, the Father's Wife's Daughter the Father or Mother's Sister, the Uncle, the Daughter-in-Law, the Brother's Wife, the Wife's Sister and Daughter, or Grandson and Granddaughter. However, it was not only Lawful, but a Command, that the Brother should marry the Brother's Widow, if he died without Issue. Adultery and other Sins of Impurity, were severally forbidden by the Law. In short, there was a Ceremony to try whether Women were guilty of Adultery. But besides the moral Precepts contained in the Decalogue, and more particularly explained in the Books of *Moses*, that

that Holy Legislator by God's Direction gave them Laws for the Government of their Common wealth, which were agreeable to Reason and Equity.

Alter some of these Directions for the Worship of God, *Moses* by the express Command of God, appointed *Aaron* High-Priest, and his Sons and their Offspring to be the Priestly Race. And when they were sanctified *Moses* Robed them, anointed their Heads with Oil, and made them offer Sacrifice for Sin. The Function of the Priests in general was to offer Sacrifice to the Lord, only the High-Priest's was peculiar; for he was allowed to go once a Year into the Sanctuary on the Day of Expiation, clad in his Priestly Garments, to burn Incense there before the Ark, and sprinkle the Blood of the Offering seven Times with his Finger. To the Priests were join'd all the Tribe of *Levi*, to serve in the Tabernacle; to both which were appointed particular Allowances for their Subsistence. But if any of the Priestly Race, or of the Tribe of *Levi*, had any bodily Imperfections, they were excluded from the Function, but still enjoy'd the Right and Privileges of their Birth. The Obligations they lay under were these: They were to drink no Wine or intoxicating Liquors when they were to officiate in the Tabernacle; they were not to Marry any Woman that was divorced, or had been prostituted; they were not to be at Funerals, unless they were of their own Fathers, Mothers, Sons, Daughters, Brothers, and Maiden Sisters. But now let us return to the History.

Eight Days after the Consecration of *Aaron* and his Sons, *Aaron* offered his first Burnt Offering for himself and the People. This was so acceptable to God, that he gave a miraculous Testimony of his approving it by sending Fire upon the Altar, which consumed the Offering in the Sight of the People, who in loud Shouts and Acclamations expressed their Joy for God's so signally owning their Offering, and in Reverence they prostrated themselves on the Ground.

The Fire thus miraculously kindled, ought to have been kept continually burning; for so the Lord had expressly * commanded. But *Nadab* and *Abihu*, two unhappy Sons of *Aaron*, forgetful of their Duty, took their Centers, and putting || common Fire in them, laid Incense thereon, and offered † strange Fire

* Commanded. See *Levit. vi. v. 12, 13*, This Fire which *Levit. ix. v. 24.* is said to come from Heaven, and to have consumed the first Burnt-Offering, lasted till the Captivity of *Babylon*.

|| Common. There were two sorts of Fire used in the Tabernacle; the Holy Fire which came from Heaven, and which God had commanded to be kept always burning for the use of the Altar of Burnt-Offering; and the common or prophane Fire, which was used to boil the Flesh of the Peace-Offering and Sacrifice for Sin.

† Strange Fire. Whether these Sons of *Aaron* had too far indulged themselves in the Use of Wine, or other strong Liquors, which

might have made them forgetful of their Duty, doth not plainly appear from the Text *Levit. x. 1.* Yet some Jewish Doctors affirm it, and from the Context *Ib. v. 9.* there is some Reason to suspect it, because, as soon as they were carried out, God charg'd *Aaron* and his Sons, on Pain of Death, Not to Drink Wine or Strong Drink, when they were to go into the Tabernacle of the Congregation, telling them, *It shall be a Statute to them throughout all Generations.* And he assigns the end Reason of this so strict Prohibition, *That ye may perceive the Difference between the Holy and Unholy, and between the Clean and Unclean; and that ye may teach the Children of Israel all the Statutes which the Lord hath spoken to them by Moses before*



Nadab and Abihu burnt. Levit 10. ^{Page 149}



Nadab and Abihu, the sons of Aaron neglecting the command of God, and offering strange fire contrary to his appointment are consumed by fire.

before the Lord. This prophane Approach the affronted Majesty of Heaven instantly resents; for a suffocating Flame darted through their Inwards, and stifled them, without destroying their Bodies or Garments. *Moses* taking occasion from this sudden and terrible Judgment to make the rest of the Priests fearful of falling into the like Sin, order'd them to bring the dead Bodies of *Nadab* and *Abihu* from before the Sanctuary, and carry them out of the Camp in the same Condition they found them. He likewise charged *Aaron* and his Sons not to mourn for *Nadab* and *Abihu* in shaving their Heads, or rending their Clothes; but that they should leave those Marks of Mourning to the rest of the People, from whom they ought to distinguish themselves in this, as well as in other Points, in Reverence to that holy Anointing whereby they had been consecrated to the Lord, and seperated from the rest of their Brethren. A good Instruction and Warning to others, to beware of murmuring or extream sorrowing when the Hand of God visits in Judgment.

The next historical Matter we meet with is of one whose Mother's Name was *Shelomith*, an *Israelitish* Woman, of the Tribe of *Dan*, but his Father was an *Egyptian*, and supposed to be a Profelyte to *Israel*. This young Man going out of his Tent quarrelled with a Man of *Israel*, and fighting the Son of *Shelomith* is worsted. Being intraged at this Disgrace, and retaining, as we may suppose, too much of his Father's Principles, he fell a cursing and blaspheming the Name of the Lord. For this he is immediately apprehended, and brought before *Moses*, who committed him to Custody till the Mind of the Lord should be known concerning him; for though the third Command in the Decalogue forbids the taking of God's Name in vain; yet this blasphemous Cursing being an Offence of a higher Nature, against which no positive Law was yet provided, *Moses* had recourse to the Lord for Council and Direction therein, who determined thus: "Bring forth him that hath cursed without the Camp; and let all that heard him lay their Hands upon his Head, and let all the Congregation stone him." *Moses* having from the Divine Oracle received the Sentence, ordered it to be put in Execution accordingly; and a Law was thereupon made, that whosoever should from that time blaspheme the Name of the Lord, whether he were an *Israelite* or a Stranger, he should be stoned to Death.

Whilst the *Israelites* lay incamped in the Wilderness of *Sinai*, the Lord appointed *Moses* to take *Aaron*, and with him a principal Man of every Tribe, whom the Lord pitched upon by Name, and make a general Muster of the

§ Head. This Way of laying Hands on the Heads of Criminals, may seem to arise from several Causes. 1. That they were Witnesses of the Fact, and that the Person condemned suffer'd justly, protesting that if he were innocent they desired his Blood might fall on their own Heads. 2. They put their Hands on the Head of the Criminal, in token of an expiatory Sacrifice for Idolatry, Blasphemy, and such grievous Crimes, if they were not punished, they expected would attract a Guilt, not only on the Witness, but the whole Nation, which by the Death of the Criminal, as by a Victim, might be expiated. 3. That the Criminal was the just Cause of his own Death.

Men fit to bear Arms. *Moses* therefore with *Aaron* and these Assistants having taken an exact Account by Pole, of all the Males from twenty Years old and upwards, that were able to go forth to War in *Israel*, found the Number to be * Six hundred and three thousand five hundred and fifty Men, besides the *Levites*. For God had expressly exempted the Tribe of *Levi* out of this Muster, because he had designed them to the peculiar Service of the Tabernacle; not only to take Charge thereof, and of all the Vessels belonging to it, but to take it down upon every Remove, and carry both the Tabernacle and the Vessels, and set it up when they pitched again.

After this general Muster, *Moses* and *Aaron* by the express Command of God, order'd the Incampment of this great Body of People in this manner; they were disposed into four Battalions, each under one general Standard, which were so placed that they inclosed the Tabernacle. The Standard of the Camp of *Judah* was first, which consisted of the Tribes of *Judah*, *Issachar*, and *Zebulun*, the Sons of *Leah* pitched over-against the Tabernacle, on the East-side of it, towards the rising of the Sun. On the South-side was the Standard of the Camp of *Reuben*, under which were the Tribes of *Reuben* and *Simeon*, the Sons of *Leah* likewise, and of *Gad* the Son of *Zilpah* her Maid. On the West-side was the Standard of the Camp of *Ephraim*, under which were the Tribes of + *Ephraim* *Manasseh*, and *Benjamin*. And on the North-side was the Standard of the Camp of *Dan*, under which were the Tribes of *Dan* and *Naphtali*, the Sons of *Bilba*, *Rachel's* Maid, and of *Asher* the Son of *Zilpah*.
 || Between the four great § Camps and the Tabernacle, were pitched four less Camps,

* *Six, &c.* By this we may give a Guess how much this People were increased in Number in this Year's time, or thereabouts (see *Exod. xix. v. 1, 2*, and *Numb. i. v. 1*.) notwithstanding they had been in a travelling Condition, had been engaged in Battle with the *Amalekites* (in which probably some of them might fall while *Amalek* prevail'd, *Exod. xvii. v. 11*.) and had lost about three Thousand Men upon the Account of their Calf. For they were computed to be but about six Hundred Thousand Men, including the Tribe of *Levi* with them, when they came out of *Egypt*, *Exod. xii. v. 37*. And now they were 603550 Men, besides the Tribe of *Levi*, which being number'd by it self, yielded 22000 Males, of a Month old and upwards, *Numb. iii. 39*.

+ *Ephraim*. *Ephraim* and *Manasseh* supplied the Place of *Joseph* their Father; and therefore they are taken to be *Rachael's* Children, and so they and *Benjamin* make the third Standard.

|| *Between*. *Josephus* in *Antiq. l. 3 c. 11*, tells us, that between each Tribe in every one of these four Quarters there were distant Spaces, like Streets, where there were buying and selling as in a Market and Tradesmen in their Shops, in manner of a City, leading to and fro. This Camp is thought to be round, a Mile distant from the Tabernacle, that is, a Sabbath Day's Journey, as appears from *Joshua iii. 4*, where the Distance between the People and the Ark is commanded to be two Thousand Cubits.

§ *Camps*. Each of these Camps, as is said in the Text, had its several Banner or Standard, and each Standard its Motto or Inscription. Each Standard likewise had a distinct Sign written on it: *Ruben's* Standard had the Image of a Man, *Judah's* of a Lion, *Ephraim's* of an Ox, and *Dan's* that of an Eagle. These same four Creatures are used by *Ezekiel i. 10*, to describe the Nature of Angels. Every *Cherubim* is said to have four Faces; the Face of a Man,

Camps, consisting of the Priests and Levites, near to the Tabernacle, in and about which their Service lay. On the East-side encamped Moses and Aaron, with Aaron's Sons, who had the Charge of the Sanctuary. On the South-side were the Kobathites, a Part of the Levites descended from Kobath the second Son of Levi. On the West-side, behind the Tabernacle, stood the Gershonites, another Part of the Levites descended from Gershon, Levi's eldest Son. And on the North-side were planted the Merarites, the remaining Part of the Levites, who sprung from Merai, Levi's youngest Son.

This was the Order of their incamping. The Manner of their dislodging and marching was thus. When they were to remove (which was when the Cloud was taken off the Tabernacle) the Trumpet was sounded, and upon the first Alarm the Standard of Judah being raised, the three Tribes which belonged to it set forward. Then the Tabernacle being taken down, the Gershonites and the Merarites attended the Waggon with the Boards and Staves of it. When these were on their March, a second Alarm was sounded; upon which the Standard of Reuben's Camp advanced with the three Tribes under it. After them followed the Kobathites, bearing the Sanctuary, which being more holy, and less cumbersome, than the heavy Boards and Pillars of the Tabernacle, was not put into a Waggon, but carried on their Shoulders. Next followed the Standard of Ephraim's Camp, with the three Tribes belonging to it. And last of all, the other three Tribes under the Standard of Dan brought up the Rear.

§ The People of Israel, having continued some time before the Mount of the Lord, decamped by God's Command on the first Day of the second Month, the

a Man, to shew his Understanding; of a Lion, to shew his Power; of an Ox, to shew his Ministratory Office; of an Eagle to shew his Swiftness in the Execution of God's Will. This same Description of Angels is in Revel. iv. 6. By the same four, in the Opinion of many of the Fathers, are shadowed the four Evangelists: The Man shadoweth St. Matthew, because he begins his Gospel with the Generation of Christ, according to his Humanity; the Lion, St. Mark, because he begins his Gospel from that Voice of the Lion roaring in the Wilderness; the Ox, St. Luke, because he begins with Zacharias the Priest; and the Eagle St. John, who, soaring aloft, beginneth with the Divinity of Christ.

§ The, &c. Designing in the Text to keep chiefly to the Historical Part of the Sacred Writ, and to preserve the Connection of Matter of Fact, with which the Preceptive would interfere, I thought it more useful for the Reader to continue the Series of the Story in the Text,

and put the intervening Precepts and Orders here in the Notes. In the third and fourth Chapters of Numbers, therefore we have the Lord's taking the Levites to himself in Exchange for the Firstborn, with the Reason for his so doing; likewise his giving the Levites to the Priests for the Service of the Tabernacle, distributing them into three Classes or Orders, and appointing them their several Services. Afterwards in Chap. v. follows that clear and excellent Type of Gospel-Purity, and Christian Church-Discipline, expressed in commanding the Children of Israel to put out of the Camp every Leper, and every one that had a running Issue, and whosoever was defiled with the Dead, both Male and Female; that they might not defile their Camps, in the Midst of which the Lord dwelled. In the sixth Chapter follow divers Laws relating to Restitution in Cases of Trespas, and to the Trial of Jealousy, between Men

the second Year after their coming out of Egypt. In their March the Ark of the Covenant of the Lord went before them, to search out a resting Place for them; at the setting forward of which *Moses* said, *Rise, Lord, and let thine Enemies be scattered; and let them that hate thee flee before thee.* And when the Ark rested again, he added, *Return, O Lord, unto the many thousands of Israel.* Having marched three Days into the Wilderness, they came to a Place called *The Graves of Lust*, from what happen'd to the *Israelites* there. They murmuring against the Lord, and complaining of the Weariness of their Journey, he was so incens'd against them, that he sent down Fire, and destroyed those that were in the extreame Parts of the Camp. Frighted at this Judgment they repair to *Moses*, upon whose Intercession the Fire was quenched, and the Name of that Place called *Taberah*, which signifies Burning. This Disaster instead of terrifying them into their Duty, did but increase their murmuring; for being come to new Quarters, they expected Change of Diet; and because God did not presently gratify them, they in Contempt prefer the rank Food of Egypt, Onions, Leeks, and Garlick, to the delicious heavenly Dainties, with which God had daily fed them. *Moses* had often heard their murmuring, and patiently born with them; but now that they were grown so numerous, and the Greatness of their Numbers demanding still more Care and Vigilance to govern and provide for them, the Sense of the Weight so great a Charge occasion'd, gave much Uneasiness to *Moses*, who in his Address to God complained of the heavy Burthen which the Care of so numerous and mutinous a People brought upon him. God hears his Complaint, and immediately provides a Remedy; bids him choose seventy Men of the Elders of Israel, and bring them with him to the Tabernacle of the Congregation. And there, said the Lord, *I will come down, and talk with thee; and I will indue them with the same Spirit with which I have inspired thee, and they shall bear the Burthen of the People with thee.* *Moses* accordingly brought the seventy Elders of the Children of Israel before the Lord, who kept his Word with him; for being inspired, they straightway prophesied. Nay, this Inspiration was so extensive, that two of those seventy, tho' they came not out with the rest to the Tabernacle, but remained behind in the Camp, were taken in among the rest, and received the same Impression of the Spirit, and prophesied as the others did. This so surpriz'd a certain young Man, that he ran from the Camp to the Tabernacle to acquaint *Moses*, that *Eldad* and *Medad*, for so they were Named, were prophesying in the Camp. *Joshua*, who as yet was not acquainted with the Operations of the Lord by his Spirit, over-hearing this Message, and thinking it some Derogation from his Master, that they should prophesy, and

Men and their Wives; to the Vow of *Nazarites*, to which is subjoined the Form of that Divine Blessing, which the Lord himself did dictate for the Priests to pronounce upon the People. The seventh Chapter contains the Offerings of the Princes at the Dedication of both

the Tabernacle and the Altar, &c. The Consecration and Purification of the *Levites* are set down in the eighth. A Reinforcement of the Passover, and the Guiding of the *Israelites* by the Cloud in the ninth Chapter.

not follow him, advised *Moses* to forbid them. But *Moses* reproving him gently for his Rashness, cry'd, "Dost thou envy them upon my Account? Wouldst thou to God all the Lord's People were inspired, and that they might prophesy."

When *Moses* remonstrated to the Lord his Inability to support the Government of so great a People without some Assistance, part of this Complaint was that the People wanted Flesh, and he expostulates with God, the Impossibility of their being supplied with it in that Place, because they were so numerous. The Lord knowing the great Fatigue *Moses* had gone thro' in the Conduct of this People, bore with him, and only gave him this gentle Rebuke; "Is the Lord's Hand shorten'd? Thou shalt see whether my Word shall come to pass unto thee or not." Accordingly, when *Moses* with the Elders was gone back to the Camp, and had acquainted the People with it, a South Wind arose and drove vast Numbers of * Quails from the Sea-Coast, to within a Mile of the Camp, where they lay about a Yard thick upon the Ground. The People fell greedily to gathering the Quails, which they, still distrusting God's Providence (which had hitherto never failed them) did in such great Quantities as if they were to have no more. But God soon calls them to a dreadful Account for their insolent Demand of Flesh, and doubtful Distrust of his Power; for while they were regaling themselves with these Dainties, God visited them with a very severe + Plague, whereof many died, and were buried in the Place, which for their lusting after Flesh was called *Kibroth-Hataavah*, which signifies the Graves of Lust or Concupiscence.

From hence they took their Journey to *Hazereth*, which signifies Palaces. And here another unhappy Accident befel them. *Aaron* and his Sister *Miriam* observing the great Power of *Moses* their Brother with the People, and that God chiefly made use of him in the Delivery of his sacred Oracles to them, began to envy him; and to give some Colour to their Quarrel, they pretend to fall out with him upon the Account of his marrying a Foreigner, calling her § *Ethiopian*, and emulating *Moses*'s great Gifts and Authority, they added,

"What

* *Quails*. These Quails must be supposed to come from the *Arabian* or *Red Sea*; and as *Paran* and *Kibroth-Hataavah* were North and North East of the *Red Sea*, it must be a Southerly Wind. That these Quails came from the *Red Sea* is the Opinion of *Josephus*, *Pliny*, and several others, who affirm them to breed on the Coasts there.

+ *Plague*. Commentators cannot agree what this Plague was: Some will have it to be Fire; and that *Numb. xi. 33.* refers to the fourth Verse of the same Chapter; which I think cannot be, because this is subsequent Matter, and is named as a Punishment for the *Israelites* desiring Flesh. Besides there

are several Accidents that intervene between the third and thirty third Verses. Some will have it a Consumption or Phtisick, others the common Pestilence or Plague. But by the Words of the Text, *v. 33.* it more probably seems to have been a suffocating Distemper, like the Squinancy, which choaked them as they were eating, or soon after; for the Words are very express, *While the Meat was in their Mouths the Wrath of God fell upon them.* This is further confirmed by *Psal. lxxviii. v. 30, 31.*

§ *Ethiopian*. *Zipporah*, *Moses*'s Wife, was a *Midianite*, and because *Midian* border'd on *Ethiopia*, she was so called, and it is some-

times

"What hath the Lord spoken only by *Moses*? Hath he not spoken also by us?" *Moses* saw their Discontent; and though he was naturally of a meek Disposition, yet no Man was more ready to resent any Indignity offered to the Lord; but looking on this as a personal Pique, he would not take Notice of it. However, God, who was more immediately concern'd in this, resolves to vindicate himself and his faithful Servant; for on a sudden calling for *Moses*, *Aaron* and *Miriam*, at the Door of the Tabernacle he sharply reprehends them for their Insolence, asking them, How they durst speak against his Servant *Moses*? "¶ You share, said he, the great Prophetick Office indeed, and to you I have declared my Will in Dreams and Visions; but with *Moses* I have conversed more familiarly, and I will speak Face to Face with him, and shew him as much of my Glory as he is capable of seeing." Upon this the Lord withdrew in great Displeasure from them. *Moses* had the Comfort of seeing himself justified; but *Aaron*, to his great Confusion, sees his Sister *Miriam* made a dreadful Example of God's Anger; for on a sudden she is become a loathsome deform'd Leper; and well knowing he deserv'd to share in this Curse for his ungrateful Murmuring, presently addresses himself to *Moses*, acknowledges their Sin, begs Pardon, and intercedes for his Sister, that she may be restored to her Health. Good *Moses*, who was never wanting in Charity even to his Enemies, melts into Pity, and complies with his Request. But yet, to terrify others from moving Seditions again, and because the Offence was publick, God resolves to make an Example of *Miriam* in her Cure, and therefore he commands *Moses* to turn her out of the Camp, as a common Leper, for seven Days, and then to receive her again.

Miriam being returned to the Camp, the *Israelites* removed to the Desert of *Pharan*; from whence after the Incampments they came to *Kadesh-Barnea*, on the Frontiers of *Canaan*. Here *Moses* let them know that they were come near the promised Land; and for their Satisfaction, God commanded *Moses* to send twelve Men, one of each Tribe, to take a View of the Country. He charged them to go up to the Hills to observe whether the Country was strong, or weak; whether there were many Inhabitants; how their Towns were situated, and whether fortified; whether the Soil was fertile or barren; whether it was planted with Trees or not; what Fruit they bore, and to bring some of it; for now was the time when the first Grapes were ripe, that is, in July.

With these Instructions the twelve Spies set forward; and having taken a View of the Country from North to South, in their Return they pass thro' a fertile Valley which abounded in Vines, where they cut down a Branch with but one Cluster of Grapes on it, but that of so vast a Weight and Bigness, that they were forced to carry it upon a Staff between two. Nor was this the

times in holy Scripture comprehended under this Name. But here *Zipporah* is called *Ethiopian* in Ridicule and Spight; which they ought not to have done, for she having sub-

mitted to the Law ought to have been reckoned an *Israelite*, as *Ruth* and *Rahab* were.

¶ You. *Miriam* is called a Prophetess *Exod. xv. 20.*

only

ly Product of this happy Soil ; the Golden Fig and beautiful Pomgranate
 dorn the Trees, and variety of Fruits load the luxuriant Branches. Of each
 these they take a Sample, and upon their leaving the Place, from the great
 plenty of Grapes, they call it the Valley of *Eschol*, which signifies a Cluster
 of Grapes. Having spent forty Days in viewing and observing the Country,
 they return to the Camp of *Israel* at *Kadesh* ; and having shewed the Fruits
 of the Land they had been surveying to *Moses* and *Aaron*, and the whole
 Congregation, they related the Observations they had made in their Journey :
 " We have been, *said they*, in the Country to which you sent us. It is a
 fertile and plentiful Land ; but the Inhabitants of it are powerful ; there are
 great Cities with strong Walls. We have seen there Men of the Race of
Anak, warlike Men, and of a gigantick Stature. The *Amalekites* inhabit the
 South-part of the Land, the *Hittites*, *Jebusites*, and *Amorites*, on the Moun-
 tains ; and the *Canaanites* on the Sea-Coasts and the River *Jordan*." This
 was a frightful Account to a timorous People, prepared already by their own
 Discontents to receive any ill Impression ; which they immediately shewed ;
 but *Caleb*, one of those that were sent to discover the Country, to pacify them
 said, " Let us make our selves Masters of the Country, for we are strong
 enough to conquer those People." But the Mutineers declared against en-
 gaging in a War, wishing they were in *Egypt* again ; and choosing rather to die
 in the Wildernets, than to fall by the Sword, and have their Wives and Chil-
 dren enslaved. In short, they propose to choose themselves a Chief, and return
 to *Egypt*. This so deeply affected *Moses*, that notwithstanding they were so
 obstinately bent upon their own Ruin, he and *Aaron* in the Presence of the
 Assembly, fell on their Faces to deprecate the Vengeance which they feared
 God would let fly at these rebellious Mutineers ; whilst *Caleb* and *Joshua* thro'
 excess of Sorrow for the People's Blasphemy, rending their Cloaths, boldly
 stood up, and endeavour'd to persuade them, that they might by God's Help
 overcome the Inhabitants of that Country ; " The Land, *said they*, that we
 passed thro' is indeed a rich and fertile Land, abounding with all things ne-
 cessary for Life. If we please the Lord, he will bring us into this Land,
 and give it us. Do not therefore by rebelling against him, forfeit his Pro-
 mise and Protection ; nor be afraid of the People of the Land, whom we
 shall as surely conquer as we eat our Food, and easily ; for their God hath
 withdrawn his Care of them ; and if the Lord continue it to you, ye have
 nothing to fear." This Speech made so little Impression upon them, that
 in a tumultuous manner they called out to stone them ; and which they had
 probably done, had not God miraculously interposed by sending his Glory,
 which visibly appeared at that Instant in the Tabernacle of the Congregation
 before them all.

All this while *Moses* and *Aaron* lay prostrate on their Faces, and God being
 highly incensed with this Intolence of the *Israelites*, tells *Moses* he would send
 the Plague that should extirpate this People, and would make him Prince of
 a more numerous and powerful Nation. But good *Moses*, as he had before done,
 postpones

postpones his own private Advantage to the Honour of God, and the Good of this unworthy People, representing to the Lord, that if he destroyed the *Israelites*, the *Egyptians* and other Nations thereabout, who saw he had taken them into his Protection, would not fail to say he was not able to carry them into the Land he had promised them. Then imploring God's Mercy, and with repeated and importunate Intreaties begging Pardon for the People, God at length suffered himself to be prevailed on, and to satisfy *Moses* he pronounced them pardon'd; but it was with this Restriction; for reproaching them with their vile Ingratitude, who had so often and wonderfully tasted of his Bounty in providing against their Wants, screening them from their Enemies, and preserving them in all Dangers; since they had so often provoked him with their Disobedience, he declared that not one of those who had murmured should enter into the promised Land, except *Caleb* and *Joshua*; and that they should wander about there, with their Children for the Space of forty Years. And tho' God at the pressing Intreaty of *Moses* did reverse the Sentence of sudden Death upon the whole Congregation of Murmurers, yet the ten false Spies, the immediate Authors of this Rebellion, who had brought an evil Report upon the good Land, were punished with Death at that time; for they died of the Plague before the Lord. But *Caleb* and *Joshua*, who had done their Duty in giving a faithful Account of their Journey and Observations they had made, were not only preserved alive, but commended of God, who gave them his Promise that they should live to enter into the good Land, and take Possession of it.

Moses having reported these things to the Children of *Israel*, they are said to have mourn'd greatly; but by their Actions it doth not appear they were any better disposed; for changing their Minds on a sudden, from a poor cowardly Fearfulness, to a presumptuous Rashness, they said the next Morning, "We are ready to go to the Place whereof the Lord hath spoken to us." But this was undertaken in their rebellious obstinate Temper, and was adding Sin to Sin. Which *Moses* well knew; for he endeavoured to restrain them, and expostulated the Danger with them; told them their Enterprize was against the express Command of God; that it would not prosper; forbade them going upon pain of being defeated and slain; assur'd them that God had left them, and that the *Amalekites* and *Canaanites* had gain'd the Passes in the Mountains before them. These Admonitions have no Weight with these obstinate People. They presumptuously suppose the Boldness of the Attempt will wipe off their former Cowardise, and reinstate them in God's Favour; and tho' the Ark of the Lord, which was to go before the Host, went not with them, nor *Moses* their General at the Head of them, yet they resolutely marched to the top of the Hills, where the Enemy surpris'd, defeated, and slew many of them, and pursued the rest as far as *Horma*.

After this, tho' it was but * eleven Days Journey from *Horeb* to *Kadesh-Barnea*, yet the People thro' their Disobedience spent the best part of two

* Eleven. See *Deut.* i. 2.

Years in going that eleven Days Journey. And which is still more strange, turning back from *Kadesh-Barnea*, and being near the Confines of the promised Land, they were * eight and thirty Years more wandering in the Wilderness before they could come to the Borders of the promised Land again. *Moses* having led them back into the Desert towards the *Red Sea*, they continued thereabout, making in the aforesaid time eighteen several Removes or Dislodgments, and at last they returned to *Kadesh-Barnea*, near the Place from whence they went.

Whilst they were in the Wilderness many remarkable Occurrences befel them. The first of which is of a Man, who by a Post-fact Law was adjudged to be stoned to Death for violating the Sabbath by gathering Sticks on that Day, the Celebration of which God had strictly enjoined; and tho' there was no Penalty annexed to the Breach of it, those who brought the Offender before *Moses* knew he would determine justly; and committing the Man to safe Custody, *Moses* inquired of God what he should do in this Case, who immediately from his heavenly Oracle return'd this Answer, "That the Criminal should be conveyed without the Camp, and there be stoned to Death." Which was accordingly executed.

And now Pride and Malice blow up a Faction into a Flame, and give great Disquiet to the Peace of *Israel*. The haughty *Korah*, Great-Grandson of *Levi*, separates from *Moses* and *Aaron*; and having seduced *Dathan* and *Abiram*, Sons of *Eliab*, of *Reuben's* Family, and drawn in two hundred and forty *Levites* to his Party, that were Men of Fame and Interest among the People, he made most grievous Complaint against *Moses* and *Aaron*, charging them with Pride in usurping upon the Liberties of the People, who, they said, were as holy as themselves. *Moses* hearing this || tell on his Face, and soon after rising from that humble Posture, he with great Courage and Assurance let them know that the next Day the Lord would decide the Controversy, and would make appear who were his Servants, and who was holy, and would admit whom he had chosen to come near him. Then with his usual Calmness and Serenity of Mind he argued the Matter with them; he mildly rebuked their Insolence, and told them that they took too much upon them. But in a more particular Manner addressing himself to *Korah*, and the *Levites* that joined him, he said: "Hear, ye Sons of *Levi*; is it a Matter of so light Concern, that the God of *Israel* hath distinguished you from

* Eight and thirty, &c. See *Deut.* ii 14.

Fell &c. This is a Phrase often used to express Divine Adoration and Application to God for help; and good Reason there is to believe that at this time *Moses*, who was well acquainted with the gracious and ready Assistance of God in time of Need, might apply himself to the Lord for Protection against this Mutinous Crew, as apprehending some Violence

from them, who in this tumultuous manner attacked him. And it is very reasonable to think that whilst he lay in this humble Posture, God appeared to him, and both comforted and advised him; for presently after we read. *Numb.* xvi. 5. that with great Assurance he spoke to the Rebels, and to vindicate himself, put the Matter between him and them upon Trial the next Day.

“ the rest of *Israel*, to admit you to the more immediate Service of the Ta-
 “ bernacle, and to stand before the Congregation, and Minister to them? Is
 “ not this an Honour sufficient to satisfy your ambitious Spirit, but that ye
 “ must aim at the Priesthood too? This is the Cause of your Clamours, and
 “ for this ye have moved the People to Sedition. But be assured, whatever
 “ ye may pretend against *Aaron*, this Insult is against the Lord; and it is
 “ against his Dispensations that ye murmur and conspire.” *Dathan* and *A-*
biram stood at a Distance whilst *Moses* talked with the rest, and therefore
 he sent for them to come to him; but they surlily returned Answer, that they
 would not come. And to retort his own Expressions upon himself, they add,
 “ Is it a Matter of so small Moment, that thou hast brought us up out of
 “ a Land that flowed with Plenty, to kill us in the Desert? Thou affectest
 “ Dominion, and wouldst make thy self Prince of us also. Notwithstanding
 “ thy fair Promises, thou hast not brought us into a Land that floweth with
 “ Milk and Honey, nor given us Inheritance of Fields and Vineyards; but
 “ when we were ready to take Possession of the promised Land, thou hast
 “ turned us back into this barren Desert, to repeat the Fatigues and Hard-
 “ ships we had before undergone: We will not come.” These unjust Re-
 proaches highly provoked *Moses*, who, instead of returning any ill Language
 to them, addressing himself to God, said, “ Respect not thou their Offering;
 “ for tho’ they reflect thus unjustly upon me, I have not taken so much as
 “ an Ass from them, neither have I hurt one of them.” Then summoning
Corah and all his Company to meet him and *Aaron* before the Lord the next
 Day, he ordered them to bring their Censers ready prepared with Incense in
 them, and to appear all before the Lord. Accordingly on the Morrow they
 came with great Confidence; and having set Fire to the Incense in their Cen-
 sers, they boldly plant themselves in the Door of the Tabernacle with *Moses*
 and *Aaron*; and to bid the greater Defiance to these holy Men, they had per-
 suaded all the Congregation to side with them. This daring Carriage of the
 Mutineers so provoked the Almighty, that he resolves to take the Matter
 into his own Hand; and darting forth his Glory upon the Tabernacle, he
 commands *Moses* and *Aaron* to withdraw, that he might consume the Rebels.
 But the two good Men knowing that the People were drawn into this Inso-
 lence by the wicked Arts of *Corah* and his Party, prostrate themselves before
 the Lord, and by their Prayers intercede for the People; “ O God, thou
 “ God of the Spirits of all Flesh, said they, shall one Man sin, and wilt
 “ thou be angry with all?” Their Prayers are heard as soon as deliver’d,
 and God bids them command the People to withdraw; who, frighted with
 the amazing Sdendor that broke from the Cloud, readily take the Warning,
 and draw off from the Tents of *Corah*, *Dathan*, and *Abiram*, who came boldly
 out, and stood daring at the Doors of their Tents with their Wives and Fa-
 milies. Then *Moses* addressing himself to the People, said, “ By this you shall
 “ know that the Lord has commission’d me to do what I have done, and that I
 “ have undertaken nothing of my own Head. If these Men die the common

“ way

way of Nature, or be visited as other Men, then take it for granted, the Lord hath not sent me; but if he deal with them after a strange and unusual Manner, and the Earth opening her Mouth swallow them up alive, then shall ye understand, that these Men have provoked the Lord." *Moses* had no sooner spoken these Words, but terrible Convulsions heave the labouring Earth, the Surface of which cleaving asunder, *Corah* and his Faction, with their Goods and § Families, were swallow'd up alive, and the Ground closing upon them they perish'd. The rest of the People that stood round them, and saw their dismal Fate, being frightened with the loud Cries and Shrieks of the departed Mutineers, fled away for fear the Earth should have swallow'd them too. In the mean time God, to compleat his Vengeance on the rest of the Leaders in this Rebellion, who had profanely attempted to offer Incense contrary to the Law, sent down Fire from Heaven, and destroy'd the two hundred and fifty Men that had join'd with *Corah*. The † Censers, on which they intended to offer, remain'd amidst the Conflagration; which God order'd to be preserv'd, but not for the same Use as formerly, nor in the same Form; therefore he commanded *Moses* to direct *Eleazer*, *Aaron's* Son, to beat them out into broad Plates, and fix them to the Altar of the Burnt-Offerings; assigning this Reason for it, "That it might be for a Memorial to the Children of *Israel*, that no Stranger, or any that was not of *Aaron's* Family, should presume to offer Incense before the Lord, lest he died the Death of *Corah* and his Company.

So visible a Punishment, one would think, might have been sufficient to deter the *Israelites*, and keep them within the Limits of due Obedience for the future; but it affected them only for the present, for from this Judgment the next Day they took occasion to mutiny afresh, murmuring against *Moses* and *Aaron* and charging them with the Murder of so many Persons. They well knowing the unruly Nature of this obstinate People, and fearing to what degree of Madness and Violence they might have proceeded, took * Sanctuary in the Tabernacle; where, as soon as they had enter'd, the Cloud cover'd it, and the Glory of the Lord appear'd; which was a sure Token that the Lord

§ Families. Except some of *Chorah's* Sons. See Numb. xxvi. 11.

† Censers. The two hundred and fifty Princes had not offered any Incense, being prevented by Death: However it may be presumed that they had lighted their Incense at the Holy Fire; by which they obtained (at least in the Opinion of the People) a sort of Consecration: The Lord therefore, to keep up among them the Reputation and Esteem of things devoted, would not have them put to profane Uses: And to make a Difference between his own Institutions and Mens Contrivances, (especially those of wicked Men) he order'd all those Brazen Censers to be wrought into

broad Plates, and to cover the Altar with them; to the intent, that these Brazen Plates being polished bright, might by their Lustre put the People in mind of the Offence of those that were once the Owners of them; and by seeing them often, (as they must do every time they look'd upon the Altar) they might be warn'd of the same Crime.

* Sanctuary. This shews to whom we ought to fly in any Persecution or Distress; and that God is our only Refuge and Protection. Whence the great Fruit and Advantage of Persecution appears, that it compels us to apply to him.

had

had something to say to them. Immediately God called to *Moses* and *Aaron*, and bid them be gone from the rest of the Congregation, for he would consume them in a Moment. They thereupon fell down, as they used to do on such Occasions, to intercede for the People; but, as early as they were in supplicating, Vengeance was before them; for the Lord, provoked by their repeated Rebellions, had already sent a § Plague among them. Which *Moses* perceiving, bid *Aaron* take a Censer, and put Fire in it from the Altar, and Incense, and hasten to the Congregation to make an Atonement for them. *Aaron* did as *Moses* directed him, and standing between the Dead and the Living, he pray'd for the People, and the Plague ceas'd. However, in that short space of Time, that this Plague raged among them, there died fourteen thousand seven hundred Men, without reckoning those who perished in the Sedition with *Corah* and his Company.

God having in so terrible a Manner declared against those who opposed the Government of *Moses*, and the Priesthood of *Aaron*, to end all Contests and Disputes amongst the ambitious and aspiring, resolv'd by a convincing Miracle to put an end to the Controversy, and establish and confirm the Priesthood in the Family in which he had placed it. In Order to this, he commanded *Moses* to take a Rod from each Tribe, and to write upon it the Name of the Prince of that Tribe to which it belong'd; and on the Rod of the Tribe of *Levi* to write *Aaron's* Name; which when he had done, he was to lay up these twelve Rods in the Tabernacle, before the Ark of the Testimony, where God was to declare his Will farther to them. And to let them know that God would determine the Controversy, and put an end to their Murmurings, he would cause the Rod of that Man to blossom whom he would choose.

Moses pursues this Direction, and taking a Rod from the Prince of each Tribe, wrote his Name upon it, and laid up all the Rods together in the Tabernacle. And the next Day he went in and brought forth all the Rods, and in the Presence of all the People he gave each Man his Rod, which they found to be the same as they had deliver'd to *Moses* over Night except *Aaron's*, which had not only budded, but blossom'd, and bare ripe Almonds. This was a convincing Proof, that God had singled out *Aaron* to the Priestly Office. To preserve the Memory therefore of the Determination of this Controversy, the Lord bid *Moses* bring *Aaron's* Rod back again, and lay it before the Ark of

§ *Plague*. Commentators are generally silent in their Opinion what this Plague was. Plague is a comprehensive Term, as we see in the Plagues of *Egypt*, which are all called Plagues, tho' they were all different from each other. We may reasonably think that it was the Pestilence or infectious Sickness; and not Fire, as *Cornel. a Lap.* and *Abulens.* would have it, who are the only Commenta-

tors that pretend to define it. The *Speru-gint* likewise render it by a general Word *Torausis*, signifying no more than *Breaking forth*, or *Raging*, Numb. xvi. 46. and 50. That it was a Pestilence the *Chaldee* Paraphrase seems to hint in the Complaint of the *Israelites*, Numb. xvii. 12. *We die by the Sword, the Earth swalloweth us up, and the Pestilence consumeth us.*

the Tabernacle, to be kept for a Memorial of their Rebellion, and that seeing it they might forbear to murmur, and so prevent their Death.

And now they began to recollect their Deserts, and the Causes of their Punishment; and since God had in his own House visited them for their Sins, they enumerate the * several ways they had been punish'd. Behold, said they, we die; we perish; we are all lost. And because God had in the Tabernacle express'd his Displeasure more than once in punishing them in an exemplary manner, they cried out, If we approach the Tabernacle we die; not considering, that their own Iniquities drew the Justice of God upon them in this Place, for which he had order'd the Altar to be cover'd with || remarkable shining Brass, to put them in mind of their Obedience.

§ The next historical Matter we meet with, is the *Israelites* being at *Kadesh*; where *Miriam* (who was Sister to *Aaron* and *Moses*, and † elder than both) died, and was Buried there. In this Place the *Israelites*, impatient of any In-

* *Several.* The *Chaldee* Text describeth their murmurings thus: We die by the Sword; as in the Case of their daring to enter the promised Land contrary to *Moses's* Advice, when they were slain by the *Canaanites* and *Amorites*. The Earth swalloweth us up, as in Case of *Corah* and his associates. The Pestilence doth consume us; as in the Case of the Fourteen thousand seven hundred that died of it.

|| *Remarkable.* As being made of the Brazen Censers, which belonged to the Two hundred and fifty Princes that had joined *Corah*.

§ *The next, &c.* The History breaks off at the seventeenth Chapter of *Numbers*, and begins not again till the the twentieth. In the eighteenth Chapter is set forth the charge of the Priests and *Levites* distinctly, with the Portions or Provisions of Maintenance for each. In which, among other Things, it is to be observed, that the Priests had for their Portion the Offerings of the People, the Meat-Offerings, Sin-Offerings, Trespass-Offerings, Heave-Offerings, Wave-Offerings, First-Fruits, and Tithes of the Tithes, which they were to receive from the *Levites*, who receiv'd the Tithes from the People. And these Tithes of Tithes, which the Priests were to receive from the *Levites*, were to be offer'd by the *Levites* an Heave-Offering to the Lord; as the Tithes themselves, which were given to the *Levites*, were offer'd an Heave-offering to the Lord before. So that all the Tithes, as well those from the Peo-

ple to the *Levites*; as those out of them from the *Levites* to the Priests, were by this Ceremony of Heaving render'd as compleatly a Part of the Ceremonial Law, as the rest of the Offerings under that Dispensation were. The nineteenth Chapter of *Numbers* treateth of legal Pollutions and Uncleanesses, and of the Water of Separation or Purification, by which unclean Persons were to be cleansed, directing how it should be made and used: Which Water was a lively Type of the Blood of Christ, who being himself perfectly clean, by sprinkling cleanseth the Unclean.

By the Interposition of these Matters in these two Chapters, we miss the Account how the *Israelites* came to *Kadesh* again in the Wilderness of *Zin*; where we find them in *Ch. xx.* Only *Moses*, briefly reciting some of their Frauds in *Deut. ii.* tells us, That after they had been beaten by the *Amalekites* and *Amorites*, they turn'd and took their Way in the Wilderness along the *Red Sea*, as God had commanded *Moses*, *Numb. xiv. 25.* and compass'd *Mount Seir* many Days; (which both *Tremellius* and our Bible in their Notes reckon eight and thirty Years) till at length the Lord said, *Ye have compass'd this Mountain long enough, turn ye Northward, Deut. ii. 3.*

† *Elder.* That she was elder than *Moses* appears from *Exod. ii. 4.* where she is said to be left to watch him when he was exposed in the Ark of Rushes.

conveniency, for want of Water began (as usually) to exclaim against *Moses* and *Aaron*; saying, "Why have ye brought the Lord's People into the Wilderness to kill them, and their Cattle? Why did you persuade us to leave the fertile Land of *Egypt* to bring us into this barren Place, which affords neither Water to quench our Thirst, nor Fruits to satisfy our Hunger? Would to God we had perished with our Brethren before the Lord." *Moses* and *Aaron* in these Difficulties, as before, address themselves to God for help; who bids *Moses* take the Rod, and that he and *Aaron* should assemble the People; and then, said the Lord, "Speak ye to the Rock in their Sight, and it shall yield Water for them." *Moses* hereupon taking the Rod from before the Lord, went, and with *Aaron's* Assistance assembled the People together before the Lord. *Moses* hitherto had paid an exact and absolute Obedience to all the Commands God had injoin'd him; but now in deviating from his Instructions, tho' seemingly but a little, he committed the greatest Miscarriage of his whole Life; for he was bid to speak to the Rock before the People; but instead of doing it, he speaks to the People, saying, "Hear now, ye Rebels! Must we fetch Water for you out of the Rock?" In which he not only express'd Impatience and Heat of Spirit, but Incredulity, making a doubt of what God had positively promised. It is certain he disobey'd God in this; for he smote the Rock twice with the Rod, and immediately there issued out Water

¶ *Rod.* The Text does not expressly tell us, whether of the Rods this was; that with which he did so many Miracles in *Egypt* formerly, or that by which they were so lately reclaimed from a Rebellion: It seems most likely to be the latter; because in *Numb.* xx 9. it is called the Rod from before the Lord, and which yet bore a Miracle upon it, the Buds and Almonds. But be it which of them we will imagine, the Design of the Lord's bidding *Moses* to take the Rod was, that the People, at the Sight of it, might see their Error, repent, and confess that nothing was too hard for their God.

* *Smote.* If it should be alledg'd in Favour of *Moses*, that when he was sent to the Rock before, *Exod.* xvii. 5, 6, he was bid to take his Rod in his Hand, and smite the Rock, that the Waters might come forth; and that from thence he might infer, he was also now to smite the Rock with his Rod: It may be said, that as he then follow'd his Instructions, so he was to have done here. He smote the Rock then because he was bid; but he did not speak to it because he was not bid: So now he should

have spoken to it, because he was bid; and not have smitten it because he was not bid. Those Expositors, who seem most to excuse this Diffidence of *Moses*, impute it to his great Age, (old Age being naturally prone to Choler and impatience) and that he being provoked at this fresh Murmuring in Diffidence struck the Rock; not that he doubted of the Power of God, or his Faithfulness in Performing his Promise of producing Water out of it; (for in his and *Aaron's* Speech to the People, he taxes them with Incredulity;) but he question'd whether God would think so rebellious and incredulous a People worthy of a Miracle, who had slighted and so soon forgotten the many and late Deliverances they had received from his bountiful Hand, that never yet failed to relieve them in any Distress; or whether God, so justly provoked, had promis'd ironically, or sarcastically, or conditionally, that if the *Israelites* would cease to murmur, he would send them Water. And that therefore he struck the Rock with Diffidence, believing it impossible or improbable, that such incredulous Wretches deserv'd a Miracle. But these are mere

Water in great Plenty; by which we may see, God would not lose the Honour of his Miracle for his Servant's Fault, but caused the Water to flow from the Rock. But to shew, he expected an intire Obedience to his Commands, tho' *Moses* had been his faithful Servant in performing all his Instructions before, yet now for the Breach of his Obedience he denounces to *Moses* and *Aaron* (who was in the same Transgression with him) their Doom in these Words; "Because ye believ'd me not, to § sanctify me in the Sight of the Children of *Israel*, therefore you shall not have the Honour of leading the People into the || Land which I have given them." From this unhappy Accident, the Place was called *Meribah*, which signifies, The Water of Contradiction.

Moses being thus reprimanded humbly submits, but continued in his Command and Care of the People; and intending to decamp, that he might secure their march from *Kadesh*, he sent an Embassy to the King of *Edom*, (upon whose Borders they now were) to inform him of the Travels and Labours of the *Israelites*; desiring leave to pass thro' his Country, on account that they were both descended from *Isaac* and *Rebecca*; assuring him that they would commit no Acts of Hostility, nor trespass in his Fields or Vineyards, nor so much as drink of his Water, without paying for it, but only travel on the King's Highway. The surly *Edomite* not only refus'd them Passage, but with a potent Army came out to defend his Frontiers, and appose the *Israelites*, should they attempt to pass. They therefore turn'd another way, and marching from *Kadesh* came to Mount *Hor*, near the Borders of *Edom*. And now the time drawing near, that the Children of *Israel* were to enter the promised Land, into which the Lord had told *Aaron* he should not enter, because of his Transgression at *Meribah*, God gave *Aaron* Notice of his approaching Death, and commanded *Moses* to take *Aaron* and *Eleazer* his Son, who was to succeed him in the Office of High-Priest, to the Mount, there to strip *Aaron* of his Priestly Garments, and put them upon *Eleazer* his Son. Which when *Moses* had done, *Aaron* died on the top of Mount *Hor*, being a hundred twenty and three Years old. And when the People saw that *Aaron* was dead, they bewailed him thirty Days.

mere Conjectures and Suppositions; for God is an absolute Sovereign, and expects an absolute Obedience to his Commands. Nor will he allow even his Favourite Servant *Moses* to vary from his Command, or mix his own Conceptions with it unpunished.

§ *Sanctify*. That is, you should shew them that I am holy, omnipotent, merciful and true; and that I can and would perform my promise to this wicked and ungrateful People, as ye know, and ought to remember I have often done.

|| *Land*. This was the very Land of *Canaan* on the other side of *Jordan*; for *Moses* did afterwards enter the promised Land on this side of *Jordan*; when he took the Kingdoms of *Sihon* and *Og*, which he gave to the Tribes of *Reuben* and *Gad*, and to the half Tribe of *Manasseh*. This was a sore Mortification to *Moses* not to see the promised *Canaan*, being thereby frustrated of the Fruit of his long and troublesome Conduct. By which we ought to learn to die to the World and our selves, and live only to God.

It was the beginning of the fifth Month of the fortieth Year of their Travels from *Egypt*, when they were upon the Borders of *Canaan*; and *Arad*, one of the Kings of *Canaan*, that dwelt in the South, hearing which way they came, went out and fought them, and took some of them Prisoners. This Defeat brought them to a Sense of their Duty; and knowing they were now upon the Borders of the promised Land, they made a Vow to the Lord, promising that if he would deliver this People into their Hands, they would utterly destroy their Cities. God takes them at their Word, and gave them such Success, that at \dagger *Hormah* they engaged these *Canaanites* and defeated them, took their Cities and utterly destroyed them.

Flush'd with this Victory they dislodged from Mount *Hor*, and took their way by the *Red-Sea*, marching round *Edom*, thro' which they had been * denied Passage, and forbidden to \parallel force their way. And because the Way was long, the Passes uneasy, and the Country barren, they, forgetting their late Success, and reflecting only on the present Discouragements, relapse into their old Humour of murmuring, complaining directly against God and *Moses*; "Wherefore, say they, have ye brought us up out of *Egypt*, to die in the " Wilderneck, where there is neither Meat, nor Drink, but this ** *Manna*, " which our Stomachs loath." God seeing them thus forgetful of the many and repeated Acts of his Providence, punishes this bold Impiety of theirs, by sending \S fiery Serpents amongst them, which destroy'd a great Number of these Rebels. This Punishment brought the rest to their Senses, who flying to injur'd *Moses* acknowledge their Guilt, and cry for Mercy: Who, tho' he had lately incurred the Displeasure of the Lord on their Account, in Pity to their Distress addresses himself in Prayer to God for them; who did not immediately take away the Serpents, but leaving them to be a farther Scourge, and make them more sensible of their Transgression, provided a Remedy to prevent their Death, and heal their Hurts; for he order'd *Moses* to make a $\dagger\dagger$ Serpent of a fiery Colour, and to set it up on a high Pole, that the People,

\dagger *Hormah*. See *Judges* i. 17. This seems to be the same Place to which the *Amalekites* had beaten and chased the *Israelites* about eight and thirty Years before, *Numb.* xiv. 45.

* *Denied*. See *Numb.* xx. 18. 21.

\parallel *Force*. See *Deut.* ii. 5.

** *Manna*. This is the same Complaint which they made before. See *Numb.* xi. 6.

\S *Fiery*. These Serpents were not so by Nature, but by the Effect of their Biteing, which caused a great Inflammation or Burning in all those that were bitten by them.

$\dagger\dagger$ *Serpent*. The *Brazen Serpent* (a significant Type of our Lord Jesus Christ, who being lifted up as an *Ensign for the Nations*, *Isa.* xi. 12. gives Life and Salvation to all them,

that in true Faith look up to him) remain'd among the *Jews* above 700 Years, to the Time of *Hezekiah* King of *Judah*; who in a holy Zeal, pursuant to God's Command, *Ezra* xxiii. 24. *Deut.* vii. 5. removing the high Places breaking the Images, and cutting down Groves, brake also in Pieces this *Brazen Serpent* among the rest; (tho' *Moses* by the express Command of God had made it, and was so valuable a Piece of Antiquity,) because he found the People had for a long time committed Idolatry, in burning Incense to it. And to put a Contempt upon it, he called it *Nehushtan*, a Piece of Brass only, *2 Kings* xviii. 4.

who

who were bitten by the fiery Serpents, might by looking up to it be recovered. *Moses* accordingly made the Form of a Serpent in Brass, and set it up as a Banner; and whoever afterwards was bitten by a Serpent, if he look'd upon that Brazen Serpent, recovered.

The *Israelites* at this time were at *Phanon*, whither they were come from *Salmona*, their first Camp, after they remov'd from about Mount *Hor*. From *Phanon* they went and incamped at *Oboth*, and thence to *Jeabarim*, in the Desert, that is before *Moab* to the Eastward. Decamping from thence they came to *Zared*, and afterwards incamped by the River of *Aaron*, which is in the Desert, and runs to the Frontiers of the *Amorites*; for it divides them from the *Moabites*. They held on their March, and at length came into the Plains of *Moab*, on the Banks of *Jordan*, opposite to *Jericho*, to the Top of *Pisgab*. From hence *Moses* sent Ambassadors to *Sibon* King of the *Amorites*, to demand a Passage thro' his Country, promising not to break into the Fields or Vineyards, nor to drink of the Water, but only to march along the Highway, till they were past his Country. The *Amorite* Prince, not thinking it safe to receive so numerous and unsettled a People into the Heart of his Kingdom, positively denied them Passage; and thinking it better Policy to attack than be attack'd, gathering what Force he could; marches out to give them Battle at *Jabaz*, where *Israel* routed him, and seiz'd his Country. They likewise took *Heshbon*, and the Villages about it, which *Sibon* had before taken from the *Moabites*; and being thus possess'd of the *Amorites* Land, they dwelt there. After this *Moses* sent out Forces to discover *Jaxar*, another City of the *Amorites*, which they took with all its Territories, and drove out the People that dwelt there. Then turning another Way they marched towards *Bashan*, where the || Giant *Og*, another *Amorite* King, reigned. This monstrous Prince, with his Gigantick Troops, drew out to give the *Israelites* Battle. But lest they should be discouraged at the Sight of this formidable Army, who exceeded the common Size of Nature, *Moses* by the Command of God bid them fear nothing, for he had delivered them into their Hands, and they should make as easy a Conquest over them, as they did over *Sibon* King of the *Amorites*. *Israel* thus encouraged join'd Battle, and slew King *Og* and his Sons, and all his People. They also took all his Cities, threescore in Number, all fenced with high Walls, Gates and Bars, besides open Towns and Villages a great many; destroying utterly the Inhabitants, but keeping all the Cattle, and the Spoil of those Cities, for a Prey to themselves, as

|| *Giant*: The Description of this Gigantick King, who was the last of the Race of the Giants, we have in *Deut. iii. 11, &c.* whose Stature we may guess at by the Size of the Bed, which being made of Iron for Strength, was nine Cubits in length, and four Cubits in breadth, after the Cubit of a Man, which being the common Cubit, containing half a Yard, or one Foot and a half *English* Measure, if reduced to Yards or Feet, will make four Yards and a half, or thirteen Feet and a half for the Length, and two Yards, or six Feet, for the Breadth of the Bed.

they had done before in the § Case of *Sihon*, the other *Amorite* Kings. Incurag'd with these Successes, the *Israelites* march to the Plains of *Moab*, and incamp on this side *Jordan* by *Jericho*. The approach of these victorious Strangers strikes a Terror wherever they come, and the Fame of their late Success against the *Amorites*, put the King of *Moab* and his People into a terrible † Consternation. *Balak* the King knowing himself too weak to engage the mighty Force of *Israel*, advised with the Chiefs of * *Midian*, to whom he proposed the common Danger of these Invaders; the Result of their Consultation was this; King *Balak* should send Messengers to ‖ *Balaam* the Son of *Beor*, who lived at *Peibor*, a City in *Mesopotamia*, to invite and bribe him to curse the *Israelites*; for they had so great an Opinion of his Skill and Power in Divination, that they thought he could curse or bless as he pleased. By general Consent, therefore they depute a select Number of their chief Men with Presents to invite him to go with them to *Balak*. When they came to him, and had deliver'd their Message from the King, he desired them to tarry with him that Night, for he could give them no Answer till he had consulted the Lord.

God, who knew the sordid Mind of *Balaam*, to try how he would represent the Matter, ask'd him, "What Men they were, that were with him?" "They are some, said he, whom the King of *Moab* hath sent to me, to let

§ Case. See *Deut.* iii. 4, 5, 6, 7. and so they were commanded, *Deut.* xx. where the *Facial Laws* or Laws of War and Heraldry, are set down: By which they were required upon their Approach to any City, to offer Peace first; which if the Inhabitants accepted, and surrender'd to them, they should only make them Tributaries. But if they refused Peace, and put them to besiege and storm the Place they should, when they had taken it, put all the Men to the Sword; but might keep the Women and Children, with the Cattle and other Spoil for themselves. These were their Instructions for the Cities of remoter Countries; but for the Cities of those neighbouring People, which the Lord had given them for an Inheritance, as particularly the *Hittites* and *Amorites*, the *Cananites* and *Perizzites*, the *Hivites* and *Jebusites*, they were to save none alive, but utterly to destroy all the Men Women and Children. Now as this Execution was a Type of the spiritual Warfare against the Souls Enemies; of which none, old or young, great or small, are to be spared, or saved alive, so the political Reason of this martial Severity is given in the 18th Verse

of *Deut.* xx. That they teach you not to do after their Abominations, which they have done unto their Gods, so should ye sin against the Lord your God. So that this Severity seems to be a kind of Self-Defence; a Destroying of their Enemies, who were Idolaters, lest they should tempt and draw the *Israelites* to do that which would provoke the Lord to destroy them.

† Consternation. If the *Moabites* had known the Protection they were under, they need not to have been afraid; for if they would have been quiet, they were particularly exempted from the Sword of *Israel*, *Deut.* ii. 9.

* *Midian*. The *Midianites* were Neighbours and Confederates with the *Moabites*; therefore *Balak* represents to them the Danger, and asks their Advice and Assistance.

‖ *Balaam*. Several Fathers represent *Balaam* as a Wizard, and Prophet of the Devil, but by the free Access he had to God, particularly *Numb.* xxiv. 13. and xxii. 18. he was not a prophet of the Devil; tho' it is plain from the Holy Text he was covetous, and *St. Peter's Epist.* 2. Ch. v. 15. says, *He loved the Wages of Unrighteousness.*

" me

" me know, that there is a People come out of *Egypt*, which cover the Face of the Earth; and to desire me to come to him, and Curse them, in hopes that he then may be able to overcome them, and drive them away." But God said to him, "Thou shalt not go with them nor curse that People, for they are blessed." *Balaam*, not daring to disobey the Command of the Lord, got up in the Morning, and dismissing the Messengers said, "Be gone to your own Country; for the Lord refuseth to give me Leave to go with you." They return to the King, but misreport *Balaam's* Answer; for instead of telling him, that God had refused to let him come, they tell him, that *Balaam* refused to come. Whereupon *Balak* falsely suggesting to himself, that either the Number and Quality of his Messengers did not answer *Balaam's* Ambition; or the Value of the Presents his Covetousness, resolves to gratify both; and therefore he immediately dispatches away Messengers of more honourable Rank, and with larger Proposals. "Let nothing, said he, hinder thee from coming to me; for I will promote thee to very great Honour, and give thee whatsoever thou wilt ask, if thou wilt come and curse this People.

Tho' *Balaam* had received an express Command from the Mouth of God, neither to go, nor curse *Israel*; yet he did not disapprove of the Offer, only tells the Messengers, "If *Balak* would give me his House full of Silver and Gold, I cannot go beyond the Word of the Lord my God." But to shew his wicked Inclination to the promised Reward, he fawningly intreats the Messengers to tarry all Night with him, that he might know what the Lord would say farther to him. This was tempting God; who therefore in Displeasure left him to his + own Will. He had positively at first told him his Mind, and it was the highest Disobedience and Presumption to pretend or offer at the reversing of it, by a farther Application. However, blinded with Covetousness and Pride, he again addressed himself to God; who provok'd at his Obstinacy leaves him to himself, and tells him, "If the Men come to call thee, & rise and go with them; but what I shall say to thee, that only shalt thou do.

Notwithstanding this Permission to go, God was resolv'd to make *Balaam* sensible of his Displeasure. Upon this Concession he got up in the Morning

+ Own Will. Thus God dealt with the *Israelites* afterwards, when they rejecting his Government, would needs have a King, that they might be like other Nations. 1 *Sam.* viii. 7. He answered their Desire; but he did it in his Anger, *Hosea* xiii. 11. And at other Times, when they would not hearken unto him, he gave them up to their own Hearts Lust, and let them walk in their own Counsels, *Psal.* xviii. 11, 12. From whence we may observe how unfit we are to choose for ourselves; especially in Opposition to

God's immediate Commands and Instructions.

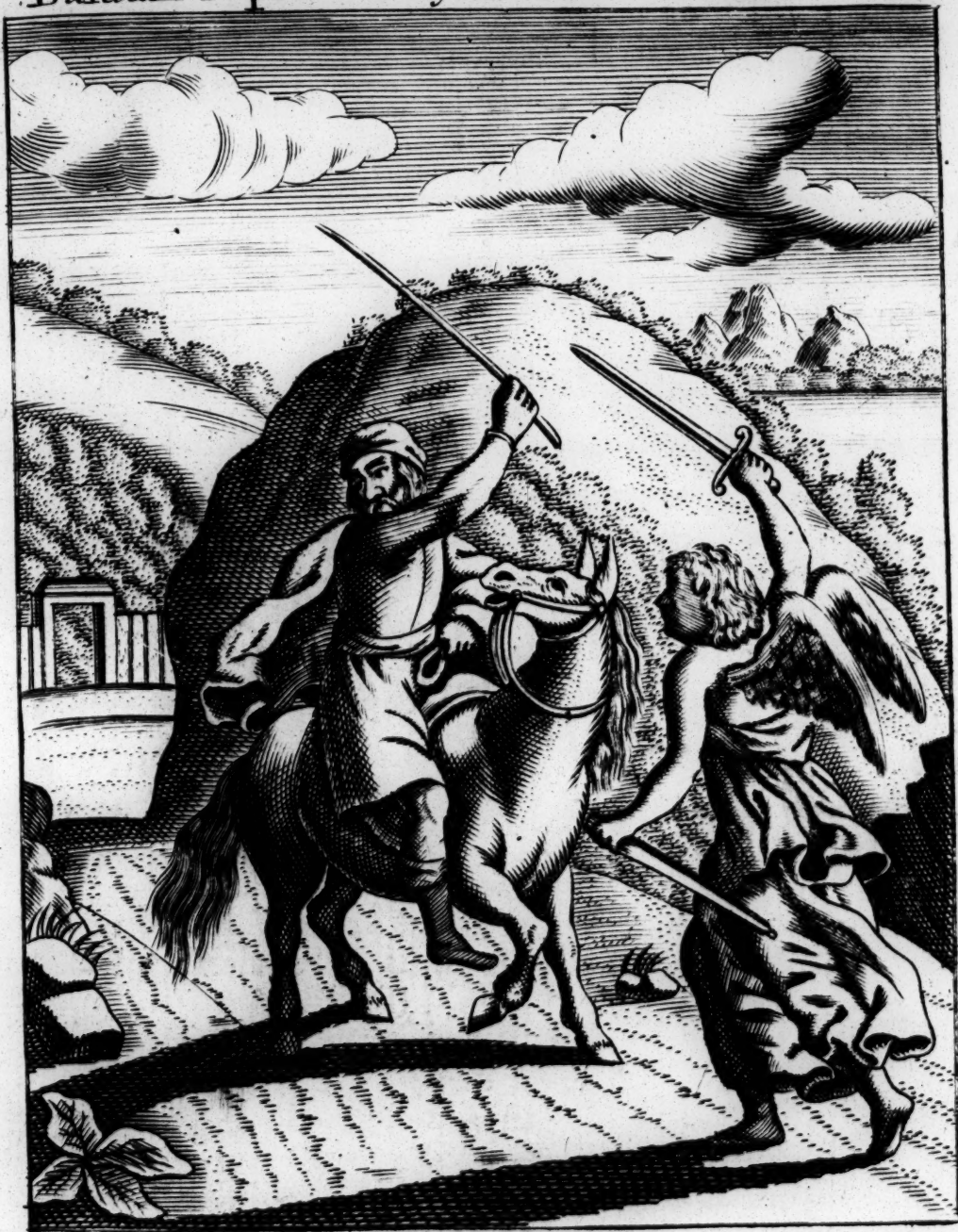
& Rise, &c. This by the Consent of the Interpreters is look'd upon, not as a Command but a Permission; and seems ironically spoken; as if God had said, "Since thou art so eager to go, though thou knowest it is against my mind, take thy own Course; Go if thou wilt. But yet thou shalt not gain thy End; thou shalt go with this Restriction on thy will, thou shalt say nothing but what I shall direct thee.

and

and went with the Princes of *Moab*; but as he was on the Road, the Angel of the Lord stood on the Way with a drawn Sword in his Hand. *Balaam's* Mind was so taken up with the Expectation of the Advantage he should make of this Expedition, that he thinks of nothing else; but it pleased God to give the Ass, on which *Balaam* rode, such Quickness of Sight, that she both saw the Angel and shun'd him, by turning out of the Road into the Field. *Balaam* for this beats the Ass, and struggling to put the Beast into the Way, the Angel stood in another narrow Way between two Walls, which inclosed some Vineyards. The Ass, seeing the Angel, clung up to the Wall, and crush'd *Balaam's* Foot. This so incens'd him, that he beat her again. But when the Angel went farther, and stood in a narrow Place, where the Ass could not turn, she fell down under him. For this *Balaam* was in a greater Passion then before, beating her with his Staff. But God, to rebuke the Willfulness of the Prophet, miraculously open'd the Mouth of the Ass, and she said to him, "What have I done to thee, that thou shouldest beat me these three times? Because, said he, thou hast deserved it in mocking me; had I a Sword in my Hand I would kill thee." The Ass reply'd, "Am not I thine Ass, upon which thou hast been us'd to ride, ever since I was thine; did I ever serve thee so before?" He answer'd, No. The Unusualness of this Accident, one would think, might have been an Admonition to *Balaam* to let him know, there was something more than common in the Ass's speaking; but his Resentment against the Ass for bruising his Foot and throwing him, and stopping him thus upon the Road, when he was in hast to be made rich and great, had so blinded him, that he thought nothing of it, till God himself opened his Eyes, and let him see the Angel standing in the Way with his Sword drawn in his Hand; at the Sight of which he bowed himself down, and fell on his Face. The Angel expostulates with him, tells him his Undertaking was perverse, in attempting to go against the express Command of God, and that therefore he was come to stop him; and but for his Ass, which he had so barbarously abused. he had slain him.

Balaam convicted with this just Reproach confesses his Sin, and faintly offered to turn back, if his Journey displeased the Lord. But this he needed not have said for he knew well enough, that his Undertaking from the first displeased God, because at his first Address he was forbidden by him to go. However, the Lord resolv'd out of this Man's wicked Inclination to raise some Advantage; and therefore since he was gone so far, he would not send him back, but make him, who was hired to curse, be the Instrument of pronouncing a Blessing on his People. Having thus chastised *Balaam* on the Way, he suffered him to go on, but with this Charge, that he should only speak what God should tell him.

Balaam thus dismiss'd went on his Journey with the Princes of *Moab*; and when *Balak* understood that *Balaam* was coming, that he might the more oblige him by personal Civilities, he came out to meet him, himself receiving him upon the Confines of his Dominions. At their meeting the King in a friendly



*Balaam tempted by the wages of unrighteousness,
is by a miracle rebuked by his Ass whilst on the way
to King Balak .*



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friendly manner blamed *Balaam* for refusing to come to him upon his first sending, since it was in his Power to advance him: But *Balaam*, to excuse himself, let him know what Restraint the Lord had laid upon him. Then entertaining him publickly with his Princes and great Men that Day, the next Day he brought him up into the * High Places of *Baal*, that from thence he might take a View of the Camp of *Israel*. Whilst they were here, the Prophet directs the King to order + seven Altars to be erected for him there; and seven Oxen with seven Rams to be prepared. Which being done, they both together offered an Ox and a Ram upon each Altar. Then leaving *Balak* to stand by his Burnt-Offering *Balaam* withdrew to consult the Lord, who meets and instructs him what to say; and returning to *Balak*, whom he found standing at the Altar, and the Princes of *Moab* with him, he thus address'd himself to them: "Thou hast caused me, O King, to come from § *Aram*, out of the Mountains of the East, to curse the Family of *Jacob*, and bid Defiance to *Israel*. But how shall I curse those, whom God hath not cursed? and how shall I defy those, whom the Lord hath not defied? From the top of the Rocks I see their Protector, and from the Hills I behold him. Behold, this People shall be separated to God, and distinguished from all other People in Religion, Laws, and course of Life; they shall not be reckon'd among the Nations." Then setting forth the Prosperity and Increase of *Israel*, he wish'd that his Lot might be with them in Life and Death.

Balak was offended at this Answer, and in a passionate Haste asks, "What hast thou done? I sent for thee to curse my Enemies, and thou hast blessed them." *Balaam* ** excused himself by the Necessity of his Instructions, from which at this time it was not in his Power to deviate. However *Balak* is not discouraged, from the Change of the Place, he hopes a Change of Fortune, or better Success; and therefore taking *Balaam* into the Field of *Zophim* to the Top of *Pisgab*, he tries whether he can curse from thence.

* High Places. The Scriptures calls High, those Eminencies and Groves which the idolatrous Nations consecrated to their Gods, and where they in a brutish and lascivious Manner, plac'd themselves.

|| *Baal*. Some will have the Temple of *Baal* to be in those High Places, others the Statue. As the Word *Baal*, it is sometimes proper Name (as here in this Place, sometimes it is the common Name of Idols: Thus the *Phœnicians* called their God *Baal*. The *Babylonians* theirs *Bell*, or *Belus*; which is the same.

+ Seven. The Number *Seven* was esteem'd sacred among the *Israelites*, (from whom probably *Balaam* might have learnt it) as ap-

pears in *Lev. iv. 6.* where the Priest is said to sprinkle the Blood of the Bullock seven times before the Veil of the Sanctuary.

§ *Aram*. The same as *Mesopotamia*, which the *Hebrews* call *Aram Naharaim*.

** Excus'd. From *Balaam's* Excuse, *Numb. xxiii. 12.* some interpret, as if he would have cursed the *Israelites*, if he could: And indeed if we consider what *Moses* told the *Israelites*, *Deut. xxiii. 5.* Nevertheless, the Lord thy God would not hearken unto *Balaam*, but turned the Curse into a Blessing to thee, we may well conclude, that *Balaam* did earnestly labour with God by Persuasion or Intreaty to have had Liberty to have cursed the Children of *Israel*.

Balaam, who was willing to please him, had seven Altars there, and a Bullock and a Ram offered on each. Then withdrawing again, as before, to consult the Lord, he received fresh Instructions, *Balak* now began to understand the Interview between the Lord and *Balaam*, and upon his Return to him and his Attendants, who were big with expectation of the Result; demanded what the Lord had spoken? Upon which *Balaam*, to bespeak the greater Attention and Regard to what he should say, began thus. "Consider, O *Balak*, "thou Son of *Zippor*, consider, that God, who hath already blessed *Israel*, "and forbidden me to curse them, is not like Man, that he should renounce "his Promise, or repent of what he does. Hath he promised, and shall he "not perform? Or hath he spoken, and shall he not make it good? Behold "I have received Commission to bless, and he hath blessed, and I cannot "reverse it. || He does not approve of Afflictions or Outrages against "the Posterity of *Jacob*, nor of Vexation or Trouble against the Posterity "of *Israel*. The Lord his God is with him, and the * Shout of a "King is in him. God hath brought him, out of *Egypt*; he hath, as it "were, the Strength of an + Unicorn. Surely no Inchantment can pre-

|| *He does, &c.* These Words in *Numb.* xxxiii. 21. are render'd thus: *He hath seen no Iniquity in Jacob, nor Transgression in Israel.* Which cannot be the true Sense of the Place, for they give occasion to *Libertines* to imagine that God looks with indifference on the Sins of Men, when they are thus render'd. Others think that he overlooks and winks at the Sins of his own People; and the most Judicious and Pious are puzzled what to make of them, as appears from the various Explication which is given them. Some think that by Iniquity, &c. *Balaam* understands Idols, which the *Hebrews* often call Vanity, Iniquity, Falshood and Perverseness. But this Sense can have no Place here; because God had not only seen Idols among the *Israelites*, but had also most severely punished them for having them, *Exod.* xxxii. 9. *Deut.* ix. 13. Others think they signify great and heinous Crimes, which abounded among the Heathens, and were not to be found among the *Israelites*. But neither is this true, for God upbraids them frequently with the greatest Enormities, and their least Faults were so much the more heinous, because they were the People of God. In fine, some fancy that 'tis said, he doth not behold their Iniquity and Perverseness, because he had pardoned them, as if he had never seen them. But these are wide of the Meaning. We

must therefore observe with *Gataker*, and several others, that the *Hebrew* Words which are render'd, *behold* and *seen*, don't only signify a bare sight of Things, (for in this Sense, God sees the greatest Crimes, as well as the best Actions) but also seeing them with Approbation. Thus 'tis said, That God looketh on the Contrite, and is of purer Eyes than that he can behold Evil, *Isa.* lxvi. 2. *Heb.* i. 13. That is, that he approveth the Contrite, but cannot approve Sin. We must likewise observe that the *Hebrew* Particle *Beth*, which we translate *in*, frequently signifies *against*, as *Exod.* xx. 16. — *against thy Neighbour.* And *Numb.* xii. 1. — *against Moses.* so likewise in several other Places. We must yet further remark, that the Words which are translated Iniquity and Perverseness, do often signify an Outrage and Vexation, or Affliction and Trouble. The Text then should be render'd, *He does not approve Afflictions or Outrages against the Posterity of Jacob, nor of Vexation or Trouble against the Posterity of Israel.* This is very agreeable to all that *Balaam* said and did on this Occasion, and stops the Mouths of *Libertines* and *Enthusiasts*.

* *Shout.* So *Jerome*, *Arias Montanus*, *Trinellius* and *Junius* turn it. That is, the Triumph of a King victorious over his Enemies.

§ *Unicorn.* This Animal (generally supposed

vail against *Jacob* nor any Divination against *Israel*. So that considering what God shall work this Time for the Deliverance of his People, all the World shall wonder and say, What hath God wrought! Who hath put his People out of the Reach of Fraud or Force, and turned the intended Curse into a Blessing. And to shew their future Strength and Success, the People shall rise up as a great Lion, and lift up themselves as a young Lion; they shall not lie down until they eat of the Prey, and drink of the Blood of the Slain." This was such a Mortification to *Balak*, that he silenced *Balaam*, forbidding him either to Curse or bless. But his Eagerness to have *Israel* cursed, made him change his Mind; for he calls for *Balaam*, and intreats him to try another Place, in hopes God would permit him to curse *Israel*. Hereupon *Balaam* followed *Balak* to the Top of Mount *Peor*, a Hill that look'd towards the Wilderness. Whatsoever Ground *Balak* might have for his Hopes, it's certain *Balaam* knew the positive Will of God in this Case was to bless and not to curse; and this he had declared to be irreversible, when he told *Balak* God was not like fickle Man: Yet stimulated with the blind Desire of Reward, he consents to *Balak* to tempt the Lord afresh; for he there erected seven Altars, and laid seven Sacrifices thereon. But having in vain tried all his Arts of + Divination, and seeing that God was resolved to continue blessing *Israel*, without withdrawing, as before (under Pretence to consult the Lord) looking on the Camp of *Israel*, the || Spirit of the Lord came upon him, and he cried out in an Extasy, "How good are thy Tents, O *Jacob*, and thy Tabernacles, O *Israel*!" Then by significant Metaphors he foretold the Extent, Fertility and Strength of *Israel*, and that those that blessed them should be blessed, and those that cursed them should be cursed.

Balak inrag'd to see that *Balaam*, whom he had called to curse the People of *Israel*, had blessed them three several Times, and *smiting his Hands together, upbraided *Balaam* with having deceived him, in blessing those, whom he was sent for to curse. Then being no longer able to restrain his Rage, he bid him haste and be gone; "For, I thought (said he) to have promoted thee to great Honour, if thou hadst answer'd my Design in cursing *Israel*; but the Lord hath hindered thy Preferment." *Balaam* had recourse to his old Excuse, that he could not exceed the Commands of the Lord, but must speak what he put into his Mouth: And tho' he was willing to gratify the King of *Moab* in some sort, and perhaps (considering his covetous Temper) to intitle himself to some Reward, he offer'd to § advertise him now at parting,

led to be the *Rhinoceros*) is frequently us'd to expels extraordinary Strength: as here, *Numb.* xxiii. 22. *Psal.* xx x. 6. *Job* xxxix 12. *Deut.* xxxii. 17. *Psal.* xxii 21 and xcii. 11, &c. + Divination. See *Numb.* xxiv. 1.

|| Spirit In *Numb.* xxiii. it is observable, that while *Balaam* us'd his Art of Divination or Inchantment, he had only a Word put in-

to his Mouth; but now having laid aside his Inchantments, the Spirit of God came upon him.

* Smiting, &c. This was a great Token of Displeasure, as smiting the Breast was of Sorrow.

§ Advertise. See *Numb.* xxiv. 14. But that was in Revenge, is plain from the next Note. what

what the *Israelites* should do to his People in the latter Days: But still, against his own Inclination, he bestowed Blessings on *Israel*, and prophesied, a Star should come forth from *Jacob*, and a Rod from *Israel*; that it should smite the Chiefs of *Moab*, and destroy the Children of *Seth*; that *Edom* should fall under its Power, and that the *Amalekites* and *Kenites* should be extirpated. In fine, he foretold, that the Western Nations, the *Greeks* and *Romans*, should vanquish the *Affyrians*, destroy the *Hebrews*, and perish themselves.

After these Predictions, as if vex'd at his own Disappointment in missing the Reward he expected, and to be reveng'd on the *Israelites* as the Occasion of it, he § instructs the *Moabites* and *Midianites* in a wicked Artifice; which was to send their Daughters to the Camp of the *Israelites*, to draw those People into Idolatry; the sure Method to deprive them of the Assistance of God, who protected them. This Artifice succeeded, for the very next Account we have of the *Israelites* is, that they lay incamp'd at + *Shittim*; where many of them were deluded by the *Moabitish* and *Midianitish* Women, and were drawn in, not only to commit Whoredom with them, but to assist at their Sacrifices, and worship their Gods, even * *Baal-Peor*.

The Greatness of this Sin appears in the Severity of the Punishment; for God commanded *Moses* to take the Chiefs of those that had joined themselves to *Baal-Peor*, and hang them up before the Lord in the Sight of all the People. *Moses* accordingly gave Charge to the || Judges of *Israel* to see Execution done, every one on the Men under his Charge, that sacrificed to *Baal-Peor*. But the divine Justice did not stop here. Their Whoredom must be punished as well as their Idolatry; which was aggravated vastly by a Person of considerable Worth and Dignity. Bold *Zimri*, the Son of *Salu*, Prince of a chief House among the *Simeonites*, took *Cozby* the Daughter of *Zur*, who was also a Prince of a chief House in *Midian*, and daringly brought her to the *Israelitish* Camp, in Contempt of *Moses* and in Sight of all the Congregation, who, because of the late Execution done upon their Princes, stood weeping before the Door of the Tabernacle; and leading her openly into his Tent, there lay with her. This superlative Impudence, and open Violation of God's Law, none offer to resent, but *Phineas*, *Aaron's* Grandson; who rising up from the Congregation, and fill'd with a divine Zeal, took a Javelin in his Hand and

§ *Instructs*. After *Balaam* had given *Balak* what Hints he could concerning the Ruin of his People by the *Israelites*, which was no very comfortable Admonition; (for he did not at the same Time instruct him how to avoid that Ruin) by way of Revenge puts them in a Way to render the People of *Israel* odious to their God, and taught *Balak* how to betray *Israel*, and draw them into Fornication and Idolatry, which soon after followed. This indeed is not mentioned in *Numb. xxiv.* where this

Passage or Interview between *Balak* and *Balaam* ends; but *Moses* in *Ch. xxxi. v. 16.* doth plainly refer to the Counsel of *Balaam*, and lays the whole Blame on him.

+ *Shittim* Which signifies, *Turn aside*.

* *Baal-Peor*. Supposed to be the beastly *Priapus*.

|| *Judges*. I suppose these were those Judges, whom by the Advice of his Father-in-Law *Jethro*, with God's Approbation, he had set over the People, *Exod. xviii.*

followed

followed them to the Tent; where in the very Act of Whoredom he thrust them both through. This zealous Act of *Phineas* put a stop to the Plague, which God had sent among the People for this audacious Act of *Zimri's*, and the other Lewdnesses and Impieties of his Comrades. However, there died on this Occasion no less than * four and twenty thousand. *Phineas's* holy Zeal for God's Honour gain'd him not only high Commendation, but a perpetual Settlement of the Priesthood in himself and his Posterity.

These Disorders thus quieted, and the Offenders punished, the next thing was to take Vengeance of the § *Midianites*, who had debauch'd the *Israelites* with their Idolatry and Whoredoms. + In order to which *Moses* commanded a Detachment of twelve thousand select Men, a thousand out of every Tribe, to go against the *Midianites*; amongst whom went the zealous *Phineas*, who carried with him the holy Instruments, or Trumpets to animate the People. This was indeed but a small Army to invade so great and Powerful a People. But God, who put them upon this Expedition, went along with them, and bless'd them with such wonderful Success, that they slew five Kings, and all their Men; among whom was the wicked Prophet || *Balaam*, who tho' he had before escap'd the Angel's sword, yet now fell a Sacrifice to the in-

* *Four &c.* In this Number, it is probable, *Moses* does include the Thousand Princes that were hanged. Which Computation reconciles this Place to that of the Apostle, 1. Cor. x. 8. where he mentions but three and twenty thousand, without the Thousand Princes that were hanged.

§ *Midianites.* Under this Name I take the *Moabites* also to be comprehended.

+ *In order.* In Numb. xxv. 16. God commanded *Moses* to vex the *Midianites* for betraying *Israel* and to smite them. But the Execution of this Order is interrupted by some Things, which being not strictly Historical, we will here in the Notes give a short Hint of them. After the Plague the Lord commanded that the People, that is, the Males, should again be number'd. In which the same Method was appointed to be taken that was used in the former Numbering, Numb. 1. For the other Tribes, being number'd with respect to War, and to their possessing the Land, were number'd from twenty Years old; but the *Levites* being exempted from War and excluded from Possessions, were number'd from a Month old. The Account of this is set down at large in Numb. xxvi. by which it appears, that all that were first Number'd by *Moses* and *Aaron*

in the Wilderness of *Sinai*, Numb. 1. there was not then a Man left alive, besides *Moses*, *Joshua* and *Caleb*. So that in less than Forty Years, Six hundred and three thousand, five hundred and fifty grown Men (for so many were number'd Ch. i. besides the Tribe of *Levi*) died in the Wilderness. and yet now at this second numbering there were found six hundred and one thousand seven hundred and thirty Men of twenty Years old and upwards, besides *Levites*.

The next Thing is an Enumeration of divers Laws and Ordinances; some of which were more general, as relating to the daily Burnt Offerings, and other Offering upon particular Festivals. Some were more particular, as private Vows of Maids, Wives, Widows, and divorced Persons, and the settling of Inheritance in the Female Line. Of which, see from Numb. xxviii. to xxx.

|| *Balaam.* By this it seems he was not got home; and it may be with Reason, conjectured, that he was devising much the same Mischief against the *Hebrews*, whilst he was among the *Midianites*, as when he was among the *Moabites*; and therefore he justly fell by the Sword of *Israel*.

jur'd People of God. They burn'd all the Cities and Castles, took all the Women and Children Prisoners, and seiz'd on their Cattle, Flocks, and Goods; after which, loaded with the Spoils of their Enemies, they return in Triumph to the *Israelitish* Camp. In the way Home they are met by *Moses*, *Eleazer* the High-Priest, and all the Princes; who congratulate their Success. But *Moses* seeing the *Midianitish* Women among the Captives, was much offend-ed at the Officers of the Army for saving them; for these, said he, by the Council of *Balaam*, caused the *Israelites* to sin against the Lord in the Bu-siness of *Peor*, and provoked him to send a Plague upon the Congregation of *Israel*. And thereupon he commanded them to kill every Male among the Children, and every Woman that had lain with Man; and to save none alive but the Virgin Females. After which they were to abide seven Days without the Camp, and both Soldiers and Spoils pass through the Ceremo-nies of a legal Purification; which when they had perform'd, God directed *Moses* to take an Account of the whole Prey, and dividing it into two equal Parts, to give one to the Soldiers who had taken it, and the other Part among the rest of the People that stay'd at home. Out of the Soldiers Part he levied the Five hundredth Part, both of Persons and Beasts; which he paid as a Tribute to *Eleazer* the Priest, for a Heave-Offering of the Lord; and out of the other Part, which the People had, one Part out of fifty of both Persons and Beasts was given to the *Levites*. Then the Officers of the Army out of the other Parts of the Booty which they had taken, as Jewels of Gold, Bracelets, Rings, Ear-rings and Tablets, brought their expiatory Offering to atone for their Transgression in saving the *Midianitish* Women, and their gra-tulatory Offering of thanksgiving for so great a Victory. The Greatness of which may be guess'd from the Number of their Prisoners and Cattle; the Virgin Females were two and thirty thousand, all the rest of the People, Men, Women and Children, were put to the Sword. The Plunder in Cattle and Flocks consisted of Six hundred seventy and five thousand Sheep, seventy and two thousand Beeves, and sixty one thousand Asses; besides rich Goods and Ornaments. And to make this still more great and miraculous, the Victory was gain'd without the Loss of one Man on *Israel's* Side, as appears from the Report the Officers made upon a § Muster.

The *Israelites* thus taking Possession of the Country on this side *Jordan*, the Tribes of *Reuben* and *Gad*, and the half Tribe of *Manasseh*, observing it to be a fertile Soil, and good Pasturage, desired of *Moses* that they might set-tle in that Country, upon Condition they should march with the other Tribes to conquer the Land where they were to settle, that they wou'd not return till the others were in Possession, and that they would claim no Part of the Lands that were beyond *Jordan*. *Moses* at first thought they intended to ven-ture no further, but had a Mind to sit down in a Country ready gain'd, and leave their Brethren the rest of the Tribes; upon which he blamed them for

§ Muster. See Numb. xxxi. 49.

offering by such a Proposal to discourage the rest of the *Israelites*. But when he understood their real Design, upon condition they perform'd their Promise, he granted their Request.

* After this *Moses* gives a particular Account of the several Stations and Removes, which the Children of *Israel* made from *Rameses* in *Egypt*, to the River *Jordan* in *Canaan*. Then he describes the Bounds of the promised Land, and gives the Names of the Persons appointed to divide it among the Tribes of *Israel*. And afterwards Order is given, that the Children of *Israel* should assign to the *Levites* eight and forty Cities, with Suburbs to them, in which the *Levites* might live amongst the Tribes, and of which Number six were appointed to be Cities of Refuge for the Man-slayer to fly to, who had happened to kill a Man by Chance. But provision was made, that he, who should be duly convicted of wilful Murder, should be put to Death; and in capital Cases it was provided, that none should be convicted of such Crimes by the Evidence of one single Man. There was a Law likewise made, that every Daughter, who should possess an Inheritance in any Tribe of the Children of *Israel*, should be married to one of the Tribe of her Father, that so the Children of *Israel* might enjoy every one the Inheritance of his Father; and the Inheritance not be transferred to another Tribe. This was grounded upon a Law made || before, which empower'd Daughters to inherit Lands, where the Heirs Male should be deficient; and was the Case of *Zelophehad's* Daughters, who upon obtaining this Act were required to marry within the Family of their + Father's Tribe.

By this time the forty Years Travel of the *Israelites*, was near expired. *Moses* therefore considering that the present Generation of the *Israelites*, now ready to pass over *Jordan* to take Possession of the promised Land, were either sprung up since the Law was given at Mount *Sinai*, near forty Years before, or too young to remember and understand the Law then given, thought fit to repeat the Law to them.

A little before his Death therefore he assembled the People of *Israel* on the first Day of the eleventh Month, in the fortieth Year from their Departure out of *Egypt* (the People being yet in the Plains of *Moab* by *Jordan*, and near *Jericho*) he repeated to them briefly § all that had befallen their Fathers since they left *Egypt*; the gracious Dealings of God with them; their Unruliness, Disobedience, and Rebellions, which had so often provoked the Lord to punish them, and brought not only upon them, but by their Means upon him also, that grievous Sentence, That they should not enter into the good Land. Which

* After. The Matter of this Paragraph is contain'd in *Numb. Ch. xxxiii. xxxiv. xxxv.*

|| Before. See *Numb. xxvii. 1, 2. &c.*

+ Father's. Upon this, they are said *Numb. xxxvi. 11.* to be married to their Father's Brother's Sons. That is, as it is explain'd in *vers. 12.* They were married into the Families, or

some that were of the Families of *Manasseh*, the Son of *Joseph*, which takes off the Force of their Argument, who from hence would infer the Lawfulness of Marriages between First-Cousins.

§ All. See from *Deut. i. to iv.*

Account

Account he often repeats, that these might take Warning by the Miscarriages of their Forefathers. Then he repeated the * Decalogue, and divers other Laws and Precepts formerly given, tho' not without some Variations, with the Addition of some new Laws on divers Subjects, and Explanations of the Old, exhorting them to a strict Observation of them, promising they should soon enter the Land of *Canaan*, and commanded them to destroy all the Idols of the Inhabitants of the Country, and to extirpate the People. He encourag'd them to be faithful to God, assuring them, if they kept his Commandments they should have Blessings heap'd upon them; and threatening them with all manner of Calamities, if they departed from them. He renew'd the Covenant with the People in the Name of the Lord; commanded them with a loud Voice to proclaim on the Mountains of *Gerezim* and *Hebal*, beyond *Jordan*, Blessings to those who kept the Covenant, and Curses to all those who broke it, and to erect an Altar in the Land of *Canaan*, on which they should write the Terms and Conditions of their Covenant with God. These Things, with Rehersals sometimes of their Fathers, and their own || Prevarications, *Moses* not only delivered to the People by Word of Mouth, but wrote them in a Book; which he gave into the Custody and Care of the *Levites*, with Direction from the Lord, that they should put it into the side of the Ark, to be kept there for a Witness against *Israel*, if they should rebel. Besides this, *Moses* by the immediate Direction of God composed a † Song, in which are at large described by the many Benefits and Favours of God to his People, their Ingratitude to, and Forgetfulness of him; the Punishments by which he corrected them, with Threatnings of greater Judgments if they persisted to provoke him by a Repetition of their Follies. This Song *Moses* recited to the People, and gave Order that they should learn it, and repeat it often; that when for their transgressing the Law, many Calamities and Troubles should befall them, this Song might be a Witness for God against them.

The Time was just now approaching, and the People ready to pass over *Jordan*; but the Lord having before told *Moses*, that he should not conduct the People into the promised Land, because of his Error at the Waters of *Meriba*, he bid him now get him up into the Mountain *Abarim* into the Mount *Nebo* in the Land of *Moab*, against *Jericho*, and take a View of the Land of *Canaan*, and then die there in that Mount, as his Brother *Aaron* had died in Mount *Hor*.

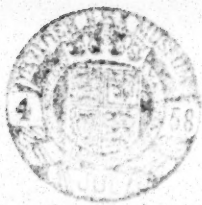
Moses had before indeavoured to deprecate one Part of his Sentence, his not being permitted to enter into the promised Land, but in vain; he therefore humbly submits to the Almighty's Pleasure now, and takes a solemn Farewel of the People in a prophetick Blessing, which he pronounc'd upon each Tribe, as *Jacob* had done just before his Death. And having before by God's Command appointed *Joshua* to be his Successor, to conduct the People to the

* Decalogue. Ibid. Ch. v.

to Ch. xxxi.

|| Prevarications. Ibid. See from Ch. iv.

† Song. Ibid. Ch. xxxii.



God shewed unto Moses ^ey land of promise. Du: 34.



An Moses went up, etc. unto the mountain of Nebo, etc. and the Lord shewed him all the land of Gilead unto Dan, v. 1. And y^e Lord said unto him. this is the land, etc. I have caused thee to see it with thine eyes but thou shalt not go over thither. v. 4. 27.

promised Land, laying his Hands upon him in such solemn and publick Manner, as gave all the People to understand, that after *Moses's* Death *Joshua* was to be their Leader, *Moses* went up to the Top of *Pisgah* over against *Jericho*, from whence, as the Lord had promised him, he could take a full View of the Countries round about.

Tho' his End was just approaching, and he an Hundred and twenty Years old, yet he was in such good Health and full Strength, that neither was his Eye dim, nor his natural Force abated; therefore whilst these lasted, he with Pleasure surveys the beauteous Prospect. He views the delightful Town and Plains of *Jericho*; sees *Lebanon's* fair Cliffs and lofty Cedars, and then resigns his Soul into the Hands of *Seraphs*, who waited to convey him to a happier *Canaan*, than what he had just before survey'd.

The Lord who knew the wanton Inclination of the *Israelites* to Idolatry, lest they, when they remember'd the wonderful things *Moses* had perform'd for them, should pay any superstitious Adoration to his Remains after Death, paid the funeral Honours to this great Prophet himself, and in a Valley in the Land of *Moab* over against *Beth-Peor* buried him so secretly, that no Man ever knew where his Sepulchre was. And though he had no publick Monument or Tomb-stone erected, yet this stands as an honourable Epitaph on him recorded in holy Scripture, *Deut. xxxiv. 10, 11, 12.*

*What Prophet by the sacred Breath inspir'd,
What Friend of God with holy Raptures fir'd,
Whose deathless Name can equal Glories share,
Or wish God's Servant Moses can compare?
With mortal Eyes th' Invisible he saw,
On trembling Sinai's Top received the Law:
From Egypt's Fetters ransom'd Israel brought,
And in their Sight great Signs and mighty Wonders wrought.*

Thus died that illustrious Prophet § *Moses*; whose Death, when the Children

§ *Moses.* Thus far the sacred History was of *Moses's* Inditing, which contains the five first Books of the Bible, and is thence called the *Pentateuch*. All Antiquity, both sacred and profane, acknowledge *Moses* to have been the Legislature of the Jews; and that whole Nation has always carefully preserved his Books as containing their Law. When the Tribes were divided into two Kingdoms, both of them preserved the same Respect for those Books, as being writ by him. The *Samaritans*, who came afterwards, received them from the *Israelite* Priests; the *Jews* carried them to *Babylon*,

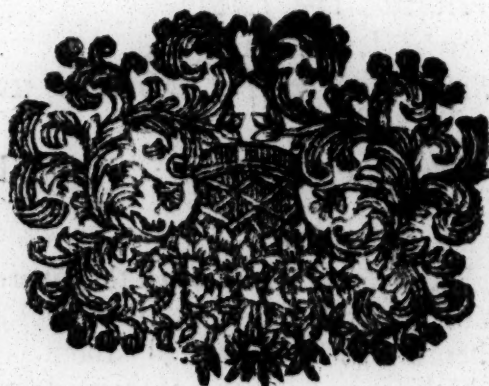
when they were led Captives thither; they brought them back, and afterwards revised and corrected them. Profane Authors have spoke of them, as written by *Moses*. In short, it is as certain, that the Books which go by the Name of *Moses* are his own, as that those which are ascribed to *Herodotus*, *Thucydides*, &c. appertain to those, whose Names they bear. It is possible there may have been some Additions and Alterations made in them; but the Bulk of the History and the Laws could not be altered. As to the Truth of the History we have several Proofs. 1. It is the most Antient

History

dren of *Israel* understood, they lamented with great Solemnity, weeping and mourning for him in the Plains of *Moab* thirty Days.

History in the World; for whether *Moses* was contemporary with *Inachus* the first King of *Argos*, who lived Six hundred Years before the War of *Troy*; or whether he did not live 'till the Time of *Cecrops* King of *Athens*, who reign'd three hundred Years before that War, it is certain he is much ancients than *Homer* or *Hesiod*, of any profane Writer. 2. *Moses* is the only Person that has given a plain and historical Account of the Origin of the World, and who has continued that History uniform, and without any Interruption to his own Time. All that others have written of the first Ages is, as they own themselves, mere Ignorance, Darkness and Fable. 3. *Moses* wrote at a Time, when he could be sure of the truth of what he wrote, and when it might have been easy to have convicted him of Falshood, had

he delivered any Fables. 4. We have nothing in ancient History, nor in Fable, to prove that the World is older than *Moses* represents it. 5. His History agrees with the profane Historians of several Nations. We there find the Originals of several Nations, and their ancient Names, which many of them have preserved. But if Religion did not convince us, that the Books of *Moses* were written by Divine Inspiration, yet Reason ought to persuade us, that this History of *Moses* is true, and the only one, wherein we can find when the World began, and how long it has lasted. As for the last Chapter of *Deuteronomy* it was written by *Joshua*, as a Preparation to his History and could not be supposed to be written by *Moses*, as giving an Account of his Death.





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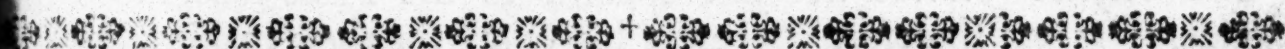
HISTORY


OF THE

HOLY BIBLE.



BOOK III.




 PON the Death of *Moses*, *Joshua* by the Command of God, undertakes the Charge of the Children of *Israel*. He had been Prime Minister to *Moses* for the greatest part of those forty Years the *Israelites* wander'd in the Wilderness; had seen the wonderful Works God wrought by *Moses*; understood well the Nature and Disposition of the People; was one of the twelve Spies which were sent to search the promised Land, and one of the two that gave a just Report of it, in Opposition to the other ten Spies that gave an evil and false Account of it. For these and other Qualifications, he was formally installed into his Office with very solemn Ceremonies; *Moses* having, by God's Command, presented him before *Eleazer* the Priest, laid his Hand upon him, and disposed to him

NUMB. XXV. C c c * some

* some of the Honour that was upon himself, in the Sight of the whole Congregation.

Being now ready to enter and take Possession of the promis'd Land, God for *Joshua's* greater Incouragement strengthen'd his former Commission, by giving him a more immediate and expresse Command, as he had before done to his Servant † *Moses*, to lead the People over *Jordan*; telling him, that every place, upon which the Sole of their Foot should tread, should be their own; and assuring him, that there should not any Man be able to stand before him all the Days of Life; for as he had been with *Moses*, so he would be with him, and never fail nor forsake him; therefore he bid him be strong and of good Courage, for he should divide the Land for an Inheritance to the People. And to engage him to Performance of the Law, which he had delivered to *Moses*, he annexes a continual Series of Prosperity and Success; charging him to make it his Study Day and Night, as the Standard of all his future Actions, and repeating his former Assurance of his Presence with him wheresoever he went,

Joshua upon this Incouragement prepares to put the Command of the Lord in Execution; and, that nothing material might be omitted, he orders the Officers to go thro' the Camp and gave Notice to the People, that within three Days they should pass the *Jordan*, in order to possess the Land which the Lord their God had given them, and that they should provide themselves with Victuals for such a March.

The City of *Jericho* was just opposite to the Place where they were to pass. *Joshua* therefore, ‡ before his Order for their making Provision

* Some, &c. See *Numb.* xxvii. 20.

† *Moses*. God spake now to *Joshua* by his Angel, as he had done to *Moses*, when he gave him the Law upon Mount *Sinai*, as appears from *Gal.* iii. 19. For Angels are the Ministering Spirits of God, *Heb.* i. 14. For which Reason, as often as it is said in the Old Testament, that God appeared or spoke to any one, it must be understood, that he doth it not by himself, but by his Angel.

Besides the Angel here speaking to *Joshua*, may be said to speak either by spiritual Locution, objecting to his Mind the Notions of these Words, so as if *Joshua* had heard God speaking to him; or by Corporal Locution,

assuming an apparent Body: Either of which is probable.

‡ *Before*. This Direction for Marching is mentioned in the Text, before the sending the Spies to *Jericho*, See *Josb.* i. 11. and *Ch.* ii. 1. But it seems the Spies were sent before that, and returned to the Camp at *Shittim*, before they took their March towards *Jordan*. For the Spies spent longer Time in their Search than was between the Notice given for Marching, and the March, which was but three Days. Whereas they lay hid three Days in the Mountains for their safety, besides the Time they spent in *Jericho*, and in going and returning; which they could not have done, had

for this Match, sent two Spies thither to observe the Situation and Strength of the Place, and the Avenues to it; because it would be the first Place they were to attack, after they had pass'd the River. These & Spies entering *Jericho*, went to a publick House of Entertainment, which was kept by * *Rahab*, and there took up their Lodging. But being observ'd by some to go in there, Information is presently given to the King of *Jericho*, that two *Israelites* were come to search the Country. Upon this the King sent to *Rahab* to produce them; but she having timely Notice, had hid them upon the † Roof of the House, under the Stalks of Flax which she had spread there. Having thus secur'd the Men, she put off the King's Messengers with a feigned Story, pretending that some Men did come to her House, but she knew not what they were, nor whence they came; and that when it grew dark, before the Gates were shut, they went out, but she knew not whither. And to prevent any farther Suspicion, she advised to pursue them quickly, for they could not be far off. Upon this they sent out several to take them, who went as far as the Fords of *Jordan*, but in vain.

When they were gone, *Rahab* went up to the Men she had hid, and thus accosts them: "I know the Lord hath given you this Land, and the
" Fame of you is become so terrible to us, that our People are utterly
" discouraged. For we have heard, how the Lord dried up the Water
" of the *Red Sea* for you to pass over, when ye came out of *Egypt*; and
" how ye subdued *Sikon* and *Og*, the two *Amorite* Kings, on the other
" side of *Jordan*. These Actions have flash'd Terror amongst our Peo-
" ple, and quite dispirited them. Your God is the only God in Hea-
" ven and Earth. Now therefore, in regard of the Service I have done

had they been sent away, before the Order for Marching was given. So that what is delivered in the second Chapter of *Deuteronomy*, should in order of Time come in about the Middle of the first Chapter between the Ninth and Tenth Verses, being as *Junius* and *Tremellius* observe, displaced by a Figure called *Hyperbaton*.

§ *Spies*. These Spies are fabulously suppos'd by the *Rabbins* to be *Phineas* and *Caleb*; which is very improbable. For *Phineas* was designed by God to be a Priest, and *Caleb* a Man in great Authority. But *Josh. vi. 23*. positively says they were young Men.

* *Rahab*. Interpreters are at great Variance about the Quality of this Woman; most

agreeing, she was an Hostess which is very probable and that she is render'd an Harlot upon the Account of Idolatry; for it is a common Phrase in Scripture to say,--Go a Whoring after other Gods. That she was a Victualler is unquestionable.

† *Roof*. The Roofs of Houses were then built flat, so that they could walk upon them, and set their Goods there having Battlements round them to secure them from falling off. *Deut. xxii. 8*. And such a Roof it was that *David* afterwards walked upon, when he unhappily espied the fair *Bathsheba* bathing herself, 2. *Sam. xi. 2*.

“ in concealing you, shew Favour to me and my Family, when you come
 “ into Power, and save us alive; and of this ye shall give me some Af-
 “ surance.” They readily promise upon their Lives to secure her and all
 that belong'd to her; upon which she let them down by a Cord from the
 Window, which fac'd the Country, for her House stood on the Town
 Wall. When they were down, she advis'd them to make to the Moun-
 tains to avoid the Pursuers, and to conceal themselves three Days, till the
 Search was over. The Spies seeing the Sincerity of the Woman in con-
 sulting their Security, resolve to make her easy in their Promise to her;
 and for a Token of their Integrity in the Performance of it, gave her
 this farther Assurance. When she should see the *Israelitish* Army approach
 the Town, they bid her be sure to tie a † scarlet Twine in the Window
 thro' which she let them down; and to bring her Father, Mother,
 Brethren, and all her Family home to her, and be careful to keep them
 within Doors, that when their Forces should enter the Town, by this
 Token they might distinguish the House and spare them. And that
 if any should straggle from the House, their Blood should be upon
 their own Heads; but if any one in the House should come to any Da-
 mage, they would answer for it. To these Terms she gladly agreed,
 and so dismiss'd them.

The Spies having hitherto thus happily succeeded, take *Rahab's* Ad-
 vice, and make the best of their Way to the Mountains, where they lay
 hid three Days; in which time, those that went in Pursuit of them de-
 spairing to find them, return'd to *Jericho*; and the Spies descending from
 the Mountains ford over *Jordan*, arrive safe in the *Israelitish* Camp, and
 gave *Joshua* their General a faithful Account of their Expedition; adding,
 that for certain the Lord had delivered the Country into their Hands,
 for the People were quite dispirited at the Fame of them.

Joshua rous'd at this News decamps from *Shittim*, and draws down
 to the *Jordan*; then putting the Tribes of *Reuben* and *Gad*, and the
 half Tribe of *Manasseh*, in mind of the Agreement made between *Moses*
 and them, that they, leaving their Families and Cattle on this side *Jor-
 dan*, should with their best Forces go over arm'd before their Brethren,
 to help to subdue their Enemies, and Place them in their Possession, they
 acknowledge the agreement, and declare their Readiness to go; promising

† *Scarlet* This being a Token of Delive-
 rance to *Rahab* and her Family, is not unapt-
 ly reckoned a Type of the Blood of Christ,
 by which we are delivered from the Death of

Soul and Body. This is the Opinion of seve-
 ral Fathers, particularly St. *Ambrose* and St.
Augustine.

in all things to be subject to him their General as they had been to *Moses*, and in all things to obey his Commands, under Penalty of Death.

The Army being provided of Necessaries for their March. the Officers going thro' the Host commanded the People, that when they should see the Ark of the Covenant of the Lord their God, and the Priests of the *Levites* bearing it, then they should move and follow it, that they might know the Way by which they were to go, because they had never before passed that Way. And that a Decency might be observ'd in their March, Direction was given, that they should leave a Space of about § two thousand Cubits between the Ark and them.

Things being thus disposed, *Joshua* early in the Morning on the ninth Day of the first Month exhorted the People to sanctify themselves, because the Lord would next Day do wonders amongst them; and giving Order for the Priests to move, they took up the Ark, and march'd with it before the People to the Banks of the *Jordan*, where they halted; here the Lord told *Joshua* that he would so distinguish him in the Sight of all *Israel*, that they should know his Presence should be with him, as it had been with *Moses*. He directed him to bid the Priests, who were to carry the Ark, stop upon the Brink of the River; which they did, and *Joshua* thereupon calling the People together to hear the Words of the Lord their God, told them, That they should hereby know, that the living God was amongst them, and would drive out the Nations before them; for the Ark of the Covenant of the Lord of all the Earth passing into the River *Jordan* before them, as soon as the Feet of the Priests that bare it should touch the Waters, they should divide and stand on a Heap. Accordingly the Priests march into the River with the Ark, and stopping in the midst of it, they stood on firm Ground, the rapid Stream dividing, and the Waters forgetting their Fluidity, condense in heaps to afford them a dry Passage. Thus did God make good his Word to *Joshua*, in promising to magnify him in the Sight of the People, by dividing the Waters of the *Jordan*, as he had done before to *Moses*, when the *Israelites* pass'd the *Red Sea*.

§ Two Thousand. There were two thousand Cubits between the Ark and the Camp when they marched, *Josh. iii. 4.* and in all probability the same Porportion was observed when they rested: This Distance of Ground some interpret to be one Mile, some two; some Measuring it according to a less, others accor-

ding to a longer Cubit, which they term a Geometrical Cubit. But all agree in this, that these two thousand Cubits, were a Sabbath Day's Journey; because on the Sabbath-Day they were all to repair to the Place of God's publick Worship, which was two thousand Cubits distant from those, who incamped nearest.

But before the People cross'd the River, the Lord commanded *Joshua* to select twelve Men, one out of each Tribe, who, so soon as the People had pass'd the River, were to take up twelve Stones from the Place where the Priests stood on dry Ground, according to the Number of the twelve Tribes, and to set them up as a Memorial of this great Miracle in that Place. He commanded them likewise to take other twelve Stones, and to carry them on Shore, for another Memorial of the same Miracle.

The Priests that carried the Ark walking on dry Ground to the midst of *Jordan*, and stopping there, as *Joshua* had ordered them, he commanded the rest of the People to follow, forty thousand of the Tribes of *Reuben* and *Gad*, and the half Tribe of *Manasseh*, well armed, leading the Van. When they were all safely arriv'd on the other Side of the River, the General commanded the Priests that bare the Ark, which stood in the midst of the *Jordan* till all the People had passed over, to come out of the River with it; which they had no sooner done, but the Waters return'd to their natural Channel, and overflowed the Banks, as they usually did.

The *Israelites* having thus securely pass'd the *Jordan* on the tenth Day of the first Month, incamped in a Place called afterwards *Gilgal*, which was in the East-Border of *Jericho*. Here *Joshua* erected the twelve Stones, which the twelve Men had brought out of *Jordan*, as a Monument to Posterity, that when the Descendants of the *Israelites* in future Times should ask the Reason of it, they might know, that the Lord their God had dried up the Waters of the *Jordan*, and caused his People *Israel* to pass that River on dry Land, as he had formerly dried up the *Red Sea* for their Passage out of *Egypt*; and that all the People of the Earth might be sensible of the Omnipotency of the mighty God of *Israel*.

The Fame of this Miracle soon spread thro' the neighbouring Countries, and struck the Inhabitants with Astonishment and Terror; for when the Kings of the *Amorites*, which were on the West of the *Jordan*, and the Kings of the *Canaanites*, which inhabited by the Sea, heard that the Lord had miraculously convey'd his People over the River by dividing the Waters, their Hearts sunk for Fear, and their Courage fail'd them.

Joshua having thus conducted the *Israelites* over the River, God commanded him to cause them all to be * circumcised; which being done, the

* *Circumcised.* The great Goodness as well as Wisdom of God was very conspicuous in this Act of Circumcision after the *Israelites* were safe on the other Side of *Jordan* for their miraculous Passage thro' that River, and the Fame of former Miracles wrought by

the Lord said to *Joshua*, "This Day I have taken away the † Shame of *Egypt* from you." And from this Act of Circumcision, the Place where it was done was then called § *Gilgal*. Here the *Israelites* tarried till their Circumcision-wounds were healed; and here it was they kept the † Passover, on the fourteenth Day of the first Month, in the Evening. Now did the *Israelites* begin to enjoy the Good of the Land; the delicious Products of the promised Inheritance; for on the next Day after the Passover they eat of the Corn, and there being Plenty of all Fruits, on the Morrow the Manna was withdrawn.

All Things being ready for approaching the City of *Jericho*, *Joshua* gives the Word, and the Army marches towards it. The Place was strong, well provided, and full of Inhabitants, who had retir'd into it, and seem'd resolv'd to make a brave Defence. *Joshua* therefore undertakes to view

by God in their Favour had affected the neighbouring Nations with such Fear, that they dare not offer the least Opposition to *Israel* in their Passage: But now that they were safe on the other Side of the River, God had a Work to do upon his People, which would render them for a while not only unable to assault their Enemies, but even to defend themselves; for during their Travel in the Wilderness, Circumcision had been omitted; not, I am apt to think, thro' a Neglect of that Ordinance; but being, or at least expecting to be, always upon the March, they thought it unfit to expose them to the Hardship of it; and all they who were Men, when they came out of *Egypt*, and had been circumcised there, being dead, (*Joshua* and *Caleb* only excepted) most of the present being Generation being such as had been born within the Forty Years of their Travel in the Wilderness, had not been Circumcised hitherto. Therefore now that they were pass'd over *Jordan*, and were ready to take Possession of the promised Land, and the Inhabitants of it under a general Consternation having shut themselves up in *Jericho*, the Lord commanded *Joshua* to prepare for the Circumcision of the People.

† *Shame*. This Shame might be either the reproachful Diffidence of the *Egyptians*, who would not believe that the Lord would make good his Promise in bringing his People into the promised Land; (which *Moses* often hint-

ed, when he address'd himself to God in behalf of the People, to deprecate God's Anger from them, urging that their Enemies from thence would take Occasion to ridicule and Question his Omnipotence;) or their Fore-skins not being cut off which render'd them like the *Egyptians*.

§ *Gilgal*. Or *Galgol*, which signifies removing, rolling, or taking away. This Word is used before in *Josh. iv. 19* and in *Deut. xi. 30*. but it was in either Place only by way of Anticipation. This Place is by St. *Jerom* called *Golgal*, a famous City formerly about fifty Furlongs from *Jordan*, and ten from *Jericho* in the strait Road thither. The same St. *Jerom* with *Bed.* and *Lyr.* render the Word *Galgol* a *Wheel*, *Revolution* or *Circumvolution*. From whence they form the Word *Gulgolet*, *Chald. Gulgolta*, and thence, *Golgotha* or *Calvary*, which signifies a Skull, so call'd from its rolling, as being round. And *Calvary* so call'd from the Skulls of the Criminals there executed.

† *Passover*. This was the third Passover the *Israelites* celebrated. The First, the Day before they came out of *Egypt*, *Exod. xii.* The Second was the Year after, upon their receiving the Law, and setting up the Tabernacle in *Sinai*, *Numb. ix. 2.* The third was this here in the Holy Land, in the Plains of *Jericho*, *Josh. v. 10.*

the Place by himself, to find out the most advantageous Approaches to it. Whilst he was making his Observation, there appeared, as he thought, the awful Form of a Man, but with a Lustre in his Face, that bespoke him more than mortal. In his Hand he held a flaming Sword, and his whole Appearance far surpassed any Thing of human Nature. The *Israelitish* General advances to this || great Unknown with a Courage becoming his Character, and boldly demands, who he is for? He answers, For *Israel*, of whose Army and People he was the Guardian. At these Words the General falls * prostrate, and waits the Command of his Lord, who bids him loose his Sandals, and not profane the Holy Place with irreverent Approaches. *Joshua* obeys, and receives new Orders for the better Management of the Siege of *Jericho*; he was to cause all the Forces to march round the Place six Days successively, and that the seventh Day the Priests should take seven Trumpets made of Rams-horns, which were used to declare the † *Jubilee* Year; that they should go before the Ark, and round the City, and when the Trumpets sounded first loud, and then low, the People should all give a Shout, for then the Walls of the City should fall, and every Man should march in at the Place which was directly before him. Having rounded the City six Days as they were commanded, on the seventh by Break of Day they compassed it seven Times, and at the seventh Time, when the Priests blew with the Trumpets, the General said to the People, "Shout! For the Lord hath given you the City."

|| *Great, &c.* This was an Angel in the Shape of a Man, which the *Hebrew* calls *Gebir*, from whence some think this to be *Gabriel*. See Note one. His appearing in the Shape or Habit of a Military Person, is very proper in this Place, tho' God always adapts the Appearance of his Messengers to the Occasion.

Thus in this Place of *Josh. v. 13.* the drawn Sword in the Hand of a Man of War, representing his Power. Thus Christ appeared to *Mary Magdalen* in the Garden, in the Shape, of a Gardener. To the two Disciples walking to *Emmaus*, he appeared in the Habit of a Traveller, &c.

* *Prostrate.* By this Act of Adoration, and Title of Lord, performed and given by *Joshua*, and accepted by the other, it is evident, that this Guardian or Captain of the Lord's Host, was Christ, the Son of God, who was pleased in this manner to appear to *Joshua*,

both to encourage and direct him. Wherefore having first bid *Joshua* (as *Moses* was bid at the Burning Bush, *Exod. iii. 5.*) to put off his Shoes, because the Place whereon he stood was holy, (which confirms that it was Christ, whose Presence consecrates every Place where he appears) and *Joshua* having obeyed, *Ch. v. 13, 14, 15.* the Lord said, *Ch. vi. 2. See I have given into thine Hand Jericho and the King thereof, with the mighty Men of Valour;* and instructed him in what Manner he should beleaguer the City, and how he should take it, *Ch. vi. 2, &c.*

† *Jubilee.* This Word is derived from the *Hebrew* Word *Jobel*, which signifies a Ram, and also a Ram's Horn, as here in *Josh. vi. 4.* where the Word *Jubeline* is used and expounded by the *Chaldee* Paraphrast, *Ram's Horns.*

With

With that the People give a Shout, and thereupon the Wall of the City fell down flat; so that the Army march'd directly up to it, and took it, putting all to the Sword, both Man and Beast, Old and Young; only *Rahab*, and those in her House were saved alive; for *Joshua* had given a strict Charge before-hand to the two Spies (which she had formerly concealed) to take Care, when the Town should be taken, to go to her House, and bring out her Family in Discharge of their Oath to her. Which they accordingly did, and left her with all her Kindred and Substance safe & without the Camp of *Israel*. Then setting Fire to the City they destroyed every Thing in it, except the Silver and Gold, and Vessels of Brass and Iron; which were put into the Treasury of the House of the Lord, as it had been commanded. And lest any one should attempt to rebuild this City, *Joshua* publish'd this prophetick Imprecation on the bold Undertaker; "That he should lay the Foundation thereof in his First-born, and set up the Gates thereof in his youngest Son:" By which he meant, that it should be the † Ruin of his Family.

Before the City was taken *Joshua* had caution'd the People, not to spare any Thing that was in it, but to destroy all that lay in their Way, except Silver, Gold, Brass and Iron; which were to be consecrated to the Lord. And therefore he warn'd them not to meddle with any Thing, for fear of bringing a Curse, not only upon themselves, but upon all the Nation of the *Israelites*. Notwithstanding the strict Charge of *Joshua* against meddling with any Thing that was devoted to this general Destruction or consecrated to the Lord, yet so prevailing is the sacrilegious Thirst of Gold, that one of the Tribe of *Judah*, whose Name was *Achan*, contrary to the Command of the General, took something of the Spoil of either Sort, and hid them. This prov'd of ill Consequence to *Israel* in general, which was discovered upon this Occasion. *Joshua* being desirous to take in a little City named *Ai*, near *Bethavan*, to the East of *Bethel*, and knowing that it was neither populous nor well defended, detach'd a Body of three thousand Men only to go and attack it; who no sooner approach the Town, but the Inhabitants sally out and repulse them, and drive them to their Camp; whither those that escaped went so frightened, that they brought a Terror upon the whole Army. This

§ *Without, &c.* Being *Aliens*, or Heathens they were not permitted to come within the Camp, till they were proselyted, or at least legally purified.

† *Ruin.* This was exactly fulfilled in *Hi-*

el the Bethelite; who in the Days of *Abab* King of *Israel* (above five hundred Years after) began to rebuild *Jericho* with the Loss of his eldest Son *Ahiram*, and finished it with the Loss of *Segub* his youngest Son, 1 *Kings* xvi. 34.

Defeat, so afflicted *Joshua*, that rending his Cloaths, and prostrating himself before the Ark of the Lord, he lay there till the Evening, both he and the Elders, in token of extream || Sorrow and Humiliation sprinkling Dust on their reverent Heads. But *Joshua* being wholly ignorant of the Offence, and desirous to know the Cause, that had provoked God thus to desert his People, in this humble Expostulation complains to him.

“ Wherefore, O Lord God, hast thou brought this People over *Jordan*
 “ to deliver them into the Hands of the *Amorites* to destroy them? We
 “ had been happy, hadst thou permitted us to have dwelt on the other side
 “ of *Jordan*. What shall I say, when *Israel* turn their Backs upon their
 “ Enemies? For when the *Canaanites*, and all the Inhabitants of this
 “ Land shall hear this, they will encompass us, and cut us off, and what
 “ will become of thy Honour?

The Lord not willing to let his Servant *Joshua* languish under the melancholy Thought of being deserted by him, tells him there is a latent Cause of his Displeasure among the People; that some of them had taken of the * accursed thing, and also of those things which were devoted to the Lord, and pretending as if they had brought it all into the Treasury of God, had concealed it for their own Use. And to put him in a Way to clear the Camp of this accursed thing, which had brought this Judgment upon them, the Lord commanded *Joshua* to proclaim among the People;

“ There is an accursed thing in the midst of thee, O *Israel*; ye cannot
 “ stand before your Enemies, until ye have removed the accursed thing
 “ from among you.” Then directing *Joshua*, how he should find out

|| Sorrow. See 1 Sam. iv. 11. Nehem. ix. 1.

* Accursed. That is, of that which was devoted to Destruction. Our old Translation renders it in *Joshua* vi. 17. 18. *execrable Thing*, and in *Ch.* vii. 11, 12. *excommunicate Thing*; which are synonymous Terms and signify the same Thing. In which Places the Distinction of the Spoil is plainly express'd. All the Inhabitants of *Jericho*, except *Rahab* and her Family, with their Effects of all Sorts were to be destroyed; only Gold, Silver, Brass and Iron, were to be consecrated to the Lord. These are by the *Septuagint* call'd Holy, because they were to be laid up in the Treasury for the Service of the Tabernacle; but all the rest was profane, and ordered to be destroyed. The *Septuagint* keep to the Word *Anathema* in the foresaid Text, which signifies

separated or accursed, and implies that the profane Spoil was not to be mix'd with what was Holy. In the same Sense is the Word *Anathema* used in the New Testament, particularly by St. Paul, who pronounces Offenders *Anathema*, separated from God, that is accursed: Which is the old Word for Excommunication, upon the Breach of several Canons in the most early Ages of the Church.

In this one Instance 'tis observable, that tho' it was but one Man that was actually guilty; yet the Guilt was charged upon the whole People, and they felt the Effects thereof; till they had convicted and punish'd the Offender. How great then is the Guilt of Nations in general, where Sins are Epidemical, and repeated from Age to Age?

the Offender; and when he was found and convicted, how he should be punished, early next Morning summon'd all the Tribes before the Lord; and the Lot being cast upon the Tribes, the Tribe *Judah* was the Tribe to whom the guilty Person belonged. Then proceeding by Lot from Tribe to Family, from Family to Household, and thence to particular Persons, the Lot fell at last upon *Achan*. Having thus happily discovered the Person, *Joshua*, like a prudent Judge, with great Mildness examines the Criminal, and brought him to a Confession. "I have sinned against the Lord God of *Israel*, said he, for when I saw among the Spoil a † Royal Garment, and two hundred Shekels of Silver, with a § Wedge of Gold, of fifty Shekels Weight, my Covetousness prompted me to take them; which I did, and hid them in the Earth in the midst of my Tent." *Joshua*; for his more evident Conviction, sent Messengers to *Achan's* Tent; who, finding the Things hid, as he had confessed, brought them to the Assembly, and laid them before the Lord. And now *Achan* being duly convicted, by his own Confession and the Notoriousness of the Fact, *Joshua* proceeded to Execution by the ‡ express Command of God; which was thus: They take *Achan*, with the Garments, the Money, and Wedge of Gold, as Evidences of his Guilt, and with him his || Sons, his Daughters, his Cattle, his Tent and all his Moveables, and brought them into the Valley of *Achor* (which from him took its Name, signifying Trouble) where he and his Family being first stoned, were afterwards burn'd. And to perpetuate the Memory of this for a Warning to others, they raised a great Heap of Stones over them.

The Wrath of God being appeased by this Execution, he encourages *Joshua* to attack *Ai* afresh, assuring him that he had given the King of *Ai* and all his People and Country into his Hand; and that he should do to them as he had done to *Jericho* and her King; only, for the Encouragement of the Soldiers, he allowed them the Plunder of the City, and

† Royal. This is render'd *Babylonish*, supposed to be such a rich Garment as the Kings of *Babylon* formerly wore. The *Hebrews* call it *Sinbar*, that is *Babylonish*; for *Babylon* was in the Land of *Shinar*, *Gen. xi. 2.* Thence the *Latins* render it *Pallium Coccineum*, a Scarlet Cloak. The *Greeks* render it *Poleen Poikileen*, a Garment of State of divers Colours. But this Variety of Versions do all agree in this, that it was a rich Garment.

§ Wedge. This was made in the Form of

a Tongue, and for that Reason is not improperly sometimes called a *Tongue of Gold*.

‡ Express. See *Josh. vii. 15.*

|| Sons, &c. This Judgment only appertains to God, and to whom he will reveal it. To Man he hath expressly commanded, not to punish the Fathers for the Children, nor the Children for the Fathers sake, but that every one should be put to Death for his own Sin, *Deut. xxiv. 16.*

the Cattle for themselves; giving *Joshua* particular * Instructions to lay a Party of Men in † Ambuscade behind the City.

In order to this Action *Joshua* selected thirty thousand Men, out of which he appointed five thousand to hide themselves between *Bethel* and *Ai*, who, upon the Signal that he should give them, which was by holding up a Spear with a Banner upon it, should enter the City, and set it on fire; himself having first by another Stratagem drawn all the Forces out of the Town to pursue him in his pretended Flight.

The Ambuscade being laid as he had directed, he drew up the Army before the North Part of the City of *Ai*, and towards Night he marched into the Valley in Sight of the Enemy to tempt them to fall upon him. This succeeded as *Joshua* desired; for the King of *Ai* thinking he had them sure now, early the next Morning drew out all his Forces to give *Israel* Battle; who at the first Charge gave Way, and fled. This so animated the King of *Ai*'s Army, that concluding the *Israelites* fled indeed through Fear of them, they called out all the Citizens to assist in the Pursuit, which they eagerly did, leaving the Town naked and defenceless. But this Confidence of Victory cost them dear; for when *Joshua* by his sham Flight had drawn them a good Distance from the City, he gave the Signal to the Ambuscade, who immediately enter'd the City, and set it on Fire. When *Joshua* by the Smoak perceived his Men had possessed themselves of the Town, he faced about, and charged the *Aian* Army; who, not in the least expecting the *Israelites* would rally, began to think of retiring to the City; but when they saw their City in Flames, they were so dispirited that they had no Power to fight or fly. In the mean Time the Ambuscade having perform'd their Orders in burning the City, fell upon the Rear of the King of *Ai*'s dismayed Forces, who being thus incompassed were cut in Pieces.

Joshua having thus gain'd an entire Victory march'd to *Ai*, and put all he found in it to the Sword; so that the Number of the Slain that Day amounted to twelve thousand Men and Women. The Cattle and Spoil of the City was given to the Soldiers, who burnt the City, and made it a Heap of Rubbish. As for the King of *Ai*, he was taken Prisoner in the Fight; and being brought before the General, he was by his Command hanged on a Tree till § Sun-set; at which time he was taken

* Instructions. God would not destroy *Ai* by a Miracle, as he had done *Fericho*, because he had a Mind to make his People formidable for their Power and Policy to other Nations with whom they were afterwards to engage.

† Ambuscade. This was the first Ambuscade we read of in History.

§ Sun-set. This was in pursuance of the Law. See *Deut.* xxi. 22, 23.

down, and buried under a great heap of Stones at the Entrance of the Gate of the City.

Joshua having thus happily succeeded in this Action against *Ai*, in Token of Gratitude to the great Giver of Victory erected an Altar to him in Mount *Ebal*, as the Lord had by † *Moses* before commanded, on which he offered Burnt-Offerings, and sacrificed Peace-Offerings; and then he not only read unto the People, both *Israelites* and Strangers, the Words of the Law given by *Moses*, but wrote also upon great Stones a || Copy of the Law which *Moses* had written.

The Fame of the *Israelites* Success against *Jericho* and *Ai*, and the terrible Slaughter of the Inhabitants, alarm'd all the Kings on that side the *Jordan*; who consulting the common Security confederated together, entering into a League for their mutual Defence. But the *Gibeonites*, who were more deeply affected with the Rumour of the *Israelites* Courage and Power, distrusting a confederated Force against so great and numerous a People, and so well skill'd in the Art of War, had recourse to a Stratagem to save themselves from the general Destruction, which they plainly perceiv'd hung over their Heads. They chose a certain number of their Men, who were instructed to feign themselves to be Ambassadors, come from a far Country to treat for Peace, and enter into a League with *Israel*. And to persuade them into a Belief of the great distance they lived from thence, they dressed themselves in old Cloaths, with old clouted Shoes on their Feet, and put dry mouldy Bread into old Sacks, and Wine into * old Bottles. Thus accoutred they came to the *Israelitish* Camp at *Gilgal*, and presenting themselves before the General, told him they were come from a far Country, and desired to enter into a League with *Israel*. The People at first suspected these Ambassadors, and told them, that perhaps they possessed part of that Land which God had given them; and if so, they could not make a Peace with them. And *Joshua* put the Question directly to them, asking them who they were, and from whence they came? To which they cunningly, but falsely replied, "From a far Country are we come, where we have heard of the

† *Moses*. See *Exod.* xx. 25. and *Deut.* xxvii. 5.

|| *Copy*. It is no great Difficulty to apprehend how many of the Gentile Nations came to imitate the *Jews*, in many of their religious Observances and Rites, since the *Mosaick* Law was so publickly exposed to the Sight of all.

* *Old Bottles*. These Bottles were not of Glass or Earth, as those in Use now a-Days, but were made of Leather, in which they formerly, and now in some Countries, kept their Wine. See the Note on the Letter x in *Lib.* VI.

“Fame of the Lord thy God; of all that he did for thee in *Egypt*, and
 “to *Sihon* and *Og* the *Amorite* Kings. Wherefore our Governors bid
 “us take Provision for our Journey, and tell you we are your Servants,
 “and desire to be in Amity with you.” Then producing their mouldy
 Bread, their torn Bottles, and their old Cloaths and Shoes, they assured
 them that they took the Bread hot out of their Houses when they came
 from home; that their Bottles were then new; and that their Garments
 and Shoes were worn old by reason of the Length of their Journey. The
Israelites in this suffered themselves to be outwitted; for they had a sure
 Way to have known the whole Truth of this Matter; but neglecting
 to ask Counsel at the Mouth of the Lord, they suffered themselves to be
 imposed upon by the seeming Simplicity of the subtil *Gibeonites*. This
 Stratagem of theirs had its desired Effect: The credulous *Israelites* be-
 lieve the plausible Story of the *Gibeonites*, confirm’d sufficiently, as they
 thought, by demonstrable Tokens, and of which their own Eyes were
 Judges; so that without any further Hesitation or Scruple, they receiv-
 ed them into their Alliance, *Joshua* making Peace with them to let them
 live, and the Princes of the Congregation swearing solemnly to observe it.
 But within three Days this Cheat was discovered; and they who pretend-
 ed to come from a distant Country, proved to be their Neighbours, and
 inhabited a part of that Land which God had given *Israel* to possess.

When the *Israelites* found their new Allies had put a Trick upon them,
 and what noble Plunder the rich Cities of the *Gibeonites* would have af-
 forded them, they could not forbear mutinying against the Princes, who
 had sworn to observe the League; which they perceiving, endeavoured
 to pacify them by urging the Necessity they were under of keeping their
 Oath, lest they should incur God’s Displeasure; and that tho’ the Alliance
 extended to the saving their Lives, yet it did not exempt them from
 Tribute or Service, from which they might reap considerable Advantages,
 intending to make them Hewers of Wood, and Drawers of Water, for
 the Use of all the Congregation. This being approved, appeased the Peo-
 ple; and *Joshua* calling for the *Gibeonites*, expostulates the Matter with
 them for thus imposing upon and deceiving them. They in Excuse an-
 swer, That they were sensible God had given them all the Land where
 they dwelt, and commanded them to kill all the Inhabitants; and that
 they had made use of this Stratagem to save their Lives.

They did save their Lives indeed by this Trick, but were condemned
 to perpetual Bondage, and *Joshua* himself pronounced this Sentence against
 them; “Now therefore are ye cursed, and there shall none of you be
 freed

freed from being Bondmen, even Hewers of Wood, and Drawers of Water, for the * House of my God." The *Gibeonites* glad to come off so, reply'd, "Behold we are in thy Hand, do to us what thou wilt." Thus *Joshua* delivered the *Gibeonites* from the Fury of the *Israelites*, who would have put them all to the Sword. But tho' they had by this Policy saved their Lives with the Loss of their Liberty; yet their Neighbours the *Amorites* put them in fresh Danger of losing them; for deserting the common Interest, and making a separate League with *Israel* for themselves, they resolv'd to take Revenge of them. Accordingly *Adonizedek* King of \dagger *Jebus* taking with him four neighbouring Kings, *Hobam* King of *Hebron*, *Piram* King of *Jarmuth*, *Japia* King of *Lachish*, and *Debir* King of *Eglon*, with their joined Forces they incamp before *Gibeon*. The *Gibeonites* not daring to trust to the Strength of their City against so potent and confederated a Force, dispatch away Messengers to their new and great Allies to their Camp at *Gilgal*, to acquaint them that the Kings of the *Amorites* that dwelt in the Mountains had arm'd against them, and to intreat them to come up to their Relief with speed. *Joshua* was bound in Honour and Interest to succour them; to which God himself gave particular Encouragement, assuring him of Victory. Upon which *Joshua* by a swift March came up with them by Night, and surprized them in the Morning. The Action was hot for a time, but they were soon put to Flight; and as they fled, a Storm of Hail overtook them, which fell with such Violence upon them, that more were destroyed by the Hailstones than by the Sword. The five Confederate Kings escaping the Storm of Hail, in their Flight made to a Cave in a place called *Makkedab*, and there hid themselves from the Pursuit of the Enemy; but *Joshua* having Intelligence of their Concealment, order'd the Cave to be block'd up, and set a Guard upon it to prevent their Escape; commanding the rest of the Army to continue the Pursuit, and to do Execution on the Enemies, lest they should retreat to any fortified Place. And that they might not want time to compleat their Victory, *Joshua*, addressing himself to God in Prayer, received Authority from him to command the Sun, in the Sight of *Israel*, to stand still, saying, "Sun, stand thou still upon *Gibeon*, and thou Moon in the Valley of *Ajalon*." The great Machines obeyed, and stood unmoved at his Command. This was

* House. From the *Gibeonites* being thus given or dedicated to the Service of the Tabernacle, and of all the Congregation, their Posterity, after the building of the Temple were

called *Nethinims* (that is, *Given*) in 1. Chron. ix. 2. and often so in other Places.

\dagger *Jebus*. This Place was afterwards, in David's Time, called *Jerusalem*.

a long Day indeed; for never before or since did God honour Man so much as to Change the Course of Nature, and stop the Motion of the rolling Orbs.

Heaven thus miraculously assisting *Joshua* in gaining the Victory, he returns from the Chase, and ordering the Cave to be open'd, where the five Kings lay hid, he commanded them to be brought before him. Then calling for the Officers of the Army, he bid them set their Feet upon the Necks of those Kings; which they did. This was not to insult over the wretched Captives, but an emblematical Prediction of their future Success over the Enemies of God's People; For thus, says *Joshua*, I will do to all that oppose you. Then commanding Execution to be done upon them, he caused them to be hanged upon several Trees until the Evening; when he order'd them to be taken down, and cast into the Cave where they had hid themselves, making their intended Sanctuary their Sepulchre.

Joshua having thus successfully cleared the Field of his Enemies, the next Thing he undertakes is the reducing of the Cities. He marched first to *Makedab*, then to *Libnah*; from thence to *Lachish*, where he slew the King of *Gezer*, who came to the Relief of *Lachish*. From *Lachish* he marched to *Eglon*, from *Eglon* to *Hebron*, and from *Hebron* to *Debir*. All which Places he took by Storm, and put the Inhabitants both Kings and People to the, Sword, as God had § commanded. *Joshua* having performed such great Exploits, and conquered so many Kings and Nations in † one Expedition thro' the Assistance of the mighty God of *Israel*, returned with his victorious Army to his Camp at *Gilgal*.

These great Successes of *Israel* alarmed the more distant Nations, especially the *Hazorites*, whose King thinking it in vain for the Princes of *Canaan* to encounter singly with so puissant and victorious an Army, sends to *Jobab* King of *Madon*, to the King of *Shimron*, and to the King of *Achshaph*, and to all the neighbouring Princes within Reach, to invite them into a League, that with their united Force they might drive the *Israelites* out of the Land they had conquered.

These Potentates the next Campaign with an almost innumerable Army prepare to fight *Joshua*; whose God to chastise the Pride and Pre-

§ Commanded. See *Deut.* xx. v. 16, 17.

† One Expedition. All these great Achievements are by some Chronologers reckon'd to have been performed in the first Year of *Jo-*

shua's Government, and placed in the Year of the World 2553. But they rather seem to have extended into, if they did not wholly take up the Year 2554.

sumption of his Enemies, and to encourage his General, bids him not to fear them, " For to-morrow, *says he*, I will deliver them into the Hand of *Israel*, and thou shalt disable their Horses, and burn their Chariots.

The Confederate Princes thinking themselves secure in their Numbers, little thought *Joshua* durst look them in the Face: But he, in pursuance of the Encouragement and Instructions God had given him, without Delay takes the Field, marches directly towards the Enemy, and falls suddenly upon them, that he immediately routed them, and in the Pursuit put all to the Sword. And because *Jabin*, the King of *Azor* had been the Head of the Confederacy, he caused that City to be burnt to the Ground. But all the other Cities, whose Inhabitants were slain in the Action, he left standing, and gave the Cattle and Plunder of them to the Soldiers. Thus did *Joshua* by || Degrees recover all the Land of *Canaan*, subduing the People that possessed it, and slaying all their Kings, one and thirty in Number, with the *Anakims* or Giants, of whom he left none remaining, except in *Gaza*, *Gath*, and *Ashdod*. * And now *Joshua* began to think of a Settlement, which he did by dividing the Land beyond *Jordan* among the nine Tribes and half; who being settled in their several Possessions, *Joshua* set up the Tabernacle at *Shiloh*. Then calling the *Reubenites*, *Gadites*, and half Tribe of *Manasseh*, and acknowledging that they had faithfully kept their Covenant in accompanying their Brethren, and helping them to subdue their Enemies, he kindly dismissed them, advising them to continue steadfast in their Duty to God; and giving them his Blessing, they returned to their Families loaded with Spoils, consisting of Gold, Brass, Iron, Raiment, and very much Cattle, which was their Share of the Plunder taken from the Enemy during the War.

These

|| Degrees. These great Atchievements may be allowed to have taken up some Years. And indeed in *Josh. xi. 18.* it is said *Joshua made War a long Time with all those Kings.* And from *Caleb's Words* in *Chap. xiv. v. 6.* & 10. where he says, it is *five and forty Years* since he was sent as a Spy into the Land, it may reasonably be gathered, that between six and seven Years were spent in this War.

* And, &c. The other Things which are mentioned in the Book of *Joshua*, may be supposed to have taken up the rest of *Joshua's* Time: As the Dividing the Land among the

nine Tribes and half by Lot, from *Chap. xiv.* to *Chap. xix.* (For the Tribes of *Reuben* and *Gad*, and the half Tribe of *Manasseh*, had their Portions assigned, and given them on the other Side of the *Jordan* by *Moses* himself *Numb. xxxii.* which is in *Josh. xiii. 20, 21.* repeated, and the Lots described.) The setting up of the Tabernacle at *Shiloh*, *Chap. xviii. 1.* the appointing Cities of Refuge for the Manslayer, *Ch. xx.* the setting out Cities for the Levites, some out of each Tribe, *Ch. xxi.* with many other Things of more particular Concern, which being not historical, I have thought fit

These two Tribes and half, being safely arrived on the Borders of the *Jordan*, erected an Altar, not for any religious Use, but as a Memorial to succeeding Ages, that though they were parted from their Brethren by the *Jordan*, yet they were all of one Extraction and Religion, and had equal Right to the Altar of the Lord at *Shiloh*, and the Worship performed there. This had like to have proved of fatal Consequence, and occasion'd a War between them and the other Tribes; to whom the Matter being either misrepresented, or they misapprehending it, and suspecting their Brethren on the other Side the *Jordan*, were about to revolt from God and them, they unanimously assemble their Forces at *Shiloh*, in order to declare War against them. But before they proceeded to Extremities, they chose ten Princes, one out of each Tribe, and they the Chiefs of their Families, with *Phineas* and *Eleazer*, and sent them away to inquire into the Cause of this new erected Altar.

As soon as they were come to them, they fell very roughly upon them, charging them with Rebellion against the Lord; and, to aggravate the Matter, they put them in Mind of the Sin of † *Peor*; and to let them see that it was not out of an officious busy Temper or Humour that they came to them thus, but out of a general Concern for the whole People, they said, "If you thus rebel against the Lord, he will soon be angry with the whole Congregation of *Israel*." This they enforce by the late Instance of *Achan*. And to prevent any Objection, and take from them all Pretence of Excuse or Defence, they add, "If ye have done this from any Apprehension, that the Land ye possess on that Side the *Jordan* is unclean, or less holy than ours, because the Tabernacle is on our Side the River, return and settle amongst us, where the Tabernacle resteth: But by no Means rebel against the Lord, nor us, in building you an Altar besides the Altar of the Lord." The *Reubenites*, *Gadites*, and *Manassites*, were very much concerned at the ill Opinion their Brethren entertain'd of them; but well knowing their own Innocency, with a solemn Appeal to God return Answer to *Phineas* and his Companions in this Manner: "The Lord God of the whole World, and all *Israel*, shall know how innocent we are of the Rebellion with which you charge us. If we have set up an Altar in Opposition to the Lord's Altar, let him judge and punish us, nei-

to omit in the Text, and from hence refer the Reader to the Texts above-mentioned, and what follows.

† *Peor*. See *Numb. xxv.* for which Sin of *Peor*, the Plague was sent among the Congregation.

" ther

"ther do ye shew us any Favour. But when you shall know the
"Truth, you will find what we have done was to prevent what you
"fear. For we consider'd that in Time to come your Children might
"say unto our Children, What have ye to do with the Lord God of
"Israel? For since the Lord hath made the *Jordan* a Border and Bound
"between us and you, you have no Part in the Lord; that is, you do
"not belong to the Congregation of the Lord, nor have any Right to
"come before his Tabernacle, nor to offer upon his Altar; and so your
"Children might be an Occasion to our Children to turn Rebels to the
"Lord. Therefore we agreed to build an Altar, not for Burnt-Offer-
"ing, nor for a Sacrifice, but to be a Witness between you and us,
"and our Generations after us; that when we should come to perform
"Service to the Lord with our Burnt-Offering and Sacrifice before him,
"if your Children should say unto ours, Ye have no Part in the Lord;
"our Children might reply, Behold the Pattern of the Altar of the Lord,
"which our Fathers made, not to sacrifice upon, but to be a Witness
"between us and you. But as to the Matter you charge us with, God
"forbid that we should rebel against the Lord, and turn this Day from
"following the Lord, to build an Altar for Burnt-Offerings, Meat-Of-
"ferings or Sacrifices, besides the Altar of our God, that is before his
"Tabernacle.

When *Phineas* and the Princes of the People that were with him heard this fair and just Vindication of the *Reubenites* and the rest, they could not forbear shewing great Satisfaction; and being overjoy'd at the Proof of their Innocence, *Phineas* looking upon this as a happy token of God's Presence among them, testifies the same to the injur'd *Reubenites*, assuring them by this Test of their Loyalty to God, that he was still present with them. Then taking Leave of their Brethren, they return in Triumph to the *Israelites* at *Shiloh*, who with infinite Pleasure and Joy receive the good Tidings of their Brethrens Innocence, and of their pious Care and Zeal to preserve their Posterity in the Fear and Service of the true God: And changing their angry Thoughts of War into those of Tendernefs and Peace, they bless God for the happy Issue of this dangerous Affair. As for the *Reubenites* and their Brethren, to prevent any future Jealousy or Suspicion of their Intentions, they called the Altar which they had built *ED*, which signifies a Witness, adding this as the Reason of the Name; "For it shall be a Witness between us and our Brethren, the other Tribes of *Israel*, that the Lord is God." Intima-
ting

ing by this, that tho' they lived at a Distance from the rest of their Brethren, yet both had but one God, who was the God of *Israel*.

After this *Joshua* reaped the Fruits of his Victories in the quiet Enjoyment of Peace; and at last being grown old, and foreseeing his End to be near at Hand, he caused all *Israel* to be assembled, to whom he thus briefly enumerated the Blessings God had bestowed on their Ancestors and themselves: "Your Fathers dwelt on the other Side of the *Jordan*, from whence the Lord brought *Abraham* his Servant to his happy Country, where he blessed his old Age with a Son, and that Son with two others, *Jacob* and *Esau*. *Esau* possessed Mount *Seir*; but *Jacob* and his Family went into *Egypt*; where their Posterity remain'd under slavish Bondage till God sent *Moses* and *Aaron* to deliver them. You cannot be ignorant of the Wonders God wrought by their Hands when he plagued *Egypt* for their Sakes, nor of his Care in protecting them against the *Amorites*. Yourselves have lately seen confederated Nations fall before you, and the Power of the Almighty hath always pathed out the way to an easy Victory for you over all your Enemies. And now at last he hath left you in quiet Possession of a Land that aboundeth with all manner of Plenty; whose happy Soil, without your Labour, yields the comfortable Product of all that Nature can give. In Recompence for all this, your great Protector and Benefactor requires only an exact Obedience to his Laws." Then solemnly declaring, "That what Course soever the rest should take, he and his House would serve the Lord;" And exhorting them to a faithful Observance of the Laws of God, he invited them to renew the Covenant with God. Which having done, in very ample and significant Terms he wrote Words of their Covenant in the Book of the Law of God. Then setting up a great Stone under an Oak by the Sanctuary of the Lord, he bid the People take Notice, That, that very Stone should be a Witness to them, to put them in mind of the Covenant which they had made, to prevent them hereafter from denying their God.

Soon after this, *Joshua* being arrived at the hundred and tenth Year of his Age died, and was buried in the Border of his Inheritance, in *Tinmath-Sera*, in Mount *Ephraim*; which City, upon the Division of the Land amongst the Tribes, the Children of *Israel* by § God's Direction gave unto him, in token of Gratitude for the many Services and Benefits they had received by his Administration. Much about the same

§ God's Direction. See *Joshua* xix. v. 49, 50.

time also died *Eleazer*, the Son of *Aaron* the Priest, whom they buried in a Hill which was given him in Mount *Ephraim*, and which descended to *Phineas* his Son and Successor in the Priesthood.

The Children of *Israel*, as has been said at the End of the first Book, being obliged by Oath to carry *Joseph's* Bones with them when they should be delivered from the *Egyptian* Bondage, having them still with them, now bethought themselves of the Obligation they lay under to perform their Ancestors Engagement; they therefore buried *Joseph's* Bones in *Sechem*, in a parcel of Ground which *Jacob* had formerly bought of the Son of *Hamor*, the Father of *Sechem*; which parcel of Ground afterwards became the Inheritance of *Joseph's* Posterity.



A COMPLETE
HISTORY
 OF THE
HOLY BIBLE.

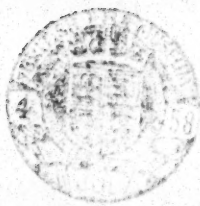
BOOK IV.



THE * *Israelites* as yet having *Joshua's* Exhortation fresh in their Memory, and being warn'd of the dangerous Consequence of their Ancestors Murmurings, dare not undertake any Thing without God's Direction. And there still remaining several of the *Canaanitish* Kings unconquer'd, and who might be troublesome to them, they unanimously repair to the sacred Oracle at *Shiloh*, to ask Direction who should go first up for them to fight the *Canaanites*. The Lord gave this first Post of Honour to the Tribe of *Judah*, with an Assurance of Victory. Whereupon they in-

* *The Israelites.* After the Death of *Joshua*, the *Israelites* were long without any King or Sovereign. Every Tribe being govern'd by its Elders, chose its own Commanders for War, and they by Degrees subdued the rest of the Inhabitants of the Country, either destroying or making them Tributaries. The Neighbour-

ing Kings made War on, and sometimes subdued them; but God from Time to Time raised some Persons, who delivered them from their Oppressions. In Acknowledgment for which Benefit the People appointed them their Judges, that is, there supreme *Magistrates*, to administer Justice, and govern them.



Adonibezek justly requited *Judg. 1.* ^{Page 201}



Adonibezek's thumbs & great toes being cut off he confesses the equity of y.^e Divine Vengeance upon himself who had treated seventy princes in the like manner.

invited the Tribe of *Simeon*, whose Lot lay within theirs, to accompany them in this Expedition; they promised them, if they would join Forces with them now, they would do the like for them afterwards. *Simeon* agrees; and taking the Field they both attack the cruel King of *Bezek*, who having fortified himself in his City, could not hold out long against victorious *Israel*; but seeing his heartless Troops give Way, quits the Place, and endeavours by ignoble Flight to save his Life. But in vain; for the *Israelites* having taken the Town, and put ten thousand of the People to the Sword, they pursue *Adonibezek* the King, having taken him they cut off his Thumbs and great Toes. This Execution drew from the Tyrant an Acknowledgement of the Justice of God upon him; for he confessed he had cut off the Thumbs and great Toes of seventy Kings, whom in that mangled Condition he made to gather their Meat like Dogs under his Table.

The old City † *Jebus*, with its Territories, lay in two Parts; of which one Part fell to the Lot of *Judah*, the other Part to that of *Benjamin*. *Judah* soon overrun that Part of it that belonged to him, and having put the Inhabitants to the Sword, set the Place on Fire. Hither it was they brought the Captive King *Adonibezek*, where he died.

The next March of the *Israelites* was against the *Canaanites* that dwelt to the Southward on the Mountains, and in the Plains; where having taken *Hebron*, they marched to attack *Debir*, which was a Part of *Caleb's* Portion, but possessed by the *Canaanites*. This being *Caleb's* Property, notwithstanding his great Age, he resolves to storm the Place; and to encourage his Men the more in this brave Attempt, he made Proclamation in his Camp that he would give *Achsah* his Daughter to the brave Hero who should attack and take the Town. The Hopes of this beautiful Prize raised in all the Youth a generous Emulation, and spurred them on to Love and Glory: But none came near the brave § *Othniel*, whose conquering Sword at the Head of his Party hews down all before him, and paves the Way to Victory. In short, he won the Place, and with it the fair Prize.

Othniel's Gallantry being thus nobly rewarded by *Caleb*, the beautiful *Achsah* thinking her self not a sufficient Gratitude for the Service of

† *Jebus*. This City, and its Territories had hitherto been possessed by the *Jebusites*, who sprung from *Jebusi*, the third Son of *Canaan*, *Gen* x. 16. It is in *Judg*. i. 8. called *Jerusalem*, which Name it had till long after; for after that the *Israelites* had sacked and burnt it, it was rebuilt again, and possessed by the *Jebusites*.

§ *Othniel*. He was somewhat of Kin to *Caleb*, being as *Tremilius* and *Junius* say, of the Posterity of *Kenaz*; from whom *Caleb* being descended, was therefore called *Kenazite*, *Numb*. xxxii. 12. and *Josh*. xiv. v. 13.

her valiant Hero, puts him upon asking of her Father a Parcel of Land, which lay commodiously by their Estate. *Othniel* thinking his Service already over-paid, seems backward in the Request; therefore *Achsah* addressing her self to her Father *Caleb*, desired him in general Terms to give her a Blessing, but more particularly she thus applied to him; "Thou hast already given me a pleasant Estate in the South Part of the Country; try; but it is hot and dry, and likely to prove barren; give me, I pray thee, this Parcel of Land, which is well watered." Upon which the generous Parent granted her Request, giving her the upper and lower † Springs.

Old *Caleb*, though he had passed his || eighty-fifth Year, yet retaining his youthful Strength and Vigour, pushes on his good Fortune, and takes *Hebron*, as has been already said, with other Places, expelling the Gigantick Race of *Anak*; but the Inhabitants of the Valley kept their Ground, being a hardy People, and well provided with warlike Munition, such as Iron Chariots, &c.

Those of *Joseph's* Family, that went up against *Bethel*, did by the Assistance of the Lord prevail; for sending out Spies to discover the City, they seeing a Man come out of it seized him, and promised him Mercy if he would shew them the Avenues to it. The Man, to save his Life, gave them the best Information he could; by which they so well succeeded, that having given Notice to the rest of their Forces to join them, they enter'd the Town, and put the Inhabitants to the Sword, except the Man that had discovered the Entrance, with his Family.

As for the other Tribes, they also possessed themselves of the Lands allotted them; but did not destroy the Inhabitants, contenting themselves with making them tributary and suffering them to dwell promiscuously amongst them. Only the Children of *Dan* were so unsuccessful against the *Amorites*, that they were forced to quit the Plains, and retire to the mountainous Parts of the Country, where they were kept pent up for a Time. But the rest of the *Israelites*, who had been successful against the *Canaanites* and *Amorites*, fell into a great Error; for, either thro' Lenity or Covetousness, not making the right Use of their Victories, as they were expressly * commanded by God, they not only permitted them to live, but encouraged them to trade and deal with them. This Disobedience and Neglect of the Divine Precept not only proved a

† Springs. See *Judg.* i. 15.

|| Eighty. See *Josh.* xiv. 11. 12.

* Commanded. See *Exod.* xxiii. v. 32, 33. *Deut.* vii. 2. &c.

Snare to them, but likewise incensed God against them; who, to make them sensible of their Folly, sent an † Angel to remind them of the many Favours he had bestowed upon them, in delivering them out of Egypt, and bringing them into that good Land, and of his Faithfulness in keeping his Covenant with them, which they had so unfaithfully violated, by which Ingratitude they had provoked God to withdraw his Help and Protection from them.

This Reproach for the present brought the People to themselves, and made them so sensible of their Sin that they fell into a general weeping, deplored the Wretchedness of their Condition, and offered Sacrifice to the Lord to appease his Wrath, calling the Name of the Place where they received this Reproof *Bochim*, which signifies Weepers. § But scarce were their Tears wiped off at *Bochim*, when they, forsaking the Lord God of their Fathers, fell into open Idolatry, worshipping ‡ *Baal* and *Asheroth*, the Idols of the Heathens; which so provoked the Lord, that he || often suffered them to be taken and enslaved by their Enemies. But that which brought these Calamities upon them, was their Favour to

† *Angel*. This is a *Messenger*, for so the Word implies. The Rabbins will have this Messenger to be *Phineas* the Priest. But by the Words of the Text, *Judg. i. 1.* it must be an Angel, or divine Messenger, by whose Mouth God declared, *I brought you out of Egypt*; which could not be applied to *Phineas*.

§ But. Mention was made in *Josh. xxiv.* (and the same is repeated here, *Judg. ii. v.* that the People of *Israel* served the Lord all the Days of *Joshua* and all the Days of the Elders that out-lived *Joshua*, who had seen all the Works of the Lord that he wrought for *Israel*. But when that Generation was dead, and there arose another Generation after them, which knew not the Lord, nor yet the Works which he had done for *Israel*, *v. 10.* the Children of *Israel* did Evil in the Sight of the Lord, and served *Baalim*, *v. 11.* that is, Idols, or Tutelar Gods, so called of the several Nations about them.

Baal and *Asheroth*. That is, Idols or Images of the Heathens. For by *Baal*, or *Baalim*, were signified all Male Gods, as the Females were by *Asheroth*, which was the Idol of the *Zidonians*, represented in the Form of a

Sheep. The first Idol, or *Baal* was that of *Nimrod*, which the *Assyrians* worshipped: For *Nimrod* was *Baal* or *Belus*, the Father of *Ninus*, Husband to *Semiramis*. And *Baal*, *Bal*, *Beel*, *Bel*, *Belus*, &c. are the same. From the *Assyrians* the *Babylonians* took the Idol and Worship of *Belus*; as it is plain in the History of *Bel* and the Dragon; which, according to the *Latins* is the fourteenth Chapter of *Daniel*. And from the *Babylonians* the *Zydonians* and *Phœnicians* took them. Hence all the Idols or Gods of the Heathens, by an extensive Name, were called *Baal*, *Bel*, *Baalim*. And from the Variety of Gods, or their Places and Events, they were named, as *Belphegor*, that is, *Priapus* the lustful God; *Beelzebub*, the God of Flies; *Beelzebub*, the God of the Eagles, or *Mercury*; *Baalgad*, the God Fortune. And from the Word *Baal* are compounded several *African* Names, (which Language, as well as Country, bordered on the *Hebrews*.) as *Hannibal*, that is, Lord of Camps; *Hajdrubal*, Lord of Villages, &c.

|| *Osten*. See *Judg. ii.* from the fourteenth Verse to the End of the Chapter.

those Enemies with whom God had forbid them all Manner of * Correspondence. For, besides that it was expressly forbidden in the Law, *Joshua* but just before his Death had particularly warned them of the Danger they would fall into, if they should entertain any Familiarity with those Nations that God had doomed to Destruction: And above all things, he laid a most strict Charge on them to take Care that they did not marry with them, which he knew would naturally lead them to Idolatry. Yet, notwithstanding they knew all this, they so far indulged themselves in a loose Conversation with the *Canaanites*, *Hittites*, *Perizzites*, *Amorites*, *Hivites*, and *Jebusites*, that forgetting the Obligation they lay under, they made Intermarriages with them; the immediate Consequence of which was, that they served their † Gods.

By these Provocations God was so incensed against *Israel*, that he left them to themselves; who without his Care and Protection made but a poor Defence against their Enemies; for *Cushan-rishathaim*, King of *Mesopotamia*, invading them, made an easy Conquest of them, and enslaved them for eight Years. During which time of Servitude the *Israelites* coming to a Sense and Acknowledgment of their Transgressions, and crying to the Lord for Help, he raised up a Deliverer for them: This was the brave *Othniel*, who in Recompence of his Valour had married *Caleb's* Daughter. This Hero being divinely § inspired, undertook the Deliverance of the *Israelites*, defeated *Cushan-rishathaim*, King of *Mesopotamia*, and by this Victory over the *Syrians* procured to the *Israelites* a Peace of ‡ forty Years; during which time *Othniel* govern'd *Israel*, and was the first of those we call Judges.

The *Israelites* having under *Othniel's* peaceful Administration enjoyed an uninterrupted Rest and Tranquillity, grew wanton; and ungratefully forgetting the former Favours and Benefits God had bestowed upon them, lapsed into their former Sins of Apostacy, and Corruption in Religion. Of which the two following || Stories are notorious Instances.

* Correspondance. See the Note on this † mark in the Page before.

† Gods. See *Judg* iii. 6:

§ Inspir'd. All virtuous Qualities, whether natural or supernatural, are in the Holy Scripture called the *Spirit of the Lord*. Thus *Bezaleel*, *Exod.* xxxi. 3. is said to be filled with the *Spirit of God*, when he was appointed to build the Tabernacle. The same is said of *Gideon*, *Samson*, *Saul* and others.

‡ Forty Years. That is, from the Death of *Joshua*, as some compute it; but it must be in all Probability from the Time of their Deliverance by the Conduct of *Othniel*, who *De Pin* says, (and with great reason) govern'd *Israel* in Peace for the Space of forty Years.

|| Stories. These two Stories are mentioned in the seventeenth, eighteenth, and nineteenth Chapters of *Judges*; and being disposed towards the End of the Book, seem as if they belong

There was about this time a devout Woman of the Tribe of *Dan*, who thro' a mistaken Zeal had dedicated a Sum of Money to the Lord, and bid it by, intending her Son should make with it an Idol. Her Son, whose Name was *Micah*, finding the Money, but not knowing to what Use his Mother had devoted it, took it for himself. She missing the Money, and not suspecting her Son, did in his Presence curse the sacrilegious Thief; which so frightened the Son, that he Confessed the Fact, and restored it to her, being in all eleven hundred * Shekels of Silver. The Mother having received her Money again, took two hundred Shekels of it, and gave them to a Founder to make an Idol; which being done, she placed it in the House of her Son's Gods; for he had made a † *Teraphim* and an *Ephod*, and § consecrated one of his Sons to be his Priest for a while,

belonged to later Times; but in the Judgment of most learned Men, they were transacted about this Time. Their Reasons are too many to recount; I therefore choose to insert these Stories here, as the most likely Times for such Evils to have been committed in. For it is plain from the Text, that these Things happen'd when *there was no King* (that is *Ruler*; for properly speaking, there had been hitherto no King) in *Israel*; but every Man did that which was right in his own Eyes, Ch. xvii. 6. xviii. 1. xix. 1.

* *Shekels*. Which if common Shekels at one Shilling and three Pence each, would amount to sixty eight Pounds and fifteen Shillings of *English* Money; but if Shekels of the Sanctuary, double that Sum.

† *Teraphim*. We have already spoken something of *Teraphim* in the Story of *Jacob's* Flight from *Laban*, when *Rachel* took away with her her Father's *Teraphim*. But of this a little more now: *Teraphim* were Images; for the most Part of Men, but sometimes of other Creatures; as particularly Dogs, for their Watchfulness in guarding the House. This latter Sort were accounted *Tutelar* or protecting Gods, answerable to the *Lares* and *Penates*, or Household Gods, amongst the *Romans*. Those *Teraphims*, which bore the Image of a Man, or at least, of the Head of a Man, were used as Oracles, to be consulted with, and inquired of, in any doubtful or hidden Matter. These were consecrated by Ma-

gical Art, to ingage some *evil Spirit* to speak through them, and give Answers to the Enquirers. *Laban's* Gods, which his Daughter *Rachel* stole from him, and are call'd *Teraphim*, Gen. xxxi. 19. are thought by some to have been such *Oracular Images*; and that she therefore took them that her Father might not, by consulting them know, which Way her Husband was gone. But this, with some looks too gross, who rather think they were but the common *Penates*, or Household Gods. But now, though the Times, in which this Story of *Micah* was transacted, were evil, and the People, for want of Government, and by intermingling with the Heathen Nations, were very much corrupted, yet it is hard to conceive that they could be already so far degenerated as to set up these *Oracular Images*, to ask Council of the Devil by. But it is probable they thought they might worship God by or through Images, (as too many, who are called Christians, at this Day do;) for it is evident from the Text, Judg. xvii. 3. that *Micah's* Mother dedicated her Money to the Lord, which she designed for the making of Images; and *Micah* himself, when he made the *Teraphim*, made also an *Ephod*, v. 5. which was a Garment appointed by God for the Priest to wear, Exod. xxviii. 4. and by which they did ask Council of God, as in the Case of *David*, 1 Sam. xxx. 7, 8.

§ *Consecrated*. This was a great Abuse, and imputable to the Licentiousness of those Times.

while, till he could procure a *Levite*. Which was not long first; for soon after a certain young Man, that was a *Levite*, and had dwelt some time at *Bethlehem-Judah*, travelling from thence to seek a better Settlement, came in his Way to *Micah's* House in Mount *Ephraim*. *Micah*, glad of this Opportunity, invited the young *Levite* to dwell with him, and be to him a † Father and a Priest, offering him for his Wages ten Shekels of Silver by the Year, his Diet, and two Suits of Apparel, one for common wearing, and the other to officiate in. The *Levite* liking the Terms closes with *Micah*, and became one of his Family. On the other hand, *Micah* was as much pleased in the Hopes and Confidence that the Lord would prosper him, because he had gotten a || *Levite* to be his Priest.

About the same time some of the Tribe of *Dan* finding the Lot, which fell to them upon the Division of the Land in * *Joshua's* time, too little for them, and they not injoying all that neither (for the *Amorites*, as has been already said, would not suffer them to possess the Valley, which was the best and richest Part, but forced them up into the Mountains) they were fain to seek out more Room to enlarge their Quarters. Whereupon chusing out five Men of Courage, they sent them to take a View of the Country. These Spies in their Travels light upon *Micah's* House, where they were entertain'd; and knowing the young *Levite* by his Voice, they asked him how he came thither, and what Business he had there. He told them what Agreement *Micah* had made with him, and that he was *Micah's* Priest. When they heard this, they desired him to

Times when every one did what seem'd right in his own Eyes. What is here, *Juag.* xvii. 5. render'd *Consecrating*, is originally filling the Hand, and is a Hebrew Phrase; *Consecrating* being perform'd as well by filling the Hand with Gifts and Victims, as by the anointing Oil.

† Father. The Priest was call'd a Father for Reverence sake being indeed a Spiritual Father to the Laity, as having Care of their Souls, and Charge of the Holy Things. Thus are Preceptors call'd Fathers to their Pupils, Senators Fathers to the Citizens, Princes Fathers of their Countries, &c.

|| *Levite*. Who this young *Levite* was, is hard to say. He is call'd *Jonathan*, the Son of *Gershom* the Son of *Manasseth*, *Ch.* xviii. 30. But who this *Manasseth* was, is uncertain.

Tremellius and *Junius* call *Jonathan* *Pro-nepos Moschis, ex Manasseth*. Annot on *Judg.* xvii. 1. As it *Manasseth* had been *Moses's* Son, *Gershom* *Moses's* Grandson, and this *Jonathan* *Moses's* Great Grandson. But since we read of no more than two Sons that *Moses* had, viz. *Gershom* and *Eliezer*, *Exod.* xviii 4. this must be consider'd some other Way. The old Latin Translation, which is call'd *St. Jerom's*, reads it *Jonathan the Son of Gershom the Son of Moses*. And another says, the Hebrews read *Moses* for *Manasseth*; which sounds most likely, if any such *Jonathan*, Son of *Gershom* can be found and whose Age may suit the Time of this Story.

* *Joshua's*. See *Josh.* xix. 47.

ask Counsel of God, that they might know whether their Journey would be prosperous or no. With this Encouragement they went on till they came to *Laiſh*; where observing the People lived very ſecure and careleſs, without any ſort of Diſcipline or Government, they concluded it would be no difficult Matter to conquer them, and take Poſſeſſion of the Place. And with this Report they returned to their Friends, giving them an Account that the Land abounded with all Neceſſaries for Life.

The *Danites* embrace the Opportunity, and arming a Party of ſix hundred Men, they ſent them to take poſſeſſion of the City of *Laiſh*. Theſe marching through Mount *Ephraim* came in their Way by *Micah's* Houſe, where making a Halt, the five Spies, who were Guides to this Party, and had been there before, acquainted the reſt that there were in that Houſe an *Ephod* and *Teraphim*, and a graven and a molten Image, wiſh them to conſider whether they had beſt tarry there to aſk Counſel of the Lord concerning the Succeſs of their Enterprize, or take the *Ephod* and Images with them, to conſult upon all Occaſions. The laſt ſeem'd moſt expedient; for the five Spies that were the Guides, leaving the Party at the Gate, went into the Houſe: *Micah* being from home, they ſaluted the *Levite*, whom they ſent to the Gate to talk with the *Danites*; and whiſt they entertain'd him without, the Guides, having been there before, and knowing the Rooms of the Houſe, plunder'd it of the *Ephod* the *Teraphim*, and other Images, and brought them out to their Brethren at the Gate. The Prieſt ſeeing this was amazed at the Boldneſs of the Attempt, and aſked them what they meant by it. They bid him be ſilent, and conſider whether it were better for him to be a Prieſt to a ſingle Family, or a whole Tribe in *Iſrael*. This advantageous Offer ſoon gain'd the young Prieſt to their Side, who joined with them, and went off with the Plunder.

Micah returning, and underſtanding that his Prieſt and Gods were gone, gathers as many Friends as he could, and purſues the *Danites*. But they were a long Way from his Houſe before he could over-take them; at length coming within View of them, ſome of the *Danite* Soldiers in the Rear heard them make an Out-cry; and facing about, aſked *Micah* why he made ſuch an Out-cry. He told them they had robb'd him. Upon which the *Danites* adviſed him to be ſilent; for if they provoked the reſt of the Party, it would coſt them their Lives. *Micah* finding himſelf overmatch'd, was forc'd to put up the Wrong, and return home without either Gods or Prieſt.

The *Danites* having thus got rid of *Micah* and his Friends, continuing their March came in a short Time to *Laiſh*; and finding the People quiet and ſecure, they ſet the City on fire, and ſurprizing the Inhabitants, who were buſy in putting out the Fire, they put them all to the Sword. Afterwards rebuilding the City, they call'd it *Dan*, after the Name of their Father; and ſettling there, they ſet up *Micah's* graven Image, which they had ſtolen from him; and making the young *Levite Jonathan* their Prieſt, he and his Sons continued to officiate as Prieſts to the Tribe of *Dan*, all the Time that the Houſe of God was in *Shiloh*, until the Captivity of the Land, which is reckon'd to be till the Ark in *Eli's* Time was taken by the † *Philiftines*, about three hundred Years after this.

This Story is an Inſtance of the great Apoſtacy, and Corruption of Religion among the *Iſraelites*: That which follows is as pregnant a Proof of Immorality and Depravation of Manners amongſt them, which was thus:

A *Levite* that dwelt on the Side of Mount *Ephraim* having taken a Wife out of *Bethlehem-Judah*, ſhe prov'd a lewd Woman, and either through Fear or ſhame left her Husband, and ran home to her Father at *Bethlehem-Judah*, where ſhe tarried four Months. In which Time her Husband, having ſomewhat digeſted the Injury went at the four Months End to her Father's, with an Intent to be reconciled to her, and bring her Home with him; in order to which he took a Servant and a Couple of Affes. Being arrived at her Father's Houſe, he was receiv'd with great Joy, and entertain'd for three Day. At the Importunity of the Father he ſtays the fourth Day, and was kept till the Afternoon the next Day; but the *Levite* reſolving to be gone, took his Leave, and with his Wife and Servant ſet out. By that time they were got as far as § *Jebus*, the Day was far Spent, and the Servant fearing to be benighted deſired his Maſter to put in there. But the Place not being fully poſſeſſed and inhabited by *Iſraelites*, he endeavour'd to reach † *Gibeah*, whither they arriv'd juſt at Sun-ſet; and ſitting down in the Street, as the Cuſtom of Travellers then was, they waited to ſee who would invite them to a Lodging. After long waiting an old Man came from his Work out of the Field, and ſeeing Strangers ſitting in the Streets, went up to them, and ſaluted them, asked whence they came, and whither they were tra-

† *Philiftines*. See 1. *Sam.* iv

§ *Jebus*. This was that Part of *Jeruſalem* which belonged to *Benjamin*, but was poſ-

ſeſſed chiefly by the *Jebuſites*.

† *Gibeah*. This City belonged to the Tribe of *Benjamin*, and is alſo called *Ramah*

velling.

telling. The *Levite* told him; and complained of the Incivility of the People, none having invited him to a Lodging, tho' he had his own Provisions with him. The hospitable old Man, who was of Mount *Ephraim*, tho' he dwelt at *Gibeah*, courteously invited them to lodge at his House, where he entertain'd them very frankly. Whilst they were at Supper, the Men of the City having observed where they put in, came to the House, and knocking with great Violence at the Door, demanded of the Master of the House to deliver the Man that came in there, that they might || know him. The good old Man, to prevent Danger to his Guests, ventur'd amongst this tumultuous Rabble to appease them, offering them his only Daughter who was a Virgin, and the *Levite's* Concubine, to use at their Pleasure, provided they would not offer any Violence to his Guest. This would not do; whereupon the *Levite* seeing them so outrageous, to save himself, turn'd his * Concubine out amongst them, who abused her all Night, not letting her go till break of Day; and then she returning to the House where her Lord lay, fell down dead at the Door, her Hands lying upon the Threshold. The *Levite* opening the Door, and seeing her lie there, concluded she was asleep, and therefore bid her get up, that they might be going; but when he perceived she was dead, he took her up, and making no Complaint there, laid her upon one of the Asses, and hasten'd Home as fast as he could. And now he had Time to meditate a Revenge suitable to the Affront, which he in this horrid Manner express'd: He divides his dead Concubine into twelve Pieces, and sent to every Tribe a Piece, through the whole Coasts of *Israel*, with an Account of the barbarous and inhospitable Treatment he had met with at *Gibeah*, that so the whole Family of *Israel* in general, being made sensible of the Wrong done him and his Concubine, might join in revenging it.

The Fact indeed was in itself most barbarous; but the revengeful *Levite's* expressing his Resentment in a Manner so horrid, advanc'd the Heinousness of the Crime, and made a deeper Impression on the Minds of the *Israelites*, who upon Sight of each Piece of the divided Concubine do unanimously agree, That there never was such a Deed done or seen since the Day that the Children of *Israel* came up out of *Egypt*. And to acquit themselves of the Guilt of so wicked a Fact, the whole Congregation of *Israel* met at *Mizpeh*, that they might there examine the

|| Know him Just as the *Sodomites* offered unnatural Way called *Sodomy*.
to let, demanding to have the *Levite* delivered * Concubine. She is sometimes called Wife,
to them, that they might abuse him in that as in *Ch. xix. 1.* but oftner Concubine.

Business.

Business before the Lord; where demanding of the *Levite* an Account of the whole Matter, he thus in short sums it up to them: "I came with my Concubine to *Gibeab*, which belongs to *Benjamin*, to lodge; but the Men of *Gibeab* beset the House where I was with a Design to murder me; and my Concubine they have forced, that she is dead; by which they have committed Lewdness and Folly in *Israel*. Whereupon I took my Concubine Home, and having cut her into Pieces, I sent her throughout all the Inheritance of *Israel*. Now ye, being Sons of *Israel*, are concerned in this Abuse as well as I; therefore consider and advise what is to be done." When the People had received this Account of the Matter, they were highly incensed against the Men of *Gibeab*, and resolved not to return to their Houses till they had brought the Offenders to condign Punishment. And that they might lose no Time, they agreed to draw ten Men out of every Hundred, an Hundred out of every Thousand, and a Thousand out of every ten Thousand, who should be employed to furnish the Army with Provisions and other Necessaries.

But before they proceed to Extremities, they resolve to send Messengers through all the Tribe of *Benjamin*, to lay the Matter before them, and to demand those Men who had committed this Outrage to be delivered to them, that they might do Justice on them. But the People of *Benjamin*, in Contempt of their Brethren the *Israelites*, resolve to stand by the Offenders, and muster up all their Force to defend them. The *Israelitish* Army consisted of four hundred thousand able Men; that of *Benjamin* but of six and twenty thousand: A great Disparity, and which shewed the latter desperate. The *Israelites* over-confident of their Strength, and despising the *Benjamites*, who were so few, depending on the Justice of their Cause, never went to ask Counsel of God (as in such Emergencies they usually did) whether they should go to War with their Brethren, or no; but taking that for granted, to prevent any Difference that might arise among the Tribes about Precedence in this Expedition, they went up to the House of God, only to know which Tribe should lead the Van, and the Lot fell to *Judah*. Upon this the *Israelitish* Army advanced, and sat down before *Gibeab*; from whence the *Benjamites* made a brisk Sally upon them, cut off two and twenty thousand of them, and retreated to the Town with very little Loss. This unexpected Disaster made the *Israelites* sensible of their Neglect, in not inquiring of the Lord whether they ought to have undertaken this War, or no. Wherefore bewailing their Misfortune in the last Action, they

ask Counsel

the Counsel of the Lord (but in an irregular Manner) who, to punish them for their Presumption, bids them go, but promises them no Success. The heedless *Israelites* taking this for an Assurance of Victory, drew up their Army again before *Gibeah*, offering the *Benjamites* Battle; who being flush'd with their former Success made another bold Sally, and cut off eighteen thousand more of the *Israelites*. The second Defeat brought the *Israelites* to a Sense of their former Presumption and Neglect: Wherefore going up to the House of the Lord, they humbled themselves with Weeping and Fasting that Day, and offer'd Burnt-Offerings and Peace-Offerings before the Lord. And having thus regularly proceeded in their Humiliation, they again enquire of the Lord whether they should attack the *Benjamites*, or forbear: For at this Time the Ark of the Covenant of God was in *Shiloh*, and * *Phineas* was Priest. And now the Lord having sufficiently corrected the Confidence of the *Israelites*, not only gives them Commission to go against the *Benjamites*, but assures them of Victory.

With this Incouragement the *Israelites* prepare a third Time to attack the *Benjamites*; and to make their Victory the more secure, they lay an Ambuscade in the Meadows behind *Gibeah*, that when the Fight was begun, the *Israelites* by a feigned Flight drawing the *Benjamites* from the City, those that lay in Ambuscade should seize the City and set it on Fire as a Signal to the main Body of the *Israelitish* Army to rally, and renew the Fight.

Matters being thus disposed, ten thousand choice Troops of the *Israelites* appear before *Gibeah*; which the *Benjamites* seeing, sally out of the Town, and fell briskly upon them, killing about thirty of them. The *Israelites* then retiring, as if they were afraid, pretended to fly; and the *Benjamites*, supposing the Day was their own, eagerly pursued them so far, that they were at a Distance from the Town sufficient to give the Ambuscade an Opportunity to seize the Place, and set it on Fire. The main Body of the *Israelitish* Army seeing this faced about, and charged furiously upon the *Benjamites*, who now began to think of retreating to their City; but when by the Smoak and Flame they saw themselves circumvented, they took to the Wilderness, thinking to secure themselves there: But in vain; for being inclosed by the main Army and

* *Phineas*. This Passage in *Judges* xx. 28. that this Story was transacted early in the Times rejecting that *Rabbinical* Dream, that *Phineas* (who lived three hundred Years) shews plainly, of the Judges.

the Ambuscade, they were easily trodden down. In this Action and the Pursuit five and twenty thousand, and one hundred of the *Benjamites* were slain; and a thousand more having been destroyed in several other Actions, there remained but six hundred Men of the *Benjamites*, who fled to the Rock *Rimmon*, and hid themselves there; all the rest of that Tribe, together with their Towns and Cattle, suffered Military Execution.

The Heat of this Action being over, the *Israelites* began to consider how low a Condition they had reduced the Tribe of *Benjamin* to, by this general Slaughter, which afflicted them very much: And the rather, because upon their first engaging in this Quarrel they had rashly sworn that no *Israelite* should give his Daughter in Marriage to a *Benjamite*. Upon this they repair to the Tabernacle where the Ark was, and mourned all Day, saying, "O Lord, why is this come to pass, that there should this Day be one Tribe wanting in *Israel*?" Then getting up early the next Morning, they built an Altar there, and offered Burnt-Offerings and Peace-Offerings to the Lord. After which applying themselves to find out some Expedient to elude their rash Oath, and save the sinking Tribe, they recollected that they had at first bound themselves by Oath to put to Death all those who should not appear with them at *Mizpeh*, and join in the Common Cause against the *Benjamites*. Upon Inquiry they found that none came from *Jabesh-Gilead* to the Assembly at the Camp: Therefore sending twelve thousand of their best Men to *Jabesh-Gilead*, they commanded them to put Man, Woman and Child to the Sword, except such marriageable young Woman as were Virgins, whom they were to bring with them to the Camp. These Troops having done Execution on *Jabesh-Gilead*, as they were commanded, brought away with them four hundred Virgins to the *Israelites*; who immediately sent Heralds to the Rock *Rimmon*, to treat with the few remaining *Benjamites*, offering them Peace, and inviting them to return. The poor *Benjamites* gladly embrace the Offer; and coming to the Camp, the *Israelites* bestowed on them the *Gileadite* Virgins for Wives. But the *Benjamites* being six hundred in Number, there was not for every Man one. Upon which they bethought them of another Expedient to supply this Deficiency: Once a Year there was a solemn Feast held at *Shiloh*, to which the young Maidens of *Shiloh* used to come, and dance there: The *Israelites* therefore directed the *Benjamites* that wanted Wives to lie in wait in the Vineyards at the Time of the Feast, and when they should see the *Shiloh* Damsels come to dance, they should seize every

Man

Man one for his Wife, and carry them away into their own Country, promising them that if any of the Relations of the Damsels should complain, they would skreen them from Danger. The *Benjamites* pursue their Instructions; and watching their Opportunity, took every one his Damsel, and carried them off to their own Inheritance; Where, repairing their Cities, they settled again, and in Time recruited their Tribe.

These Civil and Intestine Quarrels among the Tribes being thus reconciled, the *Israelites* did not long enjoy Peace; for continuing to provoke God by their Profaneness and Irregularities, he again chastises them by their Enemies: The most powerful of whom was *Eglon*, King of *Moab*. Him God raised up to be a Scourge, who otherwise had neither Strength nor Courage to attack *Israel*. But being design'd by the Almighty to be the Instrument of his Vengeance, *Eglon* arm'd the *Ammonites* and *Amalekites*, and fell upon the *Israelites*, whom he defeated, and possessed himself of the City of Palm-trees. And as an Aggravation of their Offence in so suddenly transgressing after their late Deliverance from Bondage, God enlarged their Punishment; for their Servitude was now advanced from eight Years to eighteen, which was the Space of Time they served *Moab*.

But when the *Israelites* through a Sense of their Misery addressed themselves to their God, he raised them another Deliverer in the Person of *Ehud*, the Son of *Gera*, a left-handed Man, by reason of a Lameness in his Right-hand. *Ehud* was a wise and Politick Man, and having observ'd the Weakness of the *Israelites* by their eighteen Years Slavery, and the low Condition of the *Benjamites*, that they were not able by open War to attempt any Thing against their Oppressors, he contrives first to take off *Eglon* privately; knowing it would be much easier to deal with the *Moabites* when they should be in Confusion for want of a Leader, than while they had their King at the Head of them. To carry on this the more plausibly he repairs to the *Moabitish* Court, where, under Pretence of delivering a Present to the King from his Servants the Children of *Israel*, he is admitted into the King's Presence. When he had delivered the Present, and dismissed his Servants that brought it, he returning to the King told him he had a private Message to him. The King bid him be silent till the Company were gone; who being withdrawn, *Ehud* approaches, and tells the King, he had a Message to him from † God. At that Word, *Eglon*, in Reverence to the Name of God, arose

† God. This was *Ehud's* Commission from God to dispatch *Eglon*, and therefore is not to

arose from his Seat, which *Ehud* taking the Advantage of, stabbed him in the Belly with a Dagger, which he had concealed under his Cloaths, so forcibly, that he thrust the Dagger, Haft and all, into his Belly; and the King being a very fat Man, the Fat of his Belly closed over the Dagger, so that he could not draw it out. *Ehud* seeing him dead left him wallowing in his Blood, and shutting the Door after him made the best of his way Home.

King *Eglon's* Servants seeing *Ehud* depart, return to pay their usual Attendance on their Master; but finding the Door lock'd, they supposed he had a Mind to retire, and therefore withdrew; but after long waiting, and finding the Door still shut, they took a Key and opened it, and to their great Surprise found their King dead upon the Ground. This long Delay of theirs gave *Ehud* a fair Opportunity to escape; which he improv'd by his Speed, and coming to Mount *Ephraim*, he blew a Trumpet, at which Signal the *Israelites* flock'd to him, to whom he related what he had done, and bid them follow him; for God (said he) hath delivered your Enemies the *Moabites* into your Hands. They readily obey him as their Leader, and securing the Fords of *Moab* towards *Jordan*, suffer'd not a Man to pass over; but falling courageously upon the *Moabites*, whilst they were in that Consternation for the Death of their King, and Want of a Leader, they slew about ten Thousand of the chief of them, at the same Time delivering *Israel*, and subduing *Moab*.

After the Death of *Ehud*, God raised *Israel* another Deliverer, whose Name was *Shamgar*, the Son of *Anath*, a strong and valiant Man; who, when the *Philistines* in another Quarter invaded *Israel*, with no better Weapon than an Ox-goad, slew six hundred of the *Philistines*, and deliver'd them from all dangerous Neighbours, that were Borderers on that Side. After which *Israel* enjoyed a Peace of eight Years. In which time of Liberty and Ease, they grew wanton and forgetful of their former Servitude; which Neglect and Ingratitude of theirs provoked God to raise up other Instruments for their Correction; the chief of which was *Jabin*, who assuming to himself the Title of the King of *Canaan* reign'd in *Hazer*. He was a powerful Prince, well stor'd with all warlike Muni-

to be drawn into an Example by others; for in *Judg.* iii. 15. *Ehud* must be supposed to have acted nothing in this, but by the Inspiration of God; for he is in the Text called a Saviour of the Children of *Israel* raised up

by God himself. Therefore this Paraphrase may be allowed on these Words, *I have a Message to thee from God, that is, God commands me to slay thee, the Oppressor of Israel.*

tion,

tion, having nine hundred § Chariots arm'd with Iron, and his Subjects a warlike People. This King lorded it over the oppress'd *Israelites* with great Severity for twenty Years; God upon the Repetition and Aggravation of their Transgressions increasing their Punishment. And so cruel were the People to them, that they durst not travel the Common Roads upon their ordinary Occasions; but were forced to seek * By-ways to avoid their Enemies, so that their Highways were disused: Neither could they in Safety dwell in their Villages, being attack'd by their † Archers, if they went but out to draw Water; nay, so servile was their Condition, that they were not suffer'd to keep any || Arms.

The poor *Israelites* languishing thus under the Tyranny and Cruelty of their Enemies, God was pleas'd at last to remember Mercy; and seeing their Sufferings had brought them to a Sense of their Sins, he found out a Way to deliver them, beyond what they could imagine or expect. For it is very much to be suspected, that at this Time the *Israelites*, by the Severity of their Servitude, were so degenerated and dispirited, that the Sex, which boast itself created for Empire, could not at that Time furnish their present Exigencies with a Man fit to be invested with Sovereign Power. For which Reason, in all Probability, *Deborah* the Wife of *Lapidoth* is said to have judg'd *Israel* at that Time. She was a Prophetess, and the *Israelites* used to come to her for Judgment. To this great Prophetess the Lord communicated his Thoughts of delivering his People, and by his Spirit directed her to send for *Barak*, the Son of *Abinoam*, a brave young Prince of the Tribe of *Naphtali*. He came, and she acquainted him, that it was the Pleasure of the Lord, that he should get together ten thousand Men of the Tribes of *Naphtali* and *Zebulun*, and lead them towards Mount *Tabor*; and to encourage him, she told him in the Name of the Lord, that *Sisera*, General of *Jabin's* Army, with his Army and Chariots, should fall into his Hands. *Barak* considering the Inequality of their Forces, and the Greatness of the Enterprize, and thinking it necessary to have the Prophetess with him, to consult upon all Occasions, as well as to encourage his Men, told her, If she would go with him, he would go; but not else. The undaunted

§ Chariots. These Chariots were arm'd with Scythes and Swords, which being driven among the Enemy cut down all near them. *Xenophon*, in his *Cyropædia*, will have *Cyrus* to be the Author of these Chariots; but it is plain from hence, and from *Josh* xvii. 16.

that they were nine hundred Years before *Cyrus's* time.

* By-ways. See *Judg.* v. 6.

† Archers. *Ibid.* v. 11.

|| Arms. *Ibid.* v. 8.

Prophetess consented to accompany him ; but pleasantly told him for his Diffidence, that this Expedition should not be for his Honour ; for *Sisera* the General should fall into the Hands of a Woman.

Departing together for *Kadesh*, which was *Barak's* Residence, he soon lifted ten thousand Volunteers in *Zebulun* and *Naphtali*, and led them to Mount *Tabor*, the Prophetess still accompanying him. Such a Number of distress'd People being got together, it soon began to be rumour'd about the Country ; and Notice being given to *Sisera* of this Insurrection, he muster'd up all his Force to suppress them, taking with him his nine hundred Chariots of Iron, and down he marches to the River *Kisbon*. Which the courageous *Deborah* seeing, being divinely inspired, gave the Signal to the Battle ; saying to *Barak*, " Up ; for this is the Day, in " which the Lord hath delivered *Sisera* into thine Hand." *Barak* upon this marched down the Mountain *Tabor*, and falls upon *Sisera* in the Valley by the River : Whose Army God struck with such Terror, by driving Storms of Rain and Hail in their Faces, that they could not stand before the *Israelites* ; who pursuing them put them all to the Sword, except the General *Sisera* ; who, not daring to trust to his Chariot, took to his Heels, and fled on Foot, till he came to the Tent of *Jael*, the Wife of * *Heber* the *Kenite*, who dwelt in that Country, which was at Peace with King *Jabin*. *Jael* seeing *Sisera* coming went out to meet him, and invited him to come in. He glad of the Opportunity went in confidently, not suspecting any Danger from her, whose Husband was his Master's Ally.

Being extremely thirsty through the Heat and Fatigue of the Day, he intreated *Jael* to give him a little Water to drink ; instead of which she gave him as much Milk as he cared for ; and having allay'd his Thirst, he directed her, that if any body should come to inquire after him, that she should not own he was there. And now thinking himself safe, he

* *Heber*. He was of the Posterity of *Hobab*, otherwise called *Jethro*, the Father-in-Law of *Moses*, and whose People went up with the Children of *Israel*, to dwell amongst them, *Judg.* i. 16. This *Heber*, tho' a *Kenite*, had removed his Family from the rest of the *Kenites*, and pitched his Tent in the Plain of *Zaanaim*, not far from *Kedish*, where *Barak* lived. These *Kenites*, tho' they were Proselytes, and worshipped the true God, according to the *Mosaic* Law, yet being Strangers by Birth, and

not of the promised Seed, and so not pretending a Right or Title to the Land of *Canaan*, they held it best Policy, in those troublesome Times, to observe a Neutrality, and maintain Peace as well as they could, both with the *Israelites* and *Canaanites*. Upon this Foot it was, that there was a Peace between King *Jabin* and the House of *Heber* the *Kenite* ; and that gave Confidence to *Sisera* in his Distress to fly to *Heber's* Tent for Protection.

laid himself down upon the Floor to sleep, *Jael* very officiously covering him with a Carpet; where he had not lain very long before he fell fast asleep, Which when *Jael* perceiv'd, she took a Hammer and a long Nail or Tent-pin, and pitching it to the Temples of his Head, she struck it with such Force, that it pierc'd through his Head, and pinn'd him to the Ground; after which she † cut off his Head, and so left him. Then going to the Door of the Tent, she soon spy'd *Barak* coming in Pursuit of *Sisera*; whom she went out to meet, and inviting him in, told him, she could shew him the Man he sought for; which she accordingly did. By these Means God assisted the *Israelites* in subduing *Jabin* King of *Canaan*; whom they never left fighting with, till they had quite destroy'd him. Upon this Victory the Heroine *Deborah* and her valiant General *Barak* sang this Triumphant Song.

*Let Israel their Avenger's Glory raise
In lofty Notes of everlasting Praise!
Hear, O ye Kings! Attentive Princes hear
A wondrous Song that well deserves your Ear!
When Israel's God from hostile Edom came,
With his own Thunder arm'd, array'd in Flame,
Trembled the Earth, as o'er the Clouds he rode,
The Clouds dissolve to Rain, and own th' incumbent God.
The Mountains Tops at his Approach retire,
Their molten Entrails run in Streams of Fire.
O how unlike those Novel Gods, and vain
Their Hopes, that Succour from them entertain?
Weak, unavailing Names! no Help they yield;
War, War the Gates resound, and War the Field!
Th' Alarm giv'n, in vain are Spear and Shield.
By their insulting jealous Lords bereft,
No Refuge, but inglorious Flight was left:
When Deborah arose at Heav'n's Command,
When I arose to save the orphan'd Land.
Bless'd be their Names, the gen'rous few that join'd
To urge the happy Change by Heav'n design'd!
By Counsel or by Action, Pen or Sword,
To save their Country, and to help the Lord.*

† Cut. See Judg. v. 26:

But

But curse ye § Meroz ; an uncommon Weight
Of Vengeance seize 'em, and a Neuter's Fate !
They would the Spoil, tho' not the Danger share,
Now Sisera is fallen they'll declare.
His Boasts, his fruitless Hopes, his Fears are o'er ;
He bow'd, he fell, he sunk, to rise no more.

So let thy Foes, O God ! To Dust descend ;
But those that love Thee brighter Stars attend !
The Sun himself less glorious far than they ;
The Sun, when mounted on the blazing Noon of Day.

To these warlike and tumultuous Transactions, a time of Tranquillity and Rest succeeded. During which the *Israelites* again provoking God by lapsing into their former Transgressions, he takes them more immediately into his own Hands, and chastises their Presumption and Ingratitude with a severe Famine : Which raging furiously among the *Israelites*, many of them are forced to quit their Habitations, and seek for Food in a foreign Land. Among the rest, one *Elimlech* of *Beth-lehem-Judah*, a Man of Condition and Family, removed with his Wife *Naomi*, and his two Sons *Mablon* and *Chilion*, to the Country of *Moab*, where *Elimlech* soon quits this Life. After whose Death his two Sons, not strictly observing the Law of God, took each of them a Wife of the Women of *Moab* of base Condition. The Name of *Chilion's* Wife was *Orpha*, and the Name of *Mablon's* *Ruth*. With these they lived about ten Years, when *Chilion* and *Mablon* died both Childless. The unhappy *Naomi*, thus deprived of her Husband and Children, and left in a strange Country, could with no Satisfaction stay longer in a Place, where she had lost all the external Comforts of Life ; but being in-

§ *Meroz*. What Place this was is not certainly known, tho' very reasonably by some supposed to be *Merom*, the Variation of one Letter making but little Difference, if other Circumstances do but agree, which they seem pretty much to do here. For about an hundred and twenty Years before we find, in *Josh. xi. 1, &c.* that *Joshua* at the Waters of *Merom* killed *Jabin*, King of *Hazor*, one of the Predecessors of this *Jabin*, (King of the same *Hazor*,) whose General, *Sisera*, was slain by

Jael. Besides according to *Adrichon ex Hieron.* *Merom* was a Lake thirty Furlongs broad and sixty long, situated between *Casara Philippi*, and the Sea of *Galilee*, the Sea of *Jordan* turning through the middle of it. This Lake at the time of the Snow melting on the Mountain *Lebanon* is very full of Water, but at other times in a great Measure dry. Those therefore that inhabited about this Lake are cursed, because they did not only refuse Succours to the *Naphthalites*, but underhand favour'd *Sisera*.

form'd

form'd that the Famine was over in *Israel*, she resolves to return to her own Country; and accordingly set forward for *Judah*, accompanied with her two Daughters-in-law.

Whilst they were on their Journey, *Naomi*, considering it was a Sort of Cruelty to take her Daughters from their Friends and Relations, advised them to go back; and to shew them it was not out of Dislike to their Conversation, but mere Pity, that she was desirous to part with them, she gave them this affectionate Blessing: "The Lord deal kindly with you, as you have done to me and mine; and grant that ye may marry again to your Content, and enjoy a happy Settlement." Then giving to each a parting Kiss, they in Tears press her to accept of their Company. She endeavours to dissuade them by urging, that if they stay'd in their own Country they might marry again; which they could not propose, if they went with her. At last her Importunity prevailed with *Orpah*, who with Tears taking her Leave of her Mother-in-law, turn'd back to *Moab*. But no Persuasion could prevail with *Ruth*, who with the most pressing Instances urged *Naomi* to take her along with her; assuring her, that nothing should part them, but that the God she serv'd should be her God. *Naomi* seeing the pious Resolution of her Daughter *Ruth*, press'd her no more to return, but on they both go to *Bethlehem*.

Naomi being arrived at *Bethlehem*, where she and her Family had liv'd in good Fashion, her return was generally taken Notice of, and her old Neighbours came to congratulate her upon her Arrival in her own Country. It was now the Beginning of Barley-Harvest (which usually was in the first Month with them) when *Naomi* return'd to *Bethlehem*: And *Ruth* the *Moabitefs* being an industrious Woman, though poor, desired *Naomi* to give her leave to go into the Field to glean some Corn. The Mother consented, and she happen'd to go into a Field belonging to *Boaz*, a very wealthy Person of the Family of *Elimelech*, and nearly related to him; and there she glean'd after the Reapers. She had not been long there, before *Boaz* himself came into the Field to look after his Workmen; and having saluted them in a very devout Manner, he took Notice of *Ruth*, and ask'd his Steward who she was. He told him, she was the *Moabitish* Damsel that accompanied *Naomi* in her Return Home from the Country of *Moab*, and that she had ask'd Leave to glean after the Reapers. *Boaz* having before been acquainted with her dutiful and affectionate Behaviour to her Mother-in-law, his Kins-

woman, encouraged her to glean in his Ground, and to keep with his Servants, and fare as they did, and charg'd them not to molest her. *Ruth*, surpriz'd at the unexpected Civility of a Stranger, return'd her Thanks in a most profound Respect and Acknowledgment of his Courtesy. *Boaz* told her he had heard of her affectionate Carriage to her Mother-in-law, and that she was come with her into a strange Country, out of a pious Design, to be under the Care and Protection of the God of *Israel*; whom he solemnly pray'd to recompence her good Actions, and give her a full Reward. After this he treated her at his own Board very liberally; and when his Servants returned to their Work in the Field, he charged them to be civil to her, and to give her an Opportunity of gleaning the more, by dropping some of the Sheaves. Thus *Ruth* continued gleaning among *Boaz*'s Servants till Barley and Wheat-Harvest were over, dwelling still with *Naomi*, to whom she returned every Evening with what she had glean'd, and acquainted her with the great Humanity of *Boaz*. *Naomi*, studious to recompence this tender Affection of her Daughter-in-law, projects how she might ingage her Kinsman *Boaz* to marry *Ruth*, whose Civility she might reasonably imagine proceeded from some other Motive than that of common Courtesy or Humanity. Therefore acquainting *Ruth* that *Boaz* was her near Kinsman, and informing her what the Law of *Moses* required in that Case, she advised her to wash and anoint, and dress herself, and go to *Boaz*'s Barn, where he was winnowing his Barley; but not to let it be known she was there, till he had supp'd, and was gone to rest; giving her Instructions what she should do farther.

Ruth follows her Mother's Directions, and going to the Barn placed herself so commodiously, that she could unobserv'd see what pass'd. When *Boaz* had refresh'd himself, he lay down at the End of a Heap of Corn; and *Ruth*, waiting till he was asleep, came softly, and lifting up the Clothes undiscover'd laid herself down at his Feet. *Boaz* waking about Midnight, in a Fright ask'd, who she was? To which she answer'd, "I am *Ruth* thy Servant: ‡ Spread therefore the Wing of thy Garment over me, for thou art a near Kinsman." *Boaz*, tho' pretty well advanced in Years, was so far from rejecting her, that he commend-

‡ *Spread*. This was as if she had said, *Take me to Wife as the Law directs*: For the Phrase of *spreading the Skirt or Wing* over one, imports a taking such a one into Pro-

tection. And because it is the Part of a Husband to protect and defend his Wife from Injuries; therefore to spread the Wing or Skirt over one is used for a *Paraphrase* of Marriage.

ed her Forwardness; and, being a virtuous Man, told her, she had shewn more Piety to her dead Husband, than when he was alive, in raising up Issue to his Name by marrying his Kinsman, and that her Virtue was conspicuous in not following young Men, whether poor or rich. And therefore he assured her, he would not fail to answer her Desire and his Duty; which he had the greater Inducement to do, because she had the general Reputation of a virtuous Woman. But at the same Time he told her, that though he indeed was a near Kinsman, yet there was another nearer, to whom he must give the Preference, because it was his Right, and that he would communicate the Matter to him next Morning; and if that Kinsman would marry her he might, otherwise he himself would assuredly marry her.

In the Morning early *Ruth* got up, that she might get off undiscover'd, and to avoid Censure of their Reputation and Religion; but that she might not go Home empty-handed to her Mother, *Boaz* gave her six Measures of Barley: With which *Ruth* return'd to her Mother, who received her joyfully, both for the Present of *Boaz*, and his Kind Treatment of her Daughter; whom she advised to take no Notice to any of what had pass'd, but patiently to wait the Event; assuring her, that *Boaz* was a Man of Honour, and would perform his Promise.

Boaz, according to his Promise, appear'd that Morning at the Gate of the City, which was in those Days the usual Place of Judicature. There he met with the Kinsman he had mention'd; to *Ruth*; and summon'd ten more of the chief of the City, he in their Presence acquainted him, that *Naomi* who was come back from the Country of *Moab*, had a Parcel of Land to dispose of, which belong'd formerly to *Elimelech*: Of which he gave him this publick Notice, that he might * redeem it, the Right of Redemption belonging in the first Place to him; and there-

|| *Issue*. *Boaz* took it for a token of singular Love to her former Husband, as well as of Devotion to the Religion she was now converted to, that she should chuse to marry her Husband's Kinsman, to keep up her deceased Husband's Name and Family, in observance of the Law of God; tho' that Kinsman was old in Comparison of her, who was young and beautiful, rather than please herself with some young Man.

* *Redeem*. The Reason of this seems to be grounded upon the Law; *Deut. xxv. 6.* by

which the First-born of such a Marriage was to bear the Name of the Woman's former Husband that was dead, to keep up his Name in *Israel*; so that if that Kinsman had married *Ruth*, and should have had but one Son being not to bear his Name, but the Name of her former Husband, he himself should have had no Son to keep up his Name in *Israel*; and so his Inheritance might have been lost from his Name, by passing into another Name and Family; which he was not willing to hazard.

fore he desired to know his Mind in this Matter. The Kinsman readily consented to redeem the Land. But when *Boaz* told him, that at the same Time he must Likewise take *Ruth* the *Moabitish* to Wife, to raise up the Name of her dead Husband upon his Inheritance, he declined the Business; giving this for a Reason, That he could not do it on those Terms, without destroying his own Inheritance; and therefore he willingly resign'd his Right of Redemption to *Boaz*; who without any Scruple accepts it; and his Kinsman, according to the Custom of those Times, in Token of relinquishing or transferring his Right, takes off his † Shoe and delivers it to *Boaz*. Upon which *Boaz* makes this Declaration to the Elders and all the People present: "Ye are my Witnesses this Day, " that I have bought all that was *Elimelech's*, and all that was his Sons, " of the Hand of *Naomi*. Ye see likewise I have purchased *Ruth* the " *Moabites* to be my Wife, to raise up the Name of the Dead upon " their Inheritance, that their Name may not be lost among their Re- " lations. Of this I call you to witness this Day." To all which the Assembly gave their Acknowledgment, adding a hearty Prayer, that she might be fruitful as *Rachel* and *Leah*, who were the original Raisers of the House of *Israel*. *Ruth* soon conceived, and in due Time was delivered of a Son, whom they named *Obed*; which *Obed* was the Father of *Jesse*, and Grandfather of King *David*, of whom, according to the Flesh, § came the Saviour of the World.

Deborah and *Barak* govern'd *Israel* with great Care and Prudence; during whose Administration the *Israelites* enjoy'd a profound Peace. But when *Deborah* and *Barak* were dead, they fell into their old Apostacy, provoking God by their Idolatry to deliver them into their Enemies

† *Shoe*. This was the Manner of confirming Bargains, Sales, Exchanges and Alienations among the *Israelites*. There were two sorts of it: The first was penal; as when a Man refused to marry his Brother's Wife, to raise up Seed to the Deceased, who died childless; for then the Law commanded, *Deut. xxv. 9.* that the Woman should pluck off his Shoe, and spit in his Face, using these Words, *Thus shall it be done to the Man that refuseth to raise up Issue to his Brother's Family.* The second was cessionary, or in token of Resignation, and did not reach to compel the Kinsman in the second, third or fourth Degree to marry the Widow; but he might transfer his Right

to any other of the Kindred; and as a Sign of his Cession or Translation of his Right he took off his Shoe and deliver'd it to his Kinsman, who would marry the Widow in the Presence of the Elders.

§ *Came*. Herein is described, how *Jesus Christ*, who (according to the Flesh) ought to come of *David*; proceeded of *Ruth*, notwithstanding she was a *Moabite* of base Condition, and a Stranger from the People of God: Which is likewise a Type, that the Gentiles should be sanctify'd by him, and join with his People, and that there should be one Sheepfold and one Shepherd.

Hands: Which he soon did; for he permitted the *Midianites* to overrun their Country, who for seven Years kept them in such Subjection, that they were forced to betake themselves to Dens in the Mountains, and Caves in the Earth, and to fortified Places; from whence in Spring-time they stole out to sow their Land; but towards Harvest the *Amalekites* and *Midianites* came and incamp'd in their Country, and tarried till they had devoured all the Provision and Forage they could find, and then they return'd, leaving the *Israelites* nothing to support Life. The poor *Israelites* being serv'd thus Year after Year, at last grew greatly impoverished; which put them in Mind, that by their Sins they had drawn this Punishment upon themselves, and that the only Remedy was to have Recourse to the Lord, who had permitted these Evils to befall them. Whilst they were supplicating God for Help, he sent a † Prophet to expostulate with them for their Ingratitude, by which he brought them to a Sense of their Folly, and his Justice in punishing them.

The People being by a due Humiliation prepared for Deliverance from the sad Oppression under which they labour'd, God immediately provided an Instrument for this great Work in the Person of *Gideon* the Son of *Joash*. At this Time *Gideon* was threshing Wheat, that he might hide it from the *Midianites*: And whilst he was thus employ'd in providing Sustenance for his Family, the Angel of the Lord appear'd to him, and said, "The Lord be with thee, thou mighty Man of Valour." *Gideon* was soon appriz'd by the Manner of this Salutation, that it was a Message extraordinary, and readily replied thus: "If the Lord be with us, why then is all this befallen us? And where are all his Miracles, which our Forefathers have told us of, saying, Did not the Lord bring us up out of *Egypt*? But now the Lord hath forsaken us, and deliver'd us into the Hands of the *Midianites*." The Angel looking on him stedfastly said, "Be courageous, and thou shalt save *Israel* from the Hand of the *Midianites*: Is it not I that send thee?" But *Gideon*, considering his own Weakness, and the low Condition of his Family, more than the Presence of him that spoke to him, answer'd, "In what Capacity am I to save *Israel*, since my Family is but poor in the Tribe of *Manasseh*, and my self the least among them?" The

† *Prophet*. Of this Prophet's Name we have no farther Account, than that he was a Prophet. St. *Augustine* supposes him to be that Angel which soon after appear'd to *Gideon*, but others generally suppose him to be some Person indued with the Spirit of Prophecy by God, and sent to the *Israelites*, as other Prophets were.

Angel to encourage him said, "Surely I will be with thee, and thou shalt smite the *Midianites* with as much Ease as if they were but one Man."

Gideon upon this began to entertain some Hopes, but desiring to know who it was talk'd with him, he said; "If now I have found Favour in thy Sight, be pleased to shew me some Token, whereby I may know, that it is Thou the Lord that talkest with me: Wherefore depart not hence, I pray thee, till I return with my Offering, and set it before thee." The Angel promised to tarry; and *Gideon* having prepared a Kid, and some unleaven'd Cakes, he came and presented them before the Angel: By whose Direction having laid them upon the Rock, the Angel with the End of his Staff touch'd the Cakes and the Flesh; upon which Fire came out of the Rock and consumed them; and the Angel instantly disappeared. *Gideon* upon this was sensible that it was an Angel that had appeared to him, and crying out in Despair, said, "Alas, my Lord God! because I have seen an Angel Face to Face, I shall die." But the Angel, tho *Gideon* could not now see him, to confirm and comfort him, bid him not fear, for he should not die. *Gideon*, in thankful Remembrance of this gracious Interview, and God's Goodness to him, built an Altar there, and, called it *Jehovah-Shalom*, that is, the Lord of Peace.

The same Night the Lord commanded *Gideon* to demolish the Altar of *Baal*, which in those corrupt Times had been erected, and to cut down the Groves there, and build an Altar to the Lord his God upon the Top of the Rock; after which, to sacrifice his Father's || second Bullock upon it, which was seven Years old, and offer it for a Burnt-Sacrifice, with the Wood of the Grove which he was to cut down. *Gideon* readily obeys God; but considering that it would be difficult to do this in the Day-time, he resolves to do it by Night; and taking ten of his Servants to assist him, he did as God had commanded him. The Inhabitants of the Place being inform'd what *Gideon* had done, demanded him of his Father, that they might put him to Death: But *Joash* would not deliver his Son, resolutely saying, "If *Baal* is God, let him revenge himself on him that destroy'd his Altar." From which Occasion *Joash* called his Son *Gideon Jerub-Baal*; which signifies, Let *Baal* avenge. Thus this Tumult ended.

|| *Second*: This Bullock is thought by the Rabbins and others to be called the second from the Stall in which it stood and was fed, which was the second in Order of Place, and being as many Years old as their Subjection to *Midian* was, the destroying this Bullock might in some Measure

It was now about the Time when the *Midianites* and *Amalekites*, with other Eastern People, used to come and plunder the Country, who appearing in a vast Body, incamp'd in the Valley of *Jezreel*. Upon which *Gideon*, inspired with a more than ordinary Courage, by Sound of Trumpet summon'd all those of his own Family to come in quickly to him. Then sending Messengers thro' the Tribes of *Manasseh*, *Asher*, *Zebulon* and *Naphtali*, they came in such Numbers, that in a short Time he could muster an Army of two and thirty thousand Men; which were but few in Comparison of the Enemies Army, which consisted of an Hundred thirty-five thousand Men. *Gideon*, considering the vast Odds the Enemy had, begg'd of God to give him some Omen for an Assurance of Success to him and his Men. The Sign he promised was, That he laying a Fleece of Wool on the Floor, the Dew should be upon the Fleece only, and the Earth round about it should be dry. Which the next Morning was done; and the Ground about it was dry, but the Fleece so full of Dew, that he wrung a Bowl full of Water out of it. Then * inverting the former Manner, he desired that the Fleece might be dry, and the Ground dewy; which was likewise done. *Gideon* being fully convinc'd by this double Miracle, resolves forthwith to attack the Enemy. But God knowing the Folly and Ingratitude of the *Israelites*, and rightly foreseeing, that if with this Army they should conquer the *Midianites*, they would vainly impute it to their own Courage and Numbers, and not to his Assistance; therefore order'd *Gideon* to make Proclamation in the Camp, that whosoever was afraid should have Liberty to return home. Upon which two and twenty thousand quitted this Expedition, only ten Thousand remaining with *Gideon*. This was a very inconsiderable Number in Comparison of the numerous Host of the *Midianites*: But yet as few as the *Israelites* were, it came within the Verge of Possibility, that they might defeat their Foes with this Handful of Men: And therefore God, thinking them too many, and resolving that the whole Action and Victory should appear to be his doing, order'd *Gideon* to bring his Soldiers down to the Water, where he would give him a Sign to direct him what Men to select for this Business; which was this: They, that

Measure prefigure the breaking off the *Midianite* Yoke from the Neck of *Israel* by *Gideon*; whose Name signifies a *Breaker* or *Destroyer*.

* Inverting. It may reasonably be suppo-

sed, that *Gideon* for his own Satisfaction would not have been thus impertinent to require a Repetition of the Sign; but that he rather did it to encourage his Men, and to take of all Suspicion of Art or Contrivance,

took

took up Water in their Hands and lapped it, should go with him; but they, who laid down to drink, should not go. Only three hundred of them drank out of their Hands; whom God commanded him to keep with him, and dismiss the rest. But lest *Gideon*, upon God's reducing his Army to so small a Number as three hundred Men, should grow diffident of the promised Success, God bids him take his Servant *Phura*, and late at Night go to the Enemies Camp and listen; where he should hear that which would encourage him. Which he accordingly did; and there he heard a Soldier expounding a Dream to another, which was so in favour of the *Israelites*, that he heard his own Name mentioned with this Advantage, that God delivered the *Midianitish* Army into the Hand of *Gideon*.

Gideon having heard this, in humble gratitude bows himself to God; and getting back undiscovered put his Men in order, dividing them into three Companies, an hundred in each; he gave to every Man a Trumpet and a Pitcher with a burning Lamp in it, charging them to observe his Motions, and do just as they should see him do. *Gideon* having thus disposed this little Body of Men, put himself at the Head of one of them, and giving the Signal, by breaking the Pitchers and sounding their Trumpets the rest did the like, and with a terrible Shout they cried out, *The Sword of the Lord, and of Gideon!* This Alarm affected their Eyes and Ears with unusual Objects, and increas'd by the Horror of the † Night, so added to their Confusion, that mistaking their own Party, they fell on each other's Sword; God having before dispos'd the *Midianites* for Destruction, so that *Gideon* and his Army gain'd an easy Victory, having nothing to do but pursue a flying timorous Enemy. In which they were assisted by those that upon Proclamation had deserted the common Cause; who, tho' they were afraid to fight, yet had Courage to pursue. *Gideon*, to make sure Work, and to prevent the *Midianites* for some Ages to give *Israel* any Disturbance, sends to the *Ephraimites* to possess themselves of the Passes on the *Jordan*, that so, few or none of

† Night. It is said, *Judg.* vii. 19. That this Action began at the beginning of the middle Watch; which dividing the Night from six to six into four Watches, as most do, should answer to ten at Night with us. But that seems too early, considering how much time must be spent, after *Gideon* had orders to set forward, in his going to the *Midianitish* Camp, staying there to hear the Dream and

the Interpretation of it, returning back again, disposing his Men, and giving the necessary Orders for the Assault. *Drusus* on this Place dividing the Night into three Watches only, supposes this to be called the middle Watch, as being the middlemost of the three. Such a Division running the middle Watch an Hour farther, makes the beginning of it answer to our eleven at Night.

them

them might escape. Which they accordingly perform'd, taking *Oreb* and *Zeeb*, two *Midianitish* Princes, whom they slew, and then followed the Pursuit; which *Gideon* and his Party continued very closely till they came to *Succoth*, where being faint and weary they halted, and *Gideon* desired of the Inhabitants some Refreshment for his Men. The Princes of *Succoth* knowing that *Gideon* with his small Party was in chase of *Zebab* and *Zalmunna*, two of the Kings of *Midian*, who with fifteen thousand Men were fled to *Karcor*, instead of giving *Gideon* and his Soldiers any Refreshment, ridicul'd him on Account of his little Army, and in Derision ask'd him whether he was so secure of Victory over the Princes he pursu'd, as to demand Relief of them? This unmannerly and inhospitable Treatment so incens'd *Gideon*, that he told them, If the Lord gave him Success against *Zeba* and *Zalmunna*, he would make them repent their Incivility. The same he threatened to the Inhabitants of *Penuel* for the like Rudeness; and with his fatigued Party he continued the Pursuit till he came to *Karcor*, where the two *Midianitish* Princes with their rallied Forces lay thoughtless of Danger. But *Gideon* taking the Advantage of this their Security, surpriz'd and defeated them, taking the two Kings Prisoners, whom he brought in Triumph with him to *Succoth*: and call'd the Chiefs of the Place, Seventy-seven in Number, who had before upbraided him, to a severe Account, chastising them with Thorns and Briars as he had before threatened them. Nor was he less sparing to *Penuel*, whose Fortifications he demolished, and slew the Governors.

The two captive Kings, *Zebab* and *Zalmunna*, had in their March laid all waste before them, and put many to the Sword; amongst whom *Gideon's* Family shar'd the common Fate of the distress'd at *Tabor*; and *Gideon*, intending to shew Mercy to the two Kings, if they had shewed any to his House, demanded, what Manner of Men they were whom they had slain at *Tabor*; who answered somewhat flatteringly, that they were like him, having the majestick Appearance of Royal Children. *Gideon*, from their Answer concluding they were his Brethren, whom they had slain, declar'd, if they had spared them, he would have sav'd their Lives; but since they had kill'd his Brethren, they must expect no Mercy. Then commanding his Son *Jether* to fall upon them, he being but a Youth, and somewhat timorous, *Gideon* dispatched them with his own Hand; ordering them to be strip'd of their Royal Ornaments, and their Camels of their rich Trappings and Furniture.

The *Ephraimites*, who had slain *Oreb* and *Zeeb*, brought their Heads

to *Gideon*, to let him see what Service they had done; and beginning to quarrel with *Gideon* for not calling upon them at the first, he wisely pacified them by magnifying their Service and Success in the Pursuit. And now the Strength of *Midian* being thus broke by the Slaughter of their whole Army, *Israel* enjoy'd a Peace of forty Years.

The *Israelites* fond of *Gideon's* Courage and Conduct in this great Deliverance, resolve to crown his Merit with the Settlement of the Government on him and his Family. But *Gideon*, well knowing the Honour of this Victory was not due to him, but God, modestly and generously declin'd their Offer, saying; "I will not rule over you, neither shall my Son, but the Lord shall rule over you: Yet to let you see I do not slight your Kindness, I will request one Thing of you; and that is, that you will give me the Ear-rings of your Plunder." To this they all readily consented, and spreading a Garment on the Ground, they threw in the Ear-rings, which by Weight amounted to one thousand seven hundred * *Shekels* of Gold; besides the rich Ornaments and Robes of the Kings, with the Chains that were upon the Camels Necks. Of this Gold *Gideon* made an † *Ephod*, and plac'd it in his own City *Opbrab*, where he dwelt, as a Monument of this Victory. Which in Time, by a wrong Use, and contrary to the Will of *Gideon*, prov'd a Snare to his Family, and indeed to the whole House of *Israel*.

* *Shekels*. If the *Shekel* of Gold was in value fifteen Shillings *English* Money, as *Godwyn* computes it; these one thousand seven hundred *Shekels* would amount to one thousand two hundred seventy and five Pounds.

† *Ephod*. The *Ephod* was the upper Garment which the Priest wore upon his Shoulders. *Gideon's* Design in making this *Ephod* is variously question'd by Commentators. Some will have it that he made an Idol, and that from *Judg. viii. 27. Israel went a Whoring after it, which was the Ruin of Gideon and his Family*. But this Inference is taken wrong; for who can suppose, that a Man familiar with God, and chosen by him, as *Gideon* was, after so signal a Victory, as he by God's immediate Assistance and Direction had gain'd, should turn Idolater; Others think that *Gideon* made of this Gold a Military Garment, as a Monument of this Victory, which

the *Israelites* after turn'd into an Idol. But *St. Augustine*, with some more, seem to take it right, and by the *Ephod* understand sacerdotal Ornaments in General, and other necessary Utensils belonging to the Priestly Office; which the *Israelites* after *Gideon's* Death, perverted to idolatrous Uses. For the Text says, during *Gideon's* Life, which lasted forty Years, after this Victory, the *Israelites* lived peaceably forty Years, and that *Gideon* died in a good Age; which we cannot suppose if he had been an Idolater; nor can it be infer'd from hence, that his House was ruin'd in his time, for he left seventy Sons behind him; so that this Ruin befel his Family in the Ruin of *Israel*, when they fell into intestine Feuds and Idolatry. So that we may justly conclude that *Gideon* made this *Ephod* with no other Intention, but that it might be a lasting Monument of the Victory obtained by *Israel* over *Midian*.

After

After this Victory *Gideon* lived forty Years, he and all *Israel* enjoying a profound Tranquillity, but no sooner was he dead, than *Israel* fell into their old Sins of Idolatry and Ingratitude, not only to God, but to the Memory of *Gideon* their Deliverer. *Gideon* by several Wives had seventy Sons; and by a Concubine he had one Son, whom he named *Abimelech*. And tho' *Gideon* had refus'd the Government of *Israel*, both for himself and his Sons, yet as soon as he was dead, his Son *Abimelech*, an aspiring Youth, suggesting to his Mother's Family at *Shechem*, that his seventy Brethren would usurp the Government over them, advis'd them to consider, whether it would not be better for them to be govern'd by one, than by seventy Persons, at the same Time putting them in Mind, that he was of their Family and Kindred. His Relations upon this Suggestion propos'd Advancement to themselves, which they insinuated to the *Shechemites*; who closing with the Project, contrive how to advance *Abimelech* to the Government; and that Money might not be wanting to forward the Design, they took some out of the Treasury of their God *Baal-berith*, and gave it to *Abimelech*, who with it hired a Company of dissolute Fellows to attend him. With these Ruffians he repaired to his deceased Father's House at *Ophrah*, where he seiz'd sixty-nine of his Brethren, and slew them upon one § Stone; the youngest, named *Jotham*, having timely Notice, escaping. Soon after this bloody and unnatural Execution, the *Shechemites* having nothing to fear from *Gideon*'s House, assembled together at *Millo*, and chose *Abimelech* † King.

When young *Jotham* heard this, he went to the Top of Mount *Gerizim*, where in a || Parabolical Oration he represented to the *Shechemites*, how his Father *Jerub-Baal* (*Gideon*) having refus'd to have the Government of *Israel* settled upon him and his Family; and that they had now disposed of it to one, as much inferior in Virtue and Honour to *Gideon* and his lawful Sons, as the Bramble is to the Olive, Fig-Tree or Vine; he expostulated the Injury done to his Family, and reproach'd them

§ Stone. Some will have this Stone to be an Altar dedicated by *Abimelech* to the Idol *Baal*, and erected in the same Place, where his Father *Gideon* had before destroyed the Altar of *Baal*, to recompence the Disgrace done by him to the Idol.

† King. In this Choice there were neither the call of God nor the Consent of the People;

(who seldom, except in a tumultuous Manner, had any thing to do with Things of this nature) for *Abimelech* was not appointed King by the Body of the *Israelites*, but by a few disorderly seditious *Shechemites*, without the Knowledge of *Judah* or the other Tribes; and reigned only in *Shechem*.

|| Parabolical. See *Judg.* ix. 8,

with.

with their Ingratitude : “ If you have done truly and sincerely in making *Abimelech* King ; and if you have dealt well with *Jerub-Baal* and his House, who merited so well of you : (For my Father fought for you, and delivered you from the Oppression of *Midian*, and yet you have risen up against my father’s House this Day, and have slain his Sons, and made *Abimelech*, the Son of his Concubine, King, because he is your Brother :) If you have done well in this, then rejoice in *Abimelech*, and let him rejoice in you. But if not, let * Fire come out from *Abimelech* and devour the Men of *Shechem*, and the House of *Millo* ; and let them devour him.” *Jotham* having thus delivered himself to the *Shechemites* made his Escape to *Beer*, where he liv’d secure from *Abimelech*’s Rage. And within three Years afterwards his Curse was verified both upon *Abimelech* and the *Shechemites* ; for they conspired against *Abimelech*, attempting to seize or kill him. But being disappointed of their Purpose, they join’d another profligate Wretch, and his Company, one that liv’d by the Spoil of others, as the *Shechemites* did. His Name was *Gaal*, the Son of *Ebed*, an impudent Boaster, but a very Coward.

Gaal being set at the Head of this dissolute Gang, ravag’d the Country uncontroll’d for some Time, spoiling the Vineyards of the *Shechemites* who made *Abimelech* King ; and in their Mirth and Jollity they despised *Abimelech* ; but none spoke with more Contempt of him than *Gaal*. The wild Carriage of this foolish Fellow soon reach’d the Ear of *Zebul*, who was *Abimelech*’s Vice-Roy in *Shechem* ; but he not being strong enough to chastise him for his Insolence, sends privately to *Abimelech*, to acquaint him that *Gaal* and his mad Crew were come to *Shechem*, and had fortified the City against him, advising him to come by Night, and lie in Ambuscade till the next Morning, that so he might surprize them. *Abimelech* approves of the Stratagem, and forthwith put it in Execution ; which succeeded so well, that *Gaal* and those that followed him were defeated and slain ; and the next Day he storm’d the Place and took it ; and to express his Resentment more furiously, after he had demolish’d the City, he sowed it with † Salt. But during these

* *Fire*. That is, let *Abimelech* be a Scourge to the *Shechemites*, and they to him, in Expiation of their Injustice and Ingratitude to the House of *Gideon*.

† *Salt*. This was an old Custom of punishing Cities for Treachery. Not that the

Strowing of Salt signified drying up, or rendering of the Soil barren ; (for there was no Occasion for that in an inhabited Town) but to shew the Detestation of their Rebellion, and that hereafter none should rebuild or repeople it. In this Action part of *Jotham*’s Curse was accomplished

these Transactions, some that escap'd the Fury of the Conqueror's Sword, and had fled to the Tower, seeing the Houses of the City thrown down, not supposing themselves safe in the Tower, took Sanctuary in a Fort belonging to the Temple of their God *Berith*: Which *Abimelech* hearing, he takes an Ax in his hand, and commanding his Army to do the same, he marches up to mount *Malmon*, where grew a Grove of Trees, and cutting down a Bough, he laid it on his Shoulder and brought it to the Fort. The rest did the same, and when they had laid the Boughs together, *Abimelech* set them on Fire; by which about a thousand Men and Women were destroyed.

This Success encourag'd *Abimelech* to attack the City of *Thebez*, which he took by Storm: But there being a strong Tower in the City, the Inhabitants fled thither, and maintain'd it for some Time against all the Force of *Abimelech*; which so irritated the impatient Conqueror, that pursuing his Fate, he came near the Tower to encourage his Men, and facilitate the taking it by his Presence; but pressing too near the Door, with a Design to have set it on Fire, a Woman from above cast down a Piece of a Millstone upon his Head, which broke his Skull. *Abimelech* finding himself mortally wounded, call'd hastily to his Armour-bearer, and commanded him to dispatch him, that it might not be said he died by the Hand of a Woman. His Servant obeys him, and the Report of his Death is no sooner rumour'd among the Troops, but they dispers'd: Thus were *Abimelech* and the *Shechemites* Scourges to each other, and *Jotham's* Curse compleated in the Fate of both.

Tola the Son of *Phua*, Uncle by the Father's Side to *Abimelech*, of the Tribe of *Issachar*, was appointed Ruler or Judge of *Israel* in his Stead. Of whom nothing is recorded, but that he govern'd *Israel* three and twenty Years. To him succeeded *Jair* of *Gilead*, who reigned two and twenty Years. After which, God being provok'd by the Idolatry of the *Israelites*, he permitted the *Philistines*, *Ammorites* and *Ammonites* to over-run their Country as they pleas'd for eighteen Years; and in the last Year the *Ammonites* bent their whole Force against the Tribes of *Judah*, *Benjamin* and *Ephraim*. The *Israelites* finding themselves not able to deal with the vast Numbers of their Enemies, became sensible of their Follies, by which they had provok'd God to punish them thus; and therefore acknowledging their Sin of Idolatry, they beg of

accomplish'd; for *Abimelech* tho' not a lawful King, yet serv'd the *Shechemites* justly, who revolted from him.

God to assist them this one Time. God upbraids them with their Ingratitude, and to increase the Pungency of their Sorrow, bids them go cry to the Gods which they had chosen, and try if they can deliver them in the Time of their Distress. This was a cutting Reproof to the *Israelites*. However, to recover God's Favour and Protection they reform'd; for they put away their Idols, and served the Lord. This Method carried some Weight with it, and God's Mercy return'd as fast as their Repentance; appointing them Means to effect their Deliverance. There was at that Time in the half Tribe of *Manasseh*, which settled on the other Side of *Jordan*, a Man of Note amongst his People, whose Name was *Gilead*, of the Family of that *Gilead* the Son of *Machir*, to whom *Moses* gave the City * *Gilead*, from whence the Family were called *Gileadites*. This *Gilead* had several Sons by his Wife; and he had one by a † Concubine, whom he named *Jephthah*. When *Gilead's* lawful Sons were grown up, they thrust out *Jephthah*, telling him, that being not born in lawful Matrimony, he should have no Inheritance among them. *Jephthah* upon this, expecting worse Usage, hasten'd from them, and took up his Station in the Land of *Tob*; which Place being very subject to the Depredations and military Expeditions of the Enemy, *Jephthah* the rather chose for his Residence, being himself naturally brave and forward upon Occasion. In their Excursions against the Enemy he always distinguish'd himself, so that at last he was courted to accept a Command of a Parcel of young Fellows, with whom he went a foraging.

In this Time of frequent skirmishing, the *Gileadites* being hardly pressed by the *Ammonites*, resolv'd upon a War, but wanted a General. Wherefore at a general Meeting of their Chiefs it was agreed on, that he that should first attack the *Ammonites*, should be their General.

* *Gilead*. See *Numb* xxxii. 4.

† Concubine. *Jephthah* was undoubtedly a Bastard; and consequently could claim no Right of inheritance or Share of his Father's Fortune or Estate by the old Law, *Dent* xxiii. 2. Nor were Bastards allow'd to be Priests in those Days, as likewise now-a-Days, by reason of the Infamy of the Parents, and their own corrupt Morals, too often proceeding from the Neglect in their Education. From hence some may be apt to call in Question God's Dispensation, in making *Jeph-*

thah so great an Instrument of his Glory. To which I answer: 1. God hath prescribed Laws to Men, but none to himself; and can alter his Dispensation according to the Circumstances and Conditions of Men without Violation in a human Sense. 2. He dispensed with the Law in this Case, to shew that those that are basely born ought not to despond, but by a virtuous and good Life expect a Share of God's Blessings, they being excluded from the Benefit of the Law, not by their own, but by their Parent's Fault.

Then

Then bethinking themselves of *Jephthah*, whom they knew to be a Man of Courage and Conduct, they address'd themselves to him, and offer'd him the Command of their Army. *Jephthah* surpriz'd at this sudden Change, ask'd them what they meant, who had expell'd him his Father's House; and could they expect any Succour from him in their Distress? They acknowledg'd their present Distress was the only Motive of their coming, and repeated their Instances to him to go with them.

Jephthah considering the Case and Temper of the People, who had once us'd him ill, and probably might do so again, was resolv'd to be upon sure Terms with them: "If I go along with you (says he) and succeed against the *Ammonites*, shall I be your Ruler afterwards?" Their Necessity was so pressing at this Time, that they readily consented, solemnly ingaging that he should. Upon this *Jephthah* went with them, and the People made him a Captain over them; *Jephthah* repeating the Covenant or Agreement between them and him before the Lord in *Mizpeh*.

Jephthah having the Security he propos'd for the Establishment of the Government upon himself, sends Ambassadors to the King of *Ammon* to demand the Reason of his invading the *Israelites*. To which the *Ammonitish* King reply'd, that the Land was his, and that the *Israelites* upon their coming out of *Egypt* took it from the *Ammonites*; which now he demanded, or would make them restore it. *Jephthah* by other Ambassadors tells him the Case from the Beginning; that the *Israelites* in their Passage from *Egypt* being denied to pass thro' the Countries of *Edom* and *Moab*, were forc'd to fetch a great Compass till they came to the Land of the *Ammonites*; where they were not only refus'd a Passage, but attack'd in an hostile manner by the *Ammonitish* King, whom the *Israelites* defeated in a pitch'd Battle, fairly conquering not only the Kingdom of the *Ammonites*, but whatsoever else belonged to *Sihon* the *Ammonitish* King; who having before taken from the King of *Moab* the Land now in § Dispute, it fell with the rest by Conquest from the *Ammonite* to *Israel*; besides, he confirm'd *Israel's* Title by a long Prescription of three hundred Years peaceable Injoyment. But these Reasons would not do with the King of *Ammon*, who march'd directly against the *Israelites*, and was by them as warmly received. But before the Action began, *Jephthah*, the more readily to secure himself of Vic-

tory, made this Vow to the Lord: "If (says he) thou wilt give me
 "Success against the *Ammonites* this Day, whatsoever cometh forth of
 "mine House to meet me, when I return, I will surely consecrate to
 "the Lord, || or I will offer it up for a Burnt-Offering."

To

|| Or. No Body can read *Jephthah's* Vow, and Execution of it, as most Translations express and represent it, without Horror and Amazement. To find a Man, and that not a wild *Barbarian*, but an *Israelite*, offering in a Burnt-Offering a young, innocent, and, no Doubt, beautiful and virtuous Maid; to find an Indulgent, fond Father burning the Fruit of his own Body, his own Child, nay and his dutiful and obedient Child too; the Object of his Hopes and present Comforts; to find him, whom the Apostle lists in the Catalogue of the most pious and faithful Worthies of the Old Testament, vowing to offer a human Sacrifice to God, at the very Time in which the Scripture says, the Spirit of the Lord was upon him; and putting his Vow afterwards in Execution, tho' human Sacrifices were hateful to the Lord, provoked him utterly to destroy the *Canaanites*, and kindled his Indignation against the *Israelites*, when they brought the King of *Moab* to the sad Necessity of offering his eldest Son for a Burnt-Offering upon the Wall of the City, 2 Kings iii. 27. I say, to find all this is very puzzling and unaccountable. But it is very strange, that Translators should have render'd several Passages of this Vow in favour of such a cruel and barbarous Sense; especially ours, who knew that the Words could very well admit of a very different and reasonable Meaning, as may be seen in the Notes they have set down in the Margin of the 31st and 40th Verses of that Chapter. No body can deny, but that the Word which is render'd *and*, signifies *or*, in a great many Places of Scripture: Tho' some there are who say, that the Propriety of Speech will not admit of translating *or* for *and* in this Place. But surely they would not think so, if they had consider'd, that the Words, *shall be the Lord's*, should be more properly render'd, *shall be consecrated to the Lord*; that is, dedicated and set apart for

God's special Service as the *Nazarenes* were. And that it is in such a Case as this, that *Jephthah* is said to have done according to his Vow, is clear, because it is immediately subjoyned, *And she knew no Man*; for if she was sacrificed just as she came down from the Mount, this Expression is altogether superfluous, because it is plain enough from her bewailing her Virginity for two Months, that she had known no Man before; and it is very certain she could know no Man after. So that it is very natural to understand the Words thus; That *Jephthah* according to his Vow had set apart his Daughter for God's special Service, and that she continued unmarried; which will more fully appear, if we consider, that the Words, which are render'd to lament in the following Verse, signify also to talk with. But against this it is said, that Parents had no Power to oblige their Children to a single Life. To which I answer, 1. That the Objection militates more against the other Opinion. For if the want of a Right to do a Thing be an Argument that, that Thing is not done, then the more Degrees of Injustice and Unlawfulness there are in any Thing, the more boldly we may conclude, that it has not been done. So that it follows, that if *Jephthah* did not oblige his Daughter to perpetual Virginity, because he had no just Power to do so, then it is most evident that he did not sacrifice her, because such an Action was impious and barbarous, and contrary to the Laws of God, of Nature and Humanity. 2. *Jephthah's* not having a Right to oblige his Daughter to perpetual Virginity, only proves that he should not have done it, and not that he did it not. For he might have thought he had a Right, or out of blind Zeal fancied himself obliged to perform his inconsiderate and unlawful Vow; and it is much more reasonable to suppose this, than to imagine him to have been so



That whatsoever comes forth of y^e doors of my house to meet
me. etc. shall surely be y^e Lords etc. s. 33 & Jephthah came to Miz-
peh & behold his daughter came out to meet him. etc. v. 34.
and when he saw her. that he rent his clotho. etc. v. 35.



To this Victory of *Jephthah's* a Civil War succeeded, between the Tribe of *Ephraim* and the Tribe of *Gilead*. The *Ephraimites* were an ambitious

grossly ignorant, as not to have known the Barbarity and Impiety of human Sacrifices, or so very stupidly zealous, as to have performed so abominable an Action, if he could have been capable of Vowing it. But then, 3. It cannot be proved, that Fathers had not such a Right under the Law. It's plain they had a Power to dedicate their Children to God's peculiar Service, and to oblige them to several Things, somewhat uneasy to Flesh and Blood. It's likewise plain, that Fathers were to determine what was reasonable for their Children, while under their Care, to vow and promise; because the Vows made by such Children signified nothing without the Father's Consent; but that if the Father did allow them, *Every Vow and Bond with which they bound their Soul, was to stand*, Numb. xxx. 4. 5. From which it appears, that Parents might advise their Children to reasonable Vows, and, with their Consent, bind them to any Thing that was not unlawful, and that if the Father did vow any Thing in the Name of his Child, which the Child did not agree to, that then the Father was forgiven; as the Children were when their Vows were disallowed by their Father, which is sufficient to answer this Objection.

But it is farther said, that if this had been all that *Jephthah* had Vow'd, he had not been so much troubled as he was, when at his Return in Triumph his Daughter met him; for it is said, *He rent his Clothes, and said, alas my Daughter, thou hast brought me very low, and thou art one of them that trouble me*. But they that think so, seem to be Strangers to the Old Testament Notions, and to human Nature. It appears from several Places of the Old Testament, that the being without Children, and consequently perpetual Virginity, was look'd upon as a Curse and Reproach; and how desirous Men are to see their Posterity increase, is very evident. So that it is no way strange to find *Jephthah*, troubled and rending his Clothes, when his only Child was to live and die under this Reproach, when he saw his Fa-

mily extinct, and himself excluded from all Hopes of Posterity, and particularly from the Hopes of having the *Messiah* to come of his Seed; which was the general Hope and Desire of all the *Israelitish* Women.

But besides what hath been urged against *Jephthah's* sacrificing his Daughter, what we have before mention'd of translating the *or* instead of *and*, we may very fairly suppose, that by this Vow, *Jephthah* had regard to the Fitness of the Subject, or Thing vowed for a Burnt-Offering. So that if what came forth to meet him were not fit for a Sacrifice, then it should be offered for a Burnt-Offering. Now the Things, that were not fit for Sacrifice, were Mankind and unclean Beasts and Birds. But tho' these might not be offered in Sacrifice, yet they might be vowed, and afterwards be redeemed with Money, at the Valuation of the Priest, or not redeemed, at the Vower's Choice; and if not redeem'd might be sold, as appears by the Law, *Levit. xviii. 21*.

It hath been objected, that *Josephus*, *Philo*, and many of the Fathers, are for the common Notion of *Jephthah's* sacrificing his Daughter. I have as great a Veneration for the Ancients as any, but we are to follow nobody blindly. It is very probable, that the Fathers believed so on the Testimony of these two *Jews*; and so should I too, if they had any certain Tradition to build their Assertion on. But since they want this, it's to be look'd upon as their private Opinion, for which we are to have no greater Value, than the Reasons, which they give for it, do deserve. The Fathers were too much wedded to the Visions and Fancies of the *Jews*, and especially of *Josephus* and *Philo*; which often betrayed them into the Belief of several ridiculous Whims, and particularly of that senseless Opinion of the Angels begetting Giants on the Woman that were before the Deluge; which they took to be the Meaning of these Words in *Genesis* *That the Sons of God went in unto the Daughters of Men*.

ambitious quarrellsome People, and this was * not the first Instance of their Temper, which formerly went no further than Words: But now the mutinous *Ephraimites* carry it further, and with as little Reason. For assembling their Forces together, they came upon *Jephthah*, and demand why he fought the *Ammonites* without them. *Jephthah* very calmly expostulates the Matter with them, and casts the Blame wholly upon themselves, who refused to come to his Assistance when the *Ammonites* attacked him. The unreasonable *Ephraimites* were so enraged at this just Reproach, that having nothing to urge in Vindication of themselves, and depending on their Numbers, threatened to burn his House over his Head. *Jephthah* finding it to no Purpose to reason longer with them, musters what Force he could in so short Time, and being flush'd with the late Success, resolves to fight the *Ephraimites*; who had no Reason to despise them, by calling them Fugitives of *Ephraim*; for the *Gileadites* needed no Reproach to rouse or whet their Courage, especially under the Conduct of their valiant General *Jephthah*. The Armies join, and after a short but sharp Dispute the Fortune of the Battle declar'd for *Gilead*, *Ephraim* being forc'd to fly. *Jephthah* resolving to make sure Work, and prevent the *Ephraimites* from disturbing him quickly, secures, all the Passes on the *Jordan*, which those *Ephraimites* that escap'd in the Fight, must of necessity pass, to get Home: So that as fast as any of them came thither, if upon Examination they own'd themselves *Ephraimites*, they were put to the Sword: If any denied, they gave them the Test, which was to pronounce the Word § SHIBBOLETH, which they could not do either thro' Fear

In *Judg. xi. 40.* we read, That the Daughters of *Israel* went yearly to lament *Jephthah's* Daughter; but the Margin more properly says, to talk with her, in which *Pagnide, Arrias Montanus, Tremellius* and *Junius* do agree; and by this Version of talking with her, may reasonably be meant that they went yearly to visit her after her being dedicated to the Service of God. From which likewise may very well be inferred, That she was alive long after her Father had performed his Vow upon her, and after his Death too; for he reigned over *Israel* but six Years.

Jephthah's sacrificing his Daughter is by our ingenious Countryman *Dr. Brown* placed among his *Vulgar Errors*, where he very learnedly refutes it by Authority of Scripture and Reason. In fine, from what hath been said, it is reasonable to conclude, that *Jephthah* did not sacrifice his Daughter; and that part of

ver. 31. of Judg. xi. shall be the Lord's and I will offer it up for a Burnt-Offering, ought thus to be translated, *I will consecrate it to the Lord, or I will offer it up for a Burnt-Offering*, in Proportion to the Circumstance of the Person or Creature that first should meet him,

* Not the first. Tho' *Gideon* had called the *Ephraimites* to assist in the Pursuit of the *Midianites*, and had given them the Advantage of Plunder, and Honour of taking of *Oreb* and *Zeeb*, two Princes of *Midian*, yet because they were not called at first to the Battle, they took upon them to reprehend *Gideon* very sharply for the Affront; which he like a prudent Man took patiently, and appeased them with good Words, extolling their Valour, and applauding their Success.

§ *Shibboleth*. Which signifies a Stream, Water-Course, or Falling of Waters.

or Infatuation, calling it *SIBBOLETH*, which small Variation cost them their Lives. In this Action and Pursuit there were slain two and forty thousand of the *Ephraimites*.

Jephthah having thus successfully rid himself both of his foreign and domestick Enemies, spent the rest of his Life in Peace, which lasted not long, for the whole Time of his Administration was but of six Years Continuance.

Jephthah is succeeded by *Ibzan* of *Bethlehem*, of whom there is nothing more recorded, than that he had thirty Sons and thirty Daughters, and that he reign'd seven Years. *Elon* a *Zebulonite* succeeded *Ibzan*, who governed *Israel* ten Years; and after him *Abron* ruled eight: All that is said of this last is, that he had forty Sons and thirty Grandsons. In these three Reigns *Israel* enjoy'd a Peace of three and twenty Years; in which Time growing wanton they laps'd into their former Sins; by which they provoked God to punish them, which he did, in delivering them into the Hands of the *Philistines*.

Samson, who was the last of those who are accounted † extraordinary Judges of *Israel*, is suppos'd to have been born about the Time of * *Jephthah's* Victory. His Birth being attended with unusual Events and Circumstances, we will relate the Particulars. *Samson* was the Son of *Manoah* a || *Danite*, whose Wife having been long barren, the Angel of the Lord appeared to her when she was alone, and told her she should conceive and bear a Son, directing her how to manage and order herself whilst she was with Child, by forbearing Wine or strong Drink, and all unclean Meats; and that after she was delivered of him, she should not shave his Head, for he should be a *Nazarite* unto God from his Birth, and

† Extraordinary. That is, Judges or Deliverers raised up in an extraordinary manner. Others were raised at the Time when they were wanted. But *Samson* was promised for a Deliverer before he was born. Therefore because there were many extraordinary Things that happened, both leading to, and attending his Birth, it is very proper to trace his History from the Beginning.

* *Jephthah's*. Allowing *Samson* to have been born at this Time, he must be at least thirty Years old at the Death of *Abdon*, his immediate Predecessor: And when he took upon him the Administration.

|| *Danite*. The Tribe of *Dan* bordering upon the *Philistines* was most exposed to their Incursions and Invasions, and therefore God out of that Tribe chose *Samson* for a Judge and Revenger. Which is very agreeable to the Prophecy of *Jacob* when he blessed his Sons a little before his Death. *Dan shall be a Serpent by the Way, an Adder by the Path, biting the Heels of the Horse, so that his Rider shall fall backwards.*

§ *Shave*. Long Hair was esteemed very much among the *Jews*, and here *Samson's* Mother was forbid to cut his Hair, because he was to be a *Nazarite* unto the Lord, that is, dedicated

and should begin to deliver *Israel* from the Oppression of the *Philistines*. The Woman acquaints her Husband with this Interview between her and the Angel; and he being not so much surpriz'd as overjoy'd at the Hopes of having a Son, had the Curiosity to see this Divine Messenger himself, his Pretence for it being to be further instructed in the Management of the Child when he should be born. God graciously answered his Request, and the Angel again appeared, repeating to the expecting Couple the former Instructions. The Angel appearing in humane Shape, *Manoah* took him to be a Man of God, and pressed him to accept of an Entertainment, the Angel told him he would not, but advis'd him to express his Gratitude in a Burnt-Offering to the Lord. *Manoah* accordingly prepares a Kid and a Meat-Offering, and offered it upon a Rock unto God, and then the Angel in a wonderful Manner discovered himself, which before he refused to do at *Manoah's* Importunity; for when the Flame ascended from the Altar, the Angel ascended in it and disappear'd. Now poor *Manoah* begins too late, he fears, to repent his Curiosity, and both he and his Wife prostrate themselves on the Ground; but he looking upon himself and Wife as lost, cry'd out, *We shall surely die, because we have dar'd to see God*. But the Woman arm'd with more Reason and Courage argues with her timorous desponding Husband, and tells him, That if the Lord had intended to destroy them he would not have accepted an Offering from them, nor condescended to communicate such a Blessing to them as he had promised.

According to the appointed Time the Woman was delivered of a Son, whom, from the Angel's appearing the second Time to her, she called *Samson*. By the Consequence it is reasonable to suppose, that *Samson's* Parents observ'd the Directions given by the Angel for Nursing and Education; for whilst a Child the Lord blessed him so that he grew to a wonderful Strength: And while he was but a Youth, the Spirit of the Lord began to * move him at certain Times to exert himself in Actions of Strength

dedicated to the Lord, the Sanctity of his Consecration consisting in his long and uncut Hair, which was a token not only of Beauty, but of Majesty and Veneration. As to the cutting off his Hair after by *Dalilah*, it was done in a fraudulent Manner and with a hostile Intent, not only to deprive him of his Hair, but of his Strength, that so they might destroy him. Besides it may be said to be

done in Judgment upon him for suffering himself to be deluded by an infidel, *H. Plot*.

* *Move him*. This is an *Hebrew* Phrase, for it is often used upon particular Occasions, where God very signally appeared in the Action; but in none oftner than in the History of *Samson's* Administration; for upon every Emergency it is said, *The Spirit of the Lord came upon him*. Hence *St. Ambrose* observed

Strength and Activity, in the † old Camp of *Dan*, between *Zorab* and *Eshtaol*.

Samson being grown to Man's Estate, had a Mind to travel and see the Country; and coming to *Tinnah*, a City belonging to the *Philistines*, he happen'd to cast his Eyes on a beautiful *Philistine*, who so captivated the young Hero, that he could not live without her. But in Duty to his Father and Mother, he would not marry without their Consent. The fond Parents expostulated with their Son the Unreasonableness of the Match, in offering to Marry into an uncircumcised Family. But the amorous Youth consulting his Passion more than Religion, was so pressing in his Request to his Parents, that their Indulgence was not Proof against it; but to gratify him, they went with him to *Tinnah* to see this Beauty, and treat with her Parents about the Marriage.

As they were on their Journey, *Samson* straggling from the Company, a young Lion came in a mighty Rage out of the Vineyards of *Tinnah*, and attack'd him. Upon which the § Spirit of the Lord came mightily upon him, so that he slew the Lion with as much ease, as if it had been a Kid. After this Action he went on and overtook his Parents, but acquainted them not with this Adventure of the Lion. Being arriv'd at *Tinnah*, the Match was soon concluded; and not long after *Samson* and his Parents take another Journey to solemnize the Nuptials; but in their Way to *Tinnah*, *Samson* remembring the Place where he had incountered the Lion, his Curiosity led him to see what was become of the Carcase; when, to his

on Luke i. 17. *He shall go before him in the Spirit and Power of Elias*; these two, the Spirit and Power (which is Fortitude) are always join'd together: For all Fortitude, whether in attempting or suffering, is from the Holy Ghost, that inspires us. Thus *John the Baptist* is said to have the Spirit and Power of *Elias*: And the Angel *Gabriel* said to the Blessed Virgin, *The Holy Ghost shall come upon thee, and the Power of the most High shall overshadow thee*. And our Blessed Lord tells his Apostles, *Acts i. 8. Ye shall receive the Power of the Holy Ghost coming upon you*. Whence we see Power is always attributed to the Holy Ghost; and therefore the *Septuagint* very aptly in this Place turns it, *The Spirit of the Lord began to go along with him*. Judg. xiii. 25. That is, always inspired and stimulated him on to the Performance of godly and heroick

Actions. *The Spirit of Fortitude was with him from the Lord to strengthen him*; saith the *Chaldee Paraphrase*.

† *Old Camp*. This Camp of *Dan* was probably that Place, where the *Danites* pitched their Camp in their Expedition and Enterprize against *Laisb*, Judg. xviii. 11. For it is not at all likely, that the *Philistines*, who had the *Israelites* at that Time under an intire Subjection, should suffer them to have any standing Camp. And, if the Reader looks back a little, this is another Argument, that the Story of *Micah*, and of the *Danites* Expedition, was transacted before *Samson's* Time tho' by the Compilers of the Bible they are related after, as the Story of *Job* is.

§ *Spirit*. See Note with this * mark in the Page before.

great Surprise and Amazement, he found in it a Swarm of Bees, with some Honey : Of which taking some in his Hands, he went on eating, and when he overtook his Parents he gave them some of it, but did not tell them whence he had it.

Being arriv'd at *Tinnab*, *Samson* entertain'd the Relations on both Sides for seven Days, and to grace the Nuptials the more, his Wife's Kindred brought thirty of their prime Youth to bear him Company. To these young Men, *Samson*, during the Wedding Feast, propos'd a Riddle, which was this, " Out of the Eater came forth Meat, and out of the Strong " came forth Sweetness." He gave them seven Days to expound the Riddle in, upon Condition that if they expounded it, he would give them thirty Garments, and as many Shirts; but if they did not, they should give him the same Number. The young Men not knowing how to expound the Riddle, apply'd themselves to his Wife, and persuaded her to discover the Meaning of it. After much Importunity she prevailed upon her Husband who was so weak as to trust her with it, and she immediately told it to the young Men, who came to *Samson* at the End of the seven Days, and said, " What is sweeter than Honey, and what is " stronger than a Lion?" *Samson* was satisfied his Wife had discovered the Secret, for he knew he had told it to no body else; and therefore to let them know he was sensible of foul Play in the Matter, he with Indignation reply'd, " If you had not ploughed with my Heifer, you could " not have expounded my Riddle." Then yielding his Wager lost, he prepares to pay it; and going to *Ascalon* a City of the *Philistines*, he slew thirty Men, whose Garments he gave to those that had expounded the Riddle. Being incens'd against the *Philistines*, for this unfair Dealing about the Riddle, he left *Tinnab* and return'd to his Father's House. But tho' he had entertain'd a just Resentment against the *Philistines*, yet he retain'd a Fondness for his Wife, to whose Weakness he did not so much impute the Discovery of the Riddle, as to the Fraud of her Countrymen. Some Time after he return'd to *Tinnab* to visit his Wife, and as a Token of his Affection he brought a Kid with him for a Present; and preparing to go to Bed to her, her Father would not permit him, urging for Excuse, that he thought he slighted her, and therefore had given her in Marriage to one of his * Companions; but if he pleas'd, her younger Sister, who was more beautiful, was at his Service.

* *Companions*. I suppose to one of the thirty that they had provided to bear him Company at the Wedding; and, it is very probable,

as a Reward of the Treachery in discovering the Secret of the Riddle.

This

This was an additional Provocation, for which *Samson* intends a sharp Revenge, and which he executed thus. He found Means to catch three hundred * Foxes, which he tied two and two together by the Tails, with lighted Torches to them, and drove the Foxes into the standing Corn, by which Means he burnt not only the Corn, but the Vineyards and Olive-Trees. The *Philistines* understanding it was *Samson*, Son-in-law to the *Timnite* that had done this Mischief, because his Father-in-law had taken away his Wife, came in Revenge to *Timnab* and burnt *Samson's* Wife and her Father. This gave *Samson* fresh Occasion of quarrelling with the *Philistines* again, and he was so far from concealing his resentment, or using any Stratagem to be reveng'd on them, that he openly declar'd he would have Satisfaction; which he forthwith did in a great Slaughter of them.

After this Action, *Samson* well knowing he had provok'd the *Philistines* to the highest Degree, for better Security took up his Residence in the Top of the Rock *Etam*: Which when the *Philistines* understood, they march'd into *Judah* and incamped there, demanding *Samson* of the Inhabitants, that they might have Satisfaction of him for the Wrong he had done them. The Men of *Judah* dreading the Consequence of this Invasion, immediately detach three thousand Men of their Tribe to go and take *Samson*, telling him, "Didst thou not know, that we were subject to the *Philistines*, why then hast thou provok'd them so much?" Adding, that

* Foxes. The catching of so many Foxes, which are a very cunning wary Creature, is very ludicrously question'd by some. But if they would consider, that what *Samson* did in this Case was by Divine Inspiration, and that in every other great Action of his, the Spirit of God is said to come mightily upon him, their Mouths might be stop'd. For we may reasonably suppose, that God by his Angel seconding the Acts of *Samson*, these Foxes might be dispos'd and got together that they might easily be taken by him; as God directed all Creatures to come to *Noah* before the Flood, to be preserved by him in the Ark. But it is plain from Scripture, that *Judea*, and especially that Part of it which belonged to the Tribe of *Dan*, (to which *Samson* belonged) abounded with Foxes; for the Septuagint render *Judg.* i. 35. Salebim, in which are Foxes, but Foxes are left out in our Translation. And yet as incredulous as some would

seem to be in Transactions mentioned in Holy Scriptures, they readily credit the almost incredible Accounts of profane Authors. *Julius Caesar* is said to have produc'd at one Shew four Hundred Lions; *Probus* the Emperor, a thousand Leopards, a thousand Bears, a thousand Stags, &c. *Heliogabalus* a thousand Weefels, &c. as *Lampridius* and *Vopiscus* testify in the Lives of them; and *Pliny* l. 8. c. 16. How strange is it then, that *Samson's* getting three hundred Foxes together, should seem so extravagant to any one? But besides the Satisfaction *Samson* might take in expressing his Resentment thus on the *Philistines*, he may reasonably be thought to have another End in it; for by catching so many Foxes he secur'd the Vineyards of his own People from these mischievous Creatures; so that this Injury to the *Philistines* was a Benefit to himself.

they;

they were come to seize and deliver him to the *Philistines*. *Samson* knew his own Strength, but would not use it against his Countrymen; only obliging them by Oath not to side with the *Philistines* against him, he gave them Leave to bind him; upon which they brought him to the Place where the *Philistines* lay incamp'd; who seeing him brought bound, thought they had him secure now, and went out shouting for Joy to receive him. But before they could lay Hands on him, the Spirit of the Lord came upon him so powerfully, that he broke the Cords from his Arms with as much Ease as if they had been burnt Flax; and looking about him for a Weapon, he could find no better than a Jaw-bone of an Ass; however, being inspir'd, he with that dispatch'd a thousand of the *Philistines*. The Heat of the Action made him so excessively thirsty, that he was ready to faint, and being in a Place where there was no Water to be had, address'd himself to the Lord thus; "Thou hast given this great Deliverance into the Hand of thy Servant; and shall I die with Thirst and fall into the Hands of the Uncircumcised?" God heard his Complaint, and that this miraculous Victory gain'd by the Hand of one Man, and so poorly arm'd as with nothing but the Jaw-bone of an Ass, might not be unattended, he as miraculously gratifies the Champion's Thirst; by a Supply of Water from a Rock, which, never before produc'd any Moisture; he clave a hollow † Rock called *Maetes* which was at *Lebi*, and Water plentifully flow'd from it; of which *Samson* having drank, his Spirit came, and he revived.

Samson's next Exploit was at *Gaza*, another City of the *Philistines*, whither, invited by Curiosity, or Desire of the *Philistine* Women, he went,

† Rock. *Vatablus*, *Junius* and *Tremellius* have remarked, that all the Versions except the *Chaldee* Paraphrase, have transformed the Place where *Samson* killed the thousand *Philistines*, which is called *Lebi*, into a Jaw-bone; and a hollow Rock which was in that Place into a hollow Tooth, which was in the Jaw-bone: *Judg.* xv. 19. translating, God clave a hollow Place which was in the Jaw, and there came Water thereout; whereas they should have translated, God clave a hollow Rock called *Maetes*, which was at *Lebi*, &c. The same Rock *Maetes* is mentioned in *Zephaniah* i. 11. where our Translation renders it the low Place. It was called *Maetes*, because it had the Figure of a Mortar. The *Chal-*

dee Paraphrase says, that it was situated near the Brook *Kedron*, or near *Tiberias*, according to the Allegorical Comments of the Jews. Nor did *Josephus* the Historian understand this Text otherwise, when he remarks, *Antiq.* l. 7. c. 10. "That God hearing the Prayer of *Samson*, made a Fountain to spring in a Rock, which did send out Abundance of sweet and clear Water." And those that have travelled through *Palestine*, assure us that this Fountain remains to this Day. *St. Jerome* tells us he saw it; and *Michael Gual*, who lived about the Year 1120, says, that it was to be seen at that Time in the Suburbs of *Euletheropolis*, and that it was called the Fountain of the Jaw.

and

and took up his Lodging at a House of publick Entertainment. He was not long conceal'd here ; for the Inhabitants of the Place having Notice of him, beset the House, and watching for him all Night at the Gate of the City, concluded they should have him in the Morning, and then they would dispatch him. *Samson* being inform'd of their Design upon him, lay still till Midnight ; and then rising, took the Gates of the City, with the two Posts and Bars, and laying them on his Shoulders, carried them to the Top of a Hill which looks towards *Hebron* ; and so escaped the Danger that threatened him. But a more fatal Danger than this soon after beset him ; for falling in Love with a beautiful Woman that liv'd in the Vale of *Sorek*, whose Name was *Dalilah*, he was so captivated with her Charms, that he had little Regard to his own Safety. The Princes of the *Philistines* observing *Samson's* Fondness, take Advantage of it, and addressing themselves to *Dalilah*, promise to give her each of them * eleven hundred Shekels of Silver, if she could intice him to discover to her wherein his great Strength lay, that so they might bind and punish him for the great Mischief he had done them. So great a Bribe easily prevail'd with the Woman to betray her Lover ; who after much Sollicitations and Importunity told her, that he had been a *Nazarite* to God from his Birth, and that no Razor ever yet came upon his Head ; but if he should be shaven, his strength would be no more than that of a common Man. *Dalilah* having thus extorted the great Secret from him, sent for the Princes of the *Philistines* to come to her, assuring them that he had now discovered the whole Secret of his Strength to her. They accordingly come and bring the Money they had promised her ; and she having lulled him to Sleep, as his Head lay on her Lap, a Man, whom she had provided, shaved off the seven Locks of his Head ; then rousing him, she said, " The *Philistines* be upon thee *Samson*." He not knowing what was done, thought to Stretch himself, as he us'd to do, for as yet he knew not that the Lord was departed from him ; but he too soon discovered it by the Loss of his Strength. The *Philistines* seeing him now really disabled, seized him immediately, and to make sure of him, they put out his Eyes, and bringing him to *Gaza*, they fetter'd him, and made him work in the Prison.

* Eleven, &c. The Number of these Princes of the *Philistines* is suppos'd to be five, from the five chief Cities, viz. *Accaron*, *Ascalon*, *Azoth*, *Gaza*, and *Gath*, 1 Sam. vi. 17. So that five times eleven hundred, or five thousand five hundred Shekels of Silver, each in Value fifteen Pence, would amount to about three hundred forty-three Pounds and fifteen Shillings.

Some Time after the *Philistines* kept a Day of Rejoycing for the taking of their greatest Enemy, and offer'd Sacrifice to their God § *Dagon*. When they had feasted a while, and were grown merry, they called for *Samson* to make Sport; upon which he was brought from the Prison, and being placed between the two Pillars that supported the Roof, they made themselves Sport with him. Besides the great Conflux of People of all Sorts that were in the House of *Dagon* at this Solemnity, there were about three thousand on the Roof, that came to be Spectators of *Samson's* Misery. By this Time his Hair was somewhat grown; and it is probable his Strength might begin to return: However, whether it did or not in that Manner, it is very likely these Indignities offered him by the *Philistines* provok'd him to the highest Degree; wherefore persuading the Lad that guided him, to set him so that he might feel both the Pillars on which the House stood, on Pretence of leaning on them to rest himself, he with great Earnestness prayed to God to strengthen him but this one Time, that he might be revenged of the *Philistines* for the Loss of his two Eyes. God heard his Prayers, and gave him such a wonderful Accession of Strength, that taking hold of the two Pillars with both his Hands, he bowed himself with all his Might, and at the same Time saying, "Let me die with the *Philistines*;" He exerted his Strength in such a Manner, that forcing the Pillars from their Bases, the House fell down upon all that were in it. So that *Samson* had a full Revenge on his Enemies, and put an End to his miserable Condition; slaying more at his Death, than in the Height of his Strength. Thus died *Samson*, who is said to have judged *Israel* twenty Years; and was rather a Scourge to the *Philistines*, than a Deliverer of the *Israelites*. Yet he may be said to have begun to deliver *Israel* in this last Action, tho' it cost him his Life. When his Relations heard of his Death, they came and brought him to his Father's Sepulchre between *Zorah* and *Eshbaol*, where they buried him.

After the Death of *Samson* the Administration of the Government of *Israel* seems to have devolved upon *Eli*, who was then High-Priest. In the Beginning of his Reign was born *Samuel* the Prophet, the Son of *Elkanah*, a † *Levite* descended from *Korah*. He lived in the City of *Ramah*,

§ *Dagon*. This *Dagon* was the common God of the Sea-Coasts having the Form of a Man from the Navel upwards, and downwards of a Fish; from which the Word is derived.

† *Levite* descended, &c. *Elkanah* was descended from that *Korah*, who in *Moses's* Time,

for his Rebellion in the Wilderness was swallowed up by the gaping Earth, and all that he had with him, *Numb.* xvi. except his Son, *Numb.* xxvi. 11. from the eldest of which, named *Assir*, the Genealogy is drawn down to *Samuel*, in 1 *Chron.* vi. from ver. 22, to 28.

which

Delilahs falshood to Sampson . *Judges 16* Page 244.



Sampson prevailed upon by the artifices of Delilah discover'd to her that his strength lay in his hair, upon this she cut off his seven Locks & betrayed him to the Philistines who put out his eyes & made him grind in the Prison house. But his strength being recovered he pulled down the Temple of Dagon and perisht with a great number of Philistines .



which belonged to the Tribe of *Ephraim*, with his two Wives *Hannah* and *Peninnah*. The latter of which had Children, but the first none. *Elkanah* according to the Custom once a Year went up to *Shiloh* to worship and sacrifice to the Lord, taking his two Wives and his Children with him; where after he had made his Offerings, he gave Presents to both his Wives; but *Hannah* being his best beloved, he gave her a double Share of his Favour. This bred ill Blood between the two Wives, and *Peninnah* priding herself in her Children, reproach'd *Hannah* for her Sterility. Her Husband endeavours to comfort her; but *Hannah* seeks for it from a more powerful Hand, addressing herself earnestly in Prayer to the Lord, and vowing at the same Time, that if he would bless her with a Son, she would dedicate him to the Lord all the Days of his Life, and that no Razor should come upon his Head. *Eli* the Priest, who was near her, seeing her Lips move, but not hearing her speak, suppos'd she was intoxicated with Wine, and chid her for it; but finding himself mistaken, he turned his Reproof into a Blessing, praying to God to hear her Petition. Being return'd to *Ramah*, she conceiv'd, and was in due Time deliver'd of a Son, whom she named *Samuel*, because she had asked him of God; which his Name implies.

Hannah having weaned her little Son, according to her Promise brought him to the House of the Lord at *Shiloh* with an Offering, acquainting *Eli*, that she was the Woman, that some Time since had prayed to the Lord for a Child, and that she came to perform her Vow, which was to dedicate him to the Service of the Lord. *Eli* at this gave Thanks to the Lord, for having heard and answered *Hannah's* Prayer, and *Hannah* in a Holy Rapsody did the same. *Elkanah* and *Hannah* having perform'd their Vow, prepare to return, and *Eli* pronouncing a Blessing upon them said, "The Lord give thee the Seed of this Woman, for the Loan which is lent the Lord." Meaning *Samuel*; whom they left behind them with *Eli*, who put on him a Linen Ephod, and he served in the House of the Lord as *Eli* had directed him. After that, once a Year, till he grew up, his Mother, when she came up to offer the yearly Sacrifice, made him a little Coat, and brought it to him.

Eli the Priest had two Sons, but very wicked ones; for valuing themselves upon the Authority and Dignity of the Priesthood, they domineer'd over the Men, and debauch'd the Women. And to such an Insolence were they grown, that not content with the Portion of the Flesh of the Sacrifice, which God had assign'd them, they would seize what

what they liked best, and at what Time they pleased. By these Means the Service of God grew contemptible in the Eyes of the People; who were indifferent whether they offered or not. But how heinous soever the Sins of the Priests might be, they did not excuse the People from Guilt in neglecting the Service of the Lord.

Eli himself had often heard of the Wickedness of his Sons, yet did not restrain or punish them as he that was both their Father and Magistrate, ought to have done, giving them only a slight Reproof, which was so far from dissuading, that they still persisted in their wicked Practices. At last a * Man of God came to *Eli* with a Message that threatened him and his Household with Ruin for his careless mild Administration: First upbraiding him with Ingratitude for flighting the Honour done his Family in investing the Priesthood in it; threatening his Sons *Hophni* and *Phineas*, with Death, which he foretells shall happen at one and the same Time. And to shew *Eli* the wretched Poverty that his Posterity should fall into, he added. That every one that should be left in his House, should come and crouch to a more faithful Priest, whom the Lord would set up, for a Piece of Silver and a Morfel of Bread; and shall say, "Put me, I pray thee into one of the Priest's Office, that I may have a Piece of Bread to eat."

Soon after this the Lord gives old *Eli* another Denunciation of his Judgments by a younger Hand. *Samuel* being lodg'd in the further Part of the Tabernacle among the *Levites*, the Lord in the Night called him by his Name; who, as the Manner was, answered; Here am I; and starting up, ran to *Eli*'s Apartment, supposing he had called him: But when *Eli* told him he had not called him, went and lay down again. This was repeated three Times, and *Samuel* began at last to be positive with *Eli*, that he did call him. This rouzed *Eli*, and made him think there was somethink extraordinary in it, which Thought he Communicated to *Samuel*, bidding him go to Bed again, and directed him, that if

* *Man of God*. Who this Man of God was, that brought this unwelcome Message to *Eli*, is very uncertain. *Tremellius* and *Junius* in their Notes upon the Place take him to be *Samuel*. Which is very strange, and very unlikely to be true, for *Samuel* was then too young, and in the third of the first of *Samuel*, he is set forth as one not yet acquainted with the Voice of God; and also that the Lord,

when he had spoken to *Samuel*, tells him as a Thing he knew not before, that he had denounced a Judgment against *Eli* and his House. It is certain, that it was a very dark Time: There was no open Vision, no certain known Prophet, such as *Moses* had been before, and as *Samuel*, *Nathan*, *Elijah*, and others were afterwards.

the Lord should call him again, he should say, "Speak Lord; for thy "Servant heareth." As *Eli* expected so it happened; and *Samuel* did as he directed him. Then said the Lord to *Samuel*, "All that I have spoken concerning *Eli* and his House I will perform; for I have told him that I will judge his House for ever, for the Iniquity to which he is privy: Because his Sons made themselves vile, and he did not restrain them; therefore I have sworn unto the House of *Eli*, that the Iniquity of *Eli*'s House shall not be purged with Sacrifice, nor Offering for ever."

This Sentence was so terrible even to *Samuel*, that had no Share in it, that he was afraid to tell it *Eli*; but *Eli* now thoroughly awakened, by the Message he had received before, and the Apprehension he now had, that the Lord had revealed something like it to *Samuel*, obliged him to tell him what the Lord had said to him. *Samuel* obeys, and tells him the very worst. To which poor *Eli* humbly submitted, saying; "It is the Lord, let him do what he pleaseth."

And now to the great Comfort of *Israel*, God was pleased to appear again in *Shiloh*, revealing himself to *Samuel* there. For as *Samuel* grew up, both in Stature as a Man, and in Grace as a Man of God, the Lord was with him, and accomplished whatsoever he spoke by him; so that all *Israel* knew, from one End of the Land to the other, that *Samuel* was a faithful Prophet to the Lord.

The *Israelites* being again bless'd with a Prophet, promised to themselves great Things, concluding all that they undertook would succeed; and therefore being animated with this Thought, they had a Mind to try, if they could not shake off the *Philistine* Yoke. Wherefore intending to fight them, they incamped in a Place, which was afterwards upon better Success called *Eben-Ezer*. The *Philistines* sat down by *Aphek*, a City of *Judah*, and in a short Time the Armies join'd; but the *Israelites*, instead of Victory, find the Judgments of God denounced against Priest and People ready to fall on them; for in the Action they lost four thousand of their Men. The rest making an orderly Retreat to their Camp, the Elders began to consider what might be the Cause of this Defeat; and fondly supposing it to be for want of having the Ark with them, they resolve for the future to carry it with them in all their other Expeditions. Then they sent Messengers to *Shiloh* for *Hophni* and *Phineas* the Priests to bring the Ark into the Camp. Which they forthwith did; and when the *Israelites* saw the Ark brought into the Camp, they gave such a Shout, as made the Earth Ring: Which so disheartened the *Philistines*,

listines, that they were at the Brink of Despair, especially when they heard the true Cause of their rejoicing.

The *Israelites* on the other Hand were as fool-hardy, as the *Philistines* were dejected. For concluding themselves secure under the Protection due to the Ark, and not in the least questioning Success, they again offer the *Philistines* Battle; who ingaging, slew thirty thousand of their Foot, among which were *Hophni* and *Phineas*, put the rest to flight, and, which was the terriblest Blow of all, took the Ark of God. One of the Souldiers, of the Tribe of *Benjamin*, seeing the Day lost, made his Escape from the Field of Battle, and came running to *Shiloh* with his Clothes rent, and Earth upon his Head; which in those Countries were Emblems of extreme Sorrow for the greatest Losses and Misfortunes.

Tho' *Eli* had disobliged the Lord highly in his remiss and careless Administration, yet he had a religious Concern for the Safety of *Israel*, and more particularly for the Ark of God. Upon this Account therefore he went and sat at the Gate to hear (for he could not see) how Affairs went: Whilst he was sitting here, the foresaid *Benjamite* that escaped in the Fight having told the Citizens how things went, there was a mighty Outcry among them. Whereupon *Eli* asking what was the Meaning of that Tumult, the *Benjamite* Soldier was brought to him, who told him the *Israelites* were routed, his Sons in the Number of the Slain, and the Ark of the Lord taken. *Eli* kept his Seat till the last Piece of News was told him, but then his Spirits failing, he fell from his Seat backwards; and being heavy as well as old, his Neck broke with the Fall, and he died, having judged *Israel* forty Years. His Son *Phineas* had a Wife at this Time, who being big with Child, and near her Time, hearing of the Death of her Father and her Husband, and the Loss of the Ark, fell in Labour; and being deliver'd of a Son, with her dying Breath she named him *Ichabod*; which signifies, No Glory, adding as the Reason of giving the Child this Name, *That the Glory is departed from Israel*; which she meant by the taking of the Ark of God.

The *Philistines* having clear'd the Field, and carried off the Plunder, brought the Ark to *Ashdod*, and plac'd it in the Temple of *Dagon* near to the Idol; whom the next Morning they found fallen down upon his Face before the Ark of the Lord. They set him in his Place, and next Day came in again, and not only found him fallen to the Ground, but his Head and Palms of his Hands broken off, and lying on the Threshold, only his lower Part was left intire. Whence a superstitious Custom,



A Messenger tells Eli the high Priest of the Israelites defeat, the death of his Sons and concluding his narrative with an account that the Ark of God was taken, his Spirits sunk and he fell from his seat and brake his Neck. Thus God set a mark of displeasure upon the good Old man for his negligence in reproofing the disorders of his children.



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tom, arose amongst the *Philistines*, that neither Priests nor People would tread upon the Threshold.

And now to let these Idolaters see, that the Cause is no longer between the *Philistines* and the *Israelites*, but between God and *Dagon*; the Lord lays his heavy Judgments on *Ashdod*, and all the Coast Towns thereabouts, afflicted the People with the Piles, and destroying at the same Time the Country with Mice. The People of *Ashdod* were sensible this was a Judgment from the God of *Israel* for taking and detaining the Ark; therefore consulting what to do, the Princes of the *Philistines*, partly to redress the Complaints of the *Ashdodites*, but chiefly to carry the Ark about in Triumph, send it to *Gath*, where the same Judgments pursue the Detainers of it. Whereupon they remove it to *Ekron*, but the inhabitants no sooner see it, but they cry out, "They have brought about the Ark of the God of *Israel* to us, to slay us and our People."

Whilst the Ark was here, not only the Piles, but a deadly Plague attended the People; wherefore calling the Priests, they resolved to send the Ark away but could not presently agree upon the Manner of doing it. The Priests advise them not to send it away empty, but to prepare a Trespass-Offering for Atonement of their Sacrilege, which was to consist of five golden Emrods, and five golden Mice, according to the Number of the Princes of the *Philistines*; hoping, that by thus acknowledging the Glory of the Lord of *Israel*, he would rid them of the Plagues he had inflicted on them; for why, said the Priests, should you be obstinate, as the *Egyptians* were, to your own Destruction? Then directing them to provide a new Cart, and two Milch-Kine, that never had been yok'd, and fasten them to the Cart, without their Calves, they bid them lay the Ark on the Cart, and put the golden Emrods and Mice in a Coffer by the Side of the Ark, and send them away; but caution them strictly to observe which Way the Cart went; for if it went by the Way of *Bethshemeth*, they might conclude, that it was the God of *Israel* that had plagued them; but if it went not that Way, they should look upon all these Judgments only as common Accidents.

The *Philistines* sending the Ark away in this Manner, the Kine that drew it went on lowing directly to *Bethshemeth*; the five Princes of the *Philistines* follow'd at a Distance to see what would become of it, who, when they saw it arrive safely at *Bethshemeth*, return'd to *Ekron*. The *Bethshemites*, who were reaping in the Valley, seeing the Ark, were overjoy'd. The Kine having drawn the Cart into the Field of *Joshua* the *Bethshemite*,

Bethshemite, stood still there by a great Stone, called the Stone of *Abel*, which the * *Levites* seeing, they took down the Ark of the Lord, and the Coffer that was with it, and laid them upon the great Stone. Then cleaving the Wood of the Cart to make a Fire with, they offer'd the Kine for a Burnt-Offering to the Lord. But some of the *Bethshemites*, whether moved by Joy or Curiosity, took the Liberty of looking into the Ark, † contrary to the Law; for which the Lord slew § seventy of them, which so terrified the rest, that they cried out, "Who is able to stand before this Holy Lord God? And to whom shall he go from us?" This made them desirous of removing the Ark, and send to *Kirjath-jearim*, to acquaint them that the *Philistines* had sent back the Ark of the Lord, and desire them to come and fetch it. Accordingly they come, and convey the Ark to the House of *Abinadab* on the Hill, whose Son *Eleazer* was consecrated to keep it, where it abode twenty Years.

Samuel, having upon the Death of *Eli* and Loss of the Ark, taken upon him the Administration, govern'd *Israel* at the End of twenty Years, finding in the People a good Disposition to repent, and return to the Lord, exhorted them to put away the strange Gods *Baal* and *Astheroth*, and only to serve the Lord; promising, that if they would do so, they should be delivered from the *Philistines*. Then ordering all *Israel* to meet him at *Mizpeh*, they came to him there: Where whilst they humbled them-

* *Levites*. *Bethshemeth* was a City, which belongeth to the *Levites*. See *Josh. xxi. 16*.

† *Contrary* See *Numb. iv. 40*.

§ *Seventy*, &c. *Cornelius a Lap* very learnedly at first determines the Number of the People slain for this profane Curiosity to be seventy, following therein the Opinion of *St. Jerom*, *Josephus*, and the *Hebrews*, That God smote seventy of the fifty thousand *Bethshemites*. But afterwards, inclining too much to the *Septuagint* and the *Chaldee Paraphrase*, will have them amount to fifty thousand and seventy Men that were slain; but with little Reason in my Opinion. But let us take the Judgment of others: The learned *Bochart* could not without Horror read what the Versions make the Scripture say, 1 *Sam. vi. 19*. That God smote fifty thousand and threescore and ten Men of the Inhabitants of *Bethshemeth*, because they had looked into the Ark: For he could not imagine that God, who is Goodness it self, could

have made such a Slaughter of those who had received the Ark with Joy at its Return, and offered several Sacrifices to God on that Account. Besides he could not conceive that there could have been such a Multitude of People in a Village on the Borders of *Judea*. These Considerations inclined them to believe the Opinion of *Josephus*, who says, That God only smote seventy Men; and he proves that the Text says no other thing, and that it should be translated, And he smote threescore and ten Men of the People of *Bethshemeth*, viz. fifty Men of a thousand, which answers exactly to the *Hebrew*. And he shews that it is not usual in the *Hebrew* Tongue to make thousands to go before inferior Numbers to make up a total Sum; but that they constantly begin with the less Number, and end with the greater, as *St. Jerom* has likewise observed in speaking of *Daniel's* seventy Weeks.

selves with Prayer and Fasting, the *Philistines* having Notice of this general Meeting came in Arms, and put them into a great Consternation. The *Israelites* thus frightened, begged of *Samuel* to intercede for them to the Lord. *Samuel* thereupon took a sucking Lamb, offered it whole for a Burnt-Offering, and prayed to the Lord for *Israel*. Whose Prayers were so effectual, that the *Philistines* coming to attack *Israel* at that same Instant, the Lord sent down such a Peal of Thunder on the *Philistines*, just as they were ready to engage, that the *Israelites* taking the Advantage of their Disorder gain'd a mighty Victory, and pursued them from *Mizpeh* beyond *Beschor*. From which Time the *Philistines* came not into the Country of the *Israelites*, who recovered the Towns those People had taken from them from *Ekron* to *Gath*. And *Samuel* in Memory of this great Deliverance set up a Monumental Stone between *Mizpeh* and *Shen*, calling it *Eben-Ezer*, that is, the Stone of Help.

After this, *Samuel*, for the better Administration of Justice, took a Circuit through *Bethel*, *Gilgal*, and *Mizpeh*, returning every Year to *Ramah*: But growing in Years, and unable to travel, he constituted his two Sons, *Joel* and *Abiah*, Judges over *Israel*; who degenerating from their good Father were corrupted with Bribes, and acted unjustly. Whereupon the Elders of *Israel* assembling, went in a Body to *Ramah*, and complained to *Samuel*. Their Cause of Complaint was just; but when they took upon them to go further, and dictate to *Samuel* how to redress it, they forfeited his Love and God's Care. They would not only have their Grievances redress'd, but have the Form of their Government alter'd, insisting upon *Samuel's* Inability to govern them by Reason of his great Age, as much as upon the Injustice of his Sons. And seeing other Nations were govern'd by Kings, nothing would please them but they must have a King. This insolent Demand was displeasing to *Samuel*, who finding he could not dissuade them, consulted the Lord; who order'd him to give them a King, as they desired, but reproach'd them for their Ingratitude to him and *Samuel* both: And to warn them of the dangerous Consequences of rejecting him and *Samuel* for a King, he gives him Instructions to lay before them what they were to expect from this wanton fickle Temper; That he should enslave them and their Children, by making them subject to all vile Offices; that they should be always in Arms and Tumults, liable to the Inconveniencies of a constant War, and attended with heavy Taxes; and that then they would cry to the Lord, but he would not hear them.

Notwithstanding this Caution which *Samuel* expressly delivered to the People, they persisted in their * Resolution, positively saying, "We will have a King over us, that we may be like other Nations, and that our King may judge us, and go out before us, and fight our Battles." *Samuel* seeing them so resolute, again consulted the Lord about it, who bid him answer their Desire, make them a King. Upon this *Samuel* dismissed the Elders of *Israel* to their Cities; and since the setting up of a King at that Time was but to gratify the Humour of a fickle People, God fitted them with a Man extraordinary in his Person, being taller by the Head and Shoulders than any of the People. This was *Saul*, the Son of *Kish*, of the Tribe of *Benjamin*, a handsome Youth. *Kish's* Asses being gone astray, he sent his Son *Saul* with a Servant to seek them; who after much wandering about came to the Town of *Ramah-Zophim*, *Samuel's* Residence, without hearing any News of what they sought for. Here *Saul's* Servant said to him, "There is a † Seer in this Town who may tell us where the Asses are." *Saul* approves what his Servant proposed, and went into the Town inquiring for the Seer. God had the Day before given *Samuel* Notice of *Saul's* coming, and declared to him he was the Person whom he had chosen to be King. *Saul* meeting there with *Samuel*, who was going to a High Place to offer Sacrifice, asking him where was the House of the Seer? *Samuel* understanding again that he was the Person God had appointed to be King, answered, "I am the Seer: Go up with me to this High Place: You shall dine with me to-day, and I will dismiss you to-morrow. As for the Asses which were lost three Days ago, be not in Pain for them, they are found a-

* Resolution. It is supposed by some, that what made them so urgent at this Time for a King was a present Straight they thought themselves in for want of an able Leader: For *Nabash*, the King of the *Amorites*, coming up to *Jabesh Gilead*, and incamping before it, had put the Men of *Jabesh* into such a Fright; that without more to do they offered to surrender upon Terms, telling him, *They would become Subjects to him, if he would make a League with them*, 1 Sam. xi. 1. But the haughty *Amorite*, in Contempt of *Israel*, let them know, that if he made a League with them, the Condition thereof should be, *That they should come out to him, and let him thrust out all their Right Eyes, and lay it for a Re-*

proach upon all Israel. The Elders of *Jabesh* in this sad Circumstance demanded seven Days Respite, that they might send Messengers into all the Coasts of *Israel*, and if in that Time no Succours arrived, they would submit. This, it is thought, made the Elders of *Israel* press so hard at that time upon *Samuel* for a King: whereas they should have inquired of the Lord (as formerly they did) whom he on that Occasion would appoint for that time to be their General, to lead out their Forces against their Enemy. But they, as it seems, had a mind to be more independent of God.

† Seer. So the Prophets were called in those Days.

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"gain." Then he assured him, that all the best Things in *Israel* should be his : And bringing him Home with him, he invited thirty Persons to bear him Company, seating *Saul* and his Servant at his Table, but placing *Saul* above all the other Guests, and distinguishing him besides by setting before him the best of the Meat.

After they had eaten, *Samuel*, taking *Saul* to the Top of the House, had further Communication with him there that Evening ; and early in the Morning calling him up, that he might dismiss him, they went out together ; and as they were going down towards the End of the City, *Samuel* bid *Saul* order his Servant to go § before, but stand still himself for a While, that he might shew him what God had said concerning him. The Servant being gone out of Sight, *Samuel* taking a Vial of ¶ Oil, poured it upon the Head of *Saul*, and ‡ kissed him ; adding that he did this because the Lord had appointed him to be a Prince over his Inheritance. Then as a Token that what he had told him was true, he foretold several Particulars which should happen to him in his Return ; That near *Rachel's* Tomb he would meet two Men, who should inform him that his Father's Asses were found again ; that departing thence, he should meet three Men going to *Bethel*, one of them carrying three Kids, the second three Cakes of Bread, and the third a Bottle of Wine, and that they should give him two Parts thereof : And lastly, that when he came to the Mountain of God, where was a Garrison of the *Philistines*, he should meet a Company of Prophets going into the City, where the Spirit of God should fall upon him, and he should prophesy amongst them. After this he ordered *Saul* to go to *Gilgal*, where in seven Days he might expect him, because there *Samuel* intended to offer a Peace-Offering. All which Signs that *Samuel* had foretold, *Saul* found to happen exactly.

§ *Before*. This was with Design to let *Saul* understand, that what *Samuel* was about to do was by Divine Appointment ; and that when they should come to cast Lots among all the Tribes, as they after did, 1 *Sam.* x. 20, &c. *Saul* might not think he was chosen King by the Chance of a Lot. Besides, there may be another Reason for *Samuel's* bidding *Saul* to send away his Servant, viz. lest the People suspecting *Samuel* to do this by his own Will more than the Appointment of God, should mutiny. Therefore it was necessary that this should not be published till *Saul* was convinced that he was chosen by God himself.

¶ Oil. *Saul* was the first King of *Israel* that was anointed, though Unction was in Use before, as we may see in *Judges* ix. 8.

‡ Kissed. This signified a Communication of Grace and a mutual Concord between the Regal and Sacerdotal Offices, a Kiss being an Emblem of Friendship and Peace. *Mariana* will have it to be a Token of Subjection and Homage ; but in this Case (however it may be in others) it could not be so in *Samuel* towards *Saul* ; for *Samuel* was Prince and Prophet, and this Act rather seems to make *Saul* his Equal than his Superior.

And

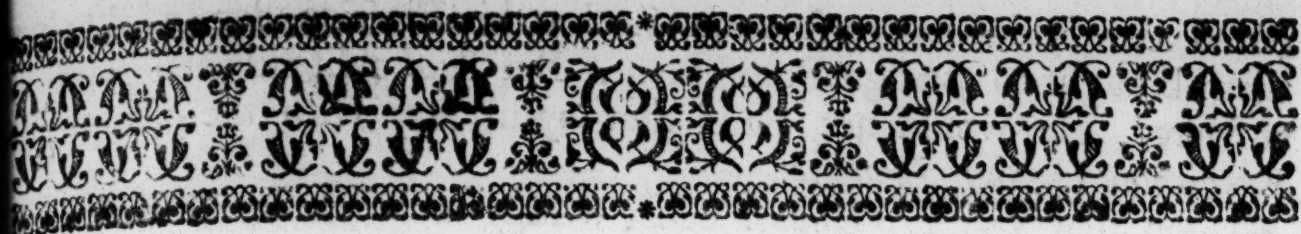
And now, though *Samuel* had thus privately anointed *Saul*, which no body knew but themselves, yet for the general Satisfaction of the People, and that the Choice and Inauguration of the King might be more publick and solemn, *Samuel* called them before the Lord at *Mizpeh*; to which Place the Ark of the Lord was brought, that the Choice might be openly made, and declared by casting Lots among all the Tribes of *Israel*, to know from which of them the King was to be chosen. The Lot fell on the Tribe of *Benjamin*; and casting the Lot again among the Families of *Benjamin*, the Lot fell upon the Family of *Matri*, and at last on *Saul*, the Son of *Kish*. *Saul* being before assured that the Choice would fall on him, was not present at the casting the Lot; but the People inquiring of the Lord whether they should fetch him or not, he not only consented, but expressly directed them where to find him. Accordingly they went for him; and having brought him, they set him among them, where he appeared taller than all the People from the Shoulders upwards; which *Samuel* observing, said to them, "Behold him whom the Lord hath chosen; there is none like him among all the People!" At which Words the People gave a general Shout, saying, "God save the King." Then *Samuel* told them the Duty of a King, and the Manner of the Kingdom, writing it in a Book, and laid it up before the Lord. Which done, he dismissed the People, and *Saul* went home to *Gibeah*, attended with a particular Company of Men, whom God had inclined to wait on him. But there were * some that were not pleased with the Choice, though they had desired a King, but despised *Saul*, and would not make any † Presents to him; which *Saul* observed, but very prudently at that Time § connived at it.

* *Some*. These are called Sons of *Belial*, 1 Sam. x. 27. that is, Men of a rebellious, proud, disobedient Spirit: Who tho' they had desired a King, yet now refuse him; desiring what they had not, and despising what they had. They do not express their Contempt of him by Name, but do it worse in a more general way, saying v. 27. *Shall He save us?*

† *Presents*. Presenting the King with Gifts was one way of recognizing him. The *Chaldee* Paraphrase says, They came not to salute him, which is the same thing; for the first Salutation offer'd to a King was always attended with Presents, which Presents carried with them a Sign of Peace and Friendship, of Con-

gratulation and Joy, and of Subjection and Obedience. It was a general Custom, and still continues among the Eastern Potentates, to bring Presents, there being no approaching them without.

§ *Connived*. The *Hebrew* says he was deaf, that is, seemed or pretended not to hear. In which he was very politick, being unwilling to begin his Reign with any Tumult, which his just Resentment of such an Affront might have occasion'd: If he had taken any Notice of the Affront, and not revenged it, he had shewn himself mean spirited, and if he had revenged it, the People might have been apt to charge him with Severity and Cruelty.



A COMPLEAT
HISTORY
OF THE
HOLY BIBLE.

BOOK V.

THE first memorable Exploit of this new King was against * *Naash*, King of the *Ammonites*, who refusing the Inhabitants of *Jabesh-Gilead* tolerable Conditions, they sent to demand Aid of *Saul* at *Gibeah*. *Saul* sent the Messengers throughtout all *Israel*, commanding all on Pain of Death to come to the Relief of *Jabesh*. The *Israelites* readily obey'd, and there appeared in a very short Time an Army of three hundred thousand *Israelites*, besides thirty thousand of the Tribe of *Judah*. This Army *Saul* divided into three Parts, and by Break of Day surprizes the careless *Ammonites*. The Action continued till Noon, the victorious *Israelites* bearing down all before them. This glorious Victory, heighten'd much by the Greatness of the Deliverance from so insulting an Enemy, was a mighty Encouragement to the new King and his Favourites; some of which, calling to

* *Naash*. See Note with the mark (*) in Page 252.

Mind the Reflections cast upon *Saul* at his Election, demanded to have them brought to condign Punishment. But *Saul* politickly and generously answered, He would not cloud that joyful Day with the melancholick Execution of any *Israelite*.

Upon this Victory, *Samuel* being willing to reconcile all Animosities, and give an Opportunity to those that stood out to come in now, and recognize *Saul*, proposed a general Meeting at *Gilgal* to confirm *Saul's* Election. Which they unanimously did; and having sacrificed Peace-Offerings to the Lord, both King and People celebrated the Congress with much Mirth. But lest any Intemperance in their Joy should make them forget God, he took Occasion there to put them in Mind of their former Transgressions in slighting his Administration, and changing the Government, challenging them to convict him, if they could, of any Ill or Injury he had done them. Of which they all acquit him. Then repeating the many Deliverances God had given their Forefathers and them, and setting before their Face their last Transgression in rejecting the Government of God and *Samuel*, and desiring a King, he tells them, notwithstanding all this, if they would serve and obey the Lord, both they and their King should continue under the Care and Protection of God; but if they would not, that the Hand of the Lord should strike in Judgment upon them and their † Princes. And to let them see he spoke not this of his own Head, or out of any Prejudice against them, but by the Direction of the Lord, he told them the Lord should confirm what he said by a great Storm of Thunder and Rain. Accordingly upon *Samuel's* praying, there fell such a Storm of Thunder and Rain, as frightened the *Israelites* into a Sense of their former Transgression, and made them intreat *Samuel* to pray to God for them, acknowledging that they had sinned in desiring a King. *Samuel* continued his Exhortation, advising the People to serve God, assuring them that he would not only pray for them, but that he would always be ready to teach them their Duty, threatening with Destruction, if they disobeyed, both them and their King.

After the Victory over the *Ammonites*, of that vast Army that *Saul* had, he dismissed all but three thousand Men, two of which he kept with him at *Michmasb*, and on the Mountain of *Bethel*, and his Son *Jona-*

† Princes. Our Translation and the *Latin* render it Fathers; the *Septuagint*, Kings; the *Chaldee* Paraphrase and *Vatablus* agree, that God had punished them as he did their Fathers in the Wilderness. But this seems wide. Fa-

thers may be render'd for Princes, because Princes are the Fathers of their Country; but the *Septuagint* come most near the Text and Context here.

than had the other thousand at *Gibeah*. *Jonathan* being a brave young Prince, and fond of Honour, cut off the Garrison of the *Philistines* at *Geba*, which was a Sort of a Signal to both Sides to prepare for War. The *Philistines* soon had Notice of this; and in order to revenge it, raised a vast Army, which, besides a great Number of Foot Consisted of § three thousand Chariots, and six thousand Horse, with which they came and incamped at *Michmash*. *Saul* by Sound of Trumpet gathered what Force he could raise to oppose them, and order'd the Rendezvous to be at *Gilgal*; where he incamped, expecting *Samuel* every Day. But he not coming when they looked for him, the People, quite discouraged by the Absence of the Prophet, did generally forsake their new and so much desired King, shifting every one for himself, some hiding themselves in Rocks, and others, not thinking themselves safe, passed the *Jordan*.

Saul seeing himself thus deserted, and despairing of *Samuel's* coming, called for a Burnt-Offering and a Peace-Offering, and offered the Burnt-Offering: Which he had no sooner done, but the News of *Samuel's* Arrival was brought him; upon which he went out to meet him. *Samuel* asking him what he had done, *Saul* told him all, and the Reason, which was, That seeing the People deserted him for want of his Presence, and the near Approach of the Enemy, he was afraid they would attack him before he could address himself to the Lord for Success, and therefore he had offered a Burnt-Offering before he came. *Samuel* sharply reproved him, and charged him with a † Breach of God's Commandment, by which he had forfeited his Kingdom, which God had now transferred to another. Upon this *Samuel* left *Gilgal*, and went to *Gibeah*, whither *Saul*

§ *Three* This is by Neglect of Transcribers render'd thirty thousand. For it is not likely that the *Philistines* had thirty thousand Chariots of War, since *Shilbach*, the most powerful of all the Kings of *Egypt*, had but twelve hundred, 2 *Chron* xii. 3 and since *Pharaoh* had but six hundred, and all the other Princes, whose Equipage is related in Scripture, much fewer, as may be seen in many Places. For which Reasons the *Syriack* and *Arabick* Versions have given the *Philistines* but three thousand Chariots. To these Considerations we may add, that the Cavalry was always more numerous than the Chariots of War, and yet they had no more than six thousand Horsemen.

† *Breach*. What that Breach was is hard to guess; for according to the Text it is plain, 1 *Sam*. xiii. 8. that *Saul* tarried seven Days for *Samuel*, but he came not. Though his Impatience might shorten the last Day, and that *Samuel* deferred his coming to the last, to try *Saul's* Obedience. Some will have it that *Saul* himself offered the Burnt Offering, which can hardly be supposed; for the Ark of the Lord being with them, they could not want a Priest to do that Office. But whatever the Cause was, *Saul* was guilty of that which cost him his Kingdom in the Beginning of his Reign.

and

and *Jonathan*, with about six hundred Men, and those very ill provided, followed. For the *Philistines*, to prevent the *Israelites* arming, had taken Care that they should have no Smith; so that they were forced to make Use of their working Tools, such as Plough-Shares, Mattocks, Axes, and Coulters, instead of Weapons.

Whilst this little Army lay at *Gibeab*, the Vanguard of the *Philistines*, in three Bodies, sallied out to ravage the Country; but their main Body continued in the Streights of *Michmash*. Which *Jonathan* observing, inspir'd with a more than ordinary Courage and religious Confidence, privately withdrew from the Camp, attended only with his Armour-Bearer, to whom he had imparted his Design, and who promised to stand by him. Being come near the Out-guards, the *Philistines* discovering them, took them to be some of the *Israelites* that had skulk'd about the Rocks, and in Ridicule called them to come near. The Way by which they were to pass was steep and narrow, having a sharp Rock on each Side, so that *Jonathan* and his Servant were forced to crawl up on their Hands and Feet. As soon as they were got up they laid about them so furiously, that in a short Space of Time they slew twenty *Philistines*. This bold Attempt of two Men only on a whole Army struck the *Philistines* with such a Consternation, that they fell a trembling; and this Fright put them into so great a Disorder, that whilst they indeavoured to save their Lives, they fell upon one another's Sword. *Saul's* Sentinels gave him Notice of this Disorder, who in haste Mustering his Men, to know who might be the Occasion of this, he found only his Son *Jonathan* and his Armour-bearer missing. Upon this he drew out his Men, and those that hid themselves hearing of it flocked to him; who taking the Advantage of the *Philistines* Confusion, had time to arm themselves with their Enemies Weapons, and fell upon them with such Fury, that they soon defeated them.

Saul had made an inauspicious Step in the Beginning of his Government, and unhappily was guilty of another in this Action: For before he engaged, to secure the Victory as he thought, by keeping his Men from falling too soon to Plunder, he made Proclamation in the Camp that that Man should be cursed that eat before Night. Herein he followed too much the Dictates of his own Will, without consulting God, as he did a little before the Action, when calling for the Ark, and the Priest, to inquire of God what to do, in a preposterous Haste, fearing to loose Time.

Time, he stopp'd the Priest, bidding him || withdraw his Hand, that he might not loose the Opportunity of falling on the *Philistines* in their Confusion. By this unhappy Conduct *Saul* defeated his own Purpose; for the People for want of Sustenance, especially those that had hid themselves, were so feeble, that they were not able to pursue the Enemy, by which many of them escap'd, who otherwise must have fallen into their Hands. *Jonathan*, being gone from the Camp before this Proclamation was given, knew nothing of it; and coming through a Wood where Honey dropped as he pass'd, he took some of it, and eat, offering some to the People that had joined him; but they refused, telling him that his Father had charg'd them with an Oath not to eat. *Jonathan* was concern'd at his Father's Oversight, for he saw by that the Glory of this Day was much lessen'd. However, he excused himself for eating on Account of his Faintness; but the People, edg'd with Hunger, could not long forbear imitating him; for falling on the Plunder, they fell to eating too.

Saul rashly again propos'd to pursue the *Philistines* by Night; but the Priest oppos'd him, advising him to consult the Lord: Which he did; but received no Answer. *Saul* was uneasy at this; and imputing this Repulse to a Breach of his, given before about not eating, he resolv'd to find out the Offender by casting the Lot, which fell upon *Jonathan*, whom *Saul* had put to Death, if the People had not interpos'd, and plead'd the Merit of the Prince, to whom the Honour of that Day was wholly owing. *Jonathan* being thus rescued from Death, *Saul* gave over all Thoughts of pursuing the *Philistines*; who by that Means escap'd to their own Country.

Notwithstanding these Miscarriages of *Saul*, he still * continued in the Government of *Israel* as King; nor was he so much out of Favour, but that the Lord would imploy him again in another Expedition, that he

|| Withdraw See 1 Sam. xiv. v. 18, 19.

* Continued. See 1 Sam. xiv. 47. where it is said that *Saul* took the Kingdom over *Israel*. From which Words some think, that the two Years wherein he is said to have reigned, *Ch. xii. 1.* was all the Time that he reigned lawfully, and after that declining from that Manner of Ruling which from the Lord *Samuel* had prescribed and recorded in a Book, *Ch. x. v. 25.* he govern'd arbitrarily by a standing Force. And it may not be unlikely that he, who was a jealous Prince, and always regard

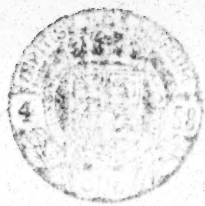
ful of his own Safety, observing how dear his Son was to the People, might not think himself altogether out of Danger of being dethron'd, and therefore took what Measures he thought best to secure the Kingdom to himself; and being himself a military Prince, might probably think a standing Force the securest. And indeed he wanted not Occasions for raising one, and keeping it up; for he had Wars on all Hands, being frequently attacked by the Neighbouring Princes all his Reign,

might have an Opportunity to recover himself, and make some Amends for his former Mistakes. In a short Time *Samuel* came to him again with a Message from the Lord, which was this: "Thus saith the Lord of Hosts, I remember that which *Amalek* did to *Israel*; how he laid wait for him in the Way when he came out of † *Egypt*. Now go, and smite *Amalek*, and utterly destroy all that they have. Spare them not; but slay both Man and Woman, Infant and Suckling, Ox, Sheep, Camel, and Ass." This Command was so express and plain, that it was scarcely possible to mistake it; and *Saul* without Hesitation prepares to execute it. But before he committed any Act of Hostility, he advised the *Kenites*, who had been kind to the *Israelites* upon their leaving *Egypt*, to be gone, lest they shared in the common Fate of the *Amalekites*, with whom they lived in common. The *Kenites* take his Advice, and march off, and then *Saul* fell upon the *Amalekites*. But he forgot, or designedly broke his Orders; for he not only saved the King of the *Amalekites*, but spared the best of the Cattle, and every Thing that was good. Of this *Samuel* had Notice from the Lord, who so highly resented this inexcusable Disobedience of *Saul*, that, expressing himself after the Manner of Men, he said to *Samuel*, "It repenteth me that I have set up *Saul* to be King: For he is turned from me, and hath not performed my Commandments." This so grieved *Samuel*, that he cried all Night in *Saul's* Behalf to the Lord: And getting up early the next Morning to meet *Saul*, he found him at *Gilgal*. At their first Meeting *Saul* saluted *Samuel* very chearfully, telling him he had performed the Commandment of God. "What then, said *Samuel*, is the Meaning of the Bleating of the Sheep, and Lowing of Oxen, which I hear?" *Saul* told him, they were saved to offer them in Sacrifice to the Lord. Then said *Samuel*, "Hear what the Lord hath said to me this Night: "When thou wast mean in thine own Sight, did I not make thee the Head of the Tribes of *Israel*? And did not the Lord anoint thee King over *Israel*, and command thee to destroy the *Amalekites*? Wherefore then didst thou not obey the Voice of the Lord?" *Saul* justified himself, and said he had; but that it was the People that had saved of the Spoil for Sacrifice. To this *Samuel* replied, "Obedience was better than Sacrifice; but

† *Egypt*. This may seem a severe Piece of Justice, considering that it was executed upon a whole Nation for a Fact committed above four hundred Years before, and for which too the Aggressors were then punished in their

own Persons, *Exod* vii. 13. But this shews God's Faithfulness and Love to his People; and that at first or last he will revenge their Cause.

Rebel-



Samuel flayeth Agag . 1. sam. 15. Page 261.



Saul having spared Agag contrary to Gods express commandment, Samuel executes the orders of God and by cutting him in pieces punishes him with death whose sword had made women childless.

Rebellion was as the Sin of Witchcraft, and Stubbornness as Iniquity and Idolatry. Now therefore hear thy Doom, O *Saul*! Because thou hast rejected the Word of the Lord, he hath rejected thee from being King." These Words rous'd *Saul*, who presently acknowledged his Sin, and intreated *Samuel* to pray for him, and bear him Company to worship the Lord: But *Samuel* refusing, and offering to be gone, *Saul* caught hold of the Lappet of his Mantle, and it rent; whereupon *Samuel* told him prophetically, That God had rent the Kingdom from him, and had given it to another more worthy of it than he.

The Loss of the Kingdom made the deepest impression upon *Saul*, who apprehending, that if *Samuel* should refuse to go with him to worship the Lord, it would lessen his Esteem among the People; he again acknowledging his Fault, begged of *Samuel* to honour him now before the People, and turn again with him, that he might worship the Lord his God.

Samuel obliged him in this, and *Saul* having perform'd his Devotions, *Samuel* asked for the King of the *Amalekites*, who being brought before him, expected Mercy from the reverend Prophet; but without any Ceremony, only saying, "As thy Sword hath made Women childless, so shall thy Mother be childless among Women." He fell upon him, and hewed him in Pieces before the Lord in *Gilgal*. Upon this *Samuel* went to his own House at *Ramah*, and *Saul* to his at *Gibeah*; after which *Samuel* § never saw *Saul*, but could not forbear to mourn for him.

God having already made it known to *Samuel* that he had pitched upon another to rule in *Israel* instead of *Saul*, bid *Samuel* prepare to go for *Bethlehem* under Colour of sacrificing there, and to invite *Jesse* and his Sons to the Sacrifice-Feast, and to do as he should there direct him. *Samuel* obeyed, and approaching *Bethlehem*, the Elders of the City were † surprized, and, going out to meet him, asked, Whether he came in a peaceable Manner? He told them he did, and came to hold a || Feast

§ *Never*. The Transpositions of Words and Phrases render the Translations obscure in many Places. Thus it is in 1-Sam. xv. 35. where the Word *until* is placed so as to make one imagine that *Samuel* saw *Saul* at the Day of his Death: But on the contrary, as St. *Jerome* observes in another Text, *Mat. i. 25*. the Word *until* implies not that he saw *Saul* at, or after his Death, but that *Samuel* afterwards never saw *Saul*.

† *Surprized*. The Cause of their Surprise was to see him unattended, fearing that he came to denounce some terrible Judgment against them, which was the Cause of their demanding whether he came in Peace or not?

|| *Feast, or Sacrifice*. Sacrifice in a strict and proper Sense, as a Burnt Offering for Sin, might not be offered by the Law in any other Place than before the Ark: But Peace-Offerings or Feasts might,

unto

unto the Lord. Therefore he bid them prepare themselves, and come with him to the Feast; but in a more peculiar Manner he addressed himself to Jesse and his Sons, whom he sanctified, and invited to the Feast. After this, going to Jesse's House, and observing his seven Sons, he concluded that *Eliab* the Eldest, who was a comely tall Man, was the Person God had pitched upon to succeed *Saul*. But God soon set his Judgment right, and having surveyed the seven, he asked the Father of them, if he had not more Children; who told him he had one Son more, who was in the Field watching the Sheep. *Samuel* bid him send for him, for he would not sit down to eat till he came. When he came, *Samuel* viewed him with Pleasure and Admiration, for he was very beautiful; and at the same Time the Lord instructed him to anoint him, for this was he. Then *Samuel* pouring Oil on the Head of *David* * anointed him in the Midst of his Brethren. And from that Day the † Spirit of the Lord was upon *David*; but it departed from *Saul*, and an § evil Spirit possessed him, which soon appeared in the sad Perturbations, wherewith his distemper'd Mind was frequently agitated; which his Servants observing, they advised him to divert his Melancholy with Musick, which would settle and quiet his disturbed Spirits. *Saul* desirous of Ease from these Inquietudes, consents; upon which one of them recommended *David* to him, telling him he was not only an excellent Musician, but a ‡ brave and prudent Man, and a very comely Person; adding, that the Lord

* *Anointed.* *David* was three Times anointed. First, Privately, as at this Time, not that he should immediately reign, but succeed *Saul* at his Death. Secondly, He was anointed publicly when he was made King of the Tribe of *Judah*. Thirdly, When he was made King of all the Tribes of *Israel*.

† *Spirit.* The Spirit here mentioned has many Epithets bestowed on it by Interpreters, who call it the Spirit of Fortitude both of Mind and Body, which inabled *David* to perform those heroick and warlike Exploits, which to his bare natural Strength had been insuperable; for it was after his Anointing that he slew the Lion and the Bear, and the Giant *Goliath*. It is by others called a Royal and Majestick Spirit: For as God, calling *Saul* from keeping Asses to a Kingdom, changed his rustick Temper into a noble and magnanimous Spirit, so

he transferred the same Spirit from *Saul* to *David*, that he who before had imployed his Thoughts only about the Care of his Sheep, should now devote them to the more useful Government of *Israel*.

§ *Evil Spirit.* *Josephus*, and many later Authors, are of Opinion, that this evil Spirit was a deep Melancholy which *Saul* had contracted upon his being rejected by God, and deprived by *Samuel*; representing to his distemper'd Mind the sad Passions of Jealousy, Envy, Grief, Despair, Anger, and other Anxieties, which are often dissipated and appeased by Musick; as is plain from *David*'s being recommended to *Saul* to divert and quiet him, when he was at any Time agitated by any of these Perturbations.

‡ *Brave.* 1 Sam. xvi. 18. *David*'s Character is set out at large for his Courage and Know-

Lord was with him. This Character of *David* pleased *Saul*, who sent Messengers to *David's* Father to desire him to send his Son to him. *Jesse* knowing the Custom of the Court, to recommend his Son the better, sends a handsome Present with his Son to the King, who at first Sight is pleas'd with *David*; but when he exercised his skill upon the Harp, *Saul* was so taken with his Performance, that he repeated his Request to *Jesse* to let *David* continue with him; to which the old Man readily consented: And *Saul* finding the Benefit of *David's* Musick, to indear him to his Service, promoted him to the Office of his Armour-Bearer.

In this small Interval of Peace, *David* often exercised his Talent on the Harp, to the great Satisfaction and Quiet of *Saul*, who enjoyed it only when *David* thus diverted him. And now the *Philistines* having rallied their scattered Troops, and recruited their Forces, appeared again with a great Army to revenge their former Dishonour and Losses; and marching to *Shocob*, which belonged to *Judah*, they incamped between *Shocob* and *Azekab* in the Borders of *Dammim*. *Saul* prepares to meet them; and accordingly marched his Army to the Hill above the Valley of *Elab*, which separated the two Camps. While the two Armies were facing each other, a Champion of prodigious Stature came out of the *Philistines* Camp, and challenged any *Israelite* to single Combat, on the Decision of which, the Fate of either Army should depend. He was of a Gigantick Size, being near ten Feet high, and his Arms and Armour proportionable to his vast Bulk and Strength. The appearance of this monstrous Champion was so terrible to the *Israelites*, that none durst accept the Challenge, which this presumptuous Infidel for forty Days successively insolently offered. At last the God of *Israel* furnishes *Saul* with a Champion of his own, in the Person of *David*, * whom we

Knowledge of War; and of God's being with him, as it is afterwards, when he became eminent in the World for those Excellencies; from whence some note that *David* had slain *Goliath* before this Recommendation: But they ought to have considered that what is here spoken being writ afterwards, was spoken prophetically, as the Words plainly denote; for *David*, though anointed by *Samuel* before this, returned to his usual Employment of looking after Sheep, as appears from v. 19.

* Whom *Saul* having found Relief from his melancholick Indisposition by *David's* playing on the Harp, and the Wars coming on again, *Saul's* Mind might be employ'd by his military Preparations, which might divert his Melancholy; it is probable he might for a Season dismiss *David*, who went home to his Father's House and follow'd his old Employment. During which Time he often went between the Camp and his own House, to inquire after the Health of his Brethren who were

we suppose to have been dismissed *Saul's* Service for the present, upon his going into the Field to command the Army, if not before. However, at this Time the three eldest of *Jesse's* Sons served in the Army under *Saul*, and *David* going frequently to visit his Brethren, and carry them Provisions, God had so order'd it, that on the last of those forty Days, during which the *Philistine* Champion *Goliath* used to challenge *Israel*, *David* came to the Camp just before the Armies were going to engage, and leaving the Provisions with them that guarded the Carriages, he ran into the Army to salute his Brethren: And whilst he was talking with them, *Goliath* came out of the *Philistines* Army as usually, and in *David's* Hearing bid Defiance. The *Israelites* were still frighted at the Sight of him; but to encourage some Body to take him up, they repeated the King's Proclamation, which was, "That
 " whoever would accept the Challenge, and fight him, if he slew him,
 " should be rewarded; and besides, the King would not only give him
 " his Daughter, but make his Father's House † free in *Israel*." This being repeated to him again, his eldest Brother *Eliab* hearing his Reply to it, took an Occasion from thence to § quarrel with him; which *David* to avoid turning from him, and talked with another Man, expressing a more than ordinary Zeal and Courage for the Cause of the God of *Israel*, and a high Contempt of the insolent *Goliath*: Infomuch, that *David's* Words at last reach'd *Saul's* Ear, who thereupon sent for him; and being introduced to *Saul*, with great Presence of Mind he said, " Let no Man fear this *Philistine*, for I thy Servant will fight him." *Saul* ‡ surveying *David's* Youth, with concern told him he was too young to engage a seasoned old Soldier, as *Goliath* was. To this *David* answered, he had performed as great Things as the Killing of the Gigantick Champion could be; that he had slain a Lion and a Bear with his own Hand, and did not question but the same Providence that had delivered him from them would do the same Thing now.

were in the Service, and to furnish them with Necessaries; for in those early Days of the *Israelitish* Kingdom, it may reasonably be supposed, that those who served in the Army, served at their own proper Expence, and not at the King's; which appears pretty plain by the Provisions *Jesse* sent by *David* to his Sons in the Army.

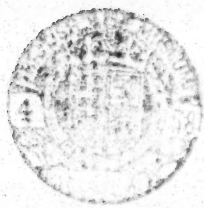
† Free. That is, would make him Noble,

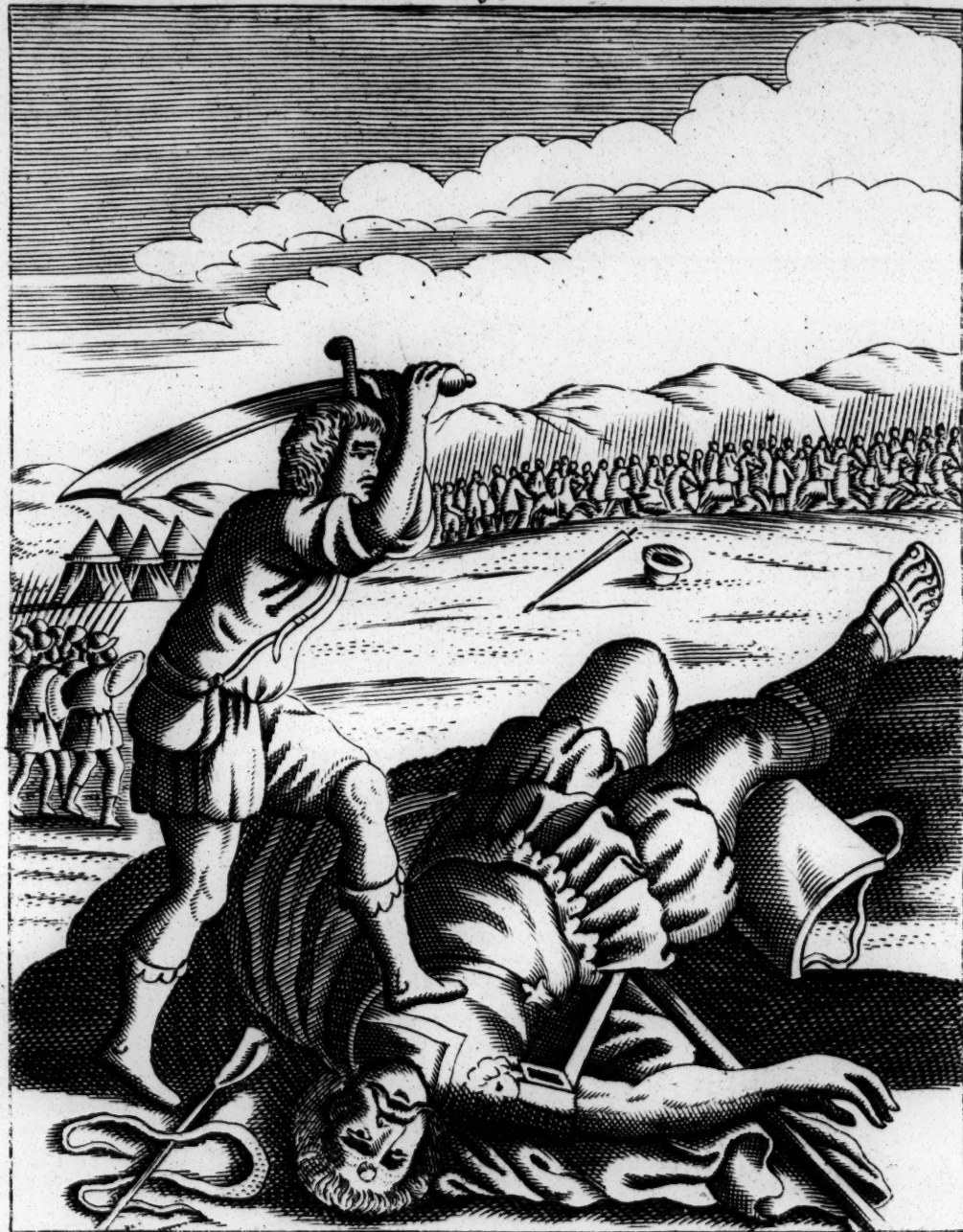
and exempt him from all Tributary Payment and Taxes.

§ Quarrel. It is likely *Eliab* bore *David* less good Will since the Time that *Samuel* had anointed *David*, by which he thought himself slighted, especially in having his youngest Brother preferred before him.

‡ Surveying. See Note on the Letter (f) following.

Saul





David relying on the name of the Lord of hosts, encounters with Goliath the Giant and Kills him with a stone slung into his Forehead.

Saul seeing *David's* Resolution, orders his own Armour to be put on *David*; but he being not used to them, desired to choose his own Arms, and be excused from wearing Armour; and taking only his Staff and Sling, and five smooth Stones, he marched to meet his Adversary, who seeing one with so effeminate a Countenance, taking it as done in Contempt and Affront to him, he could not forbear cursing; and moving towards him to dispatch him in his Rage, *David* as nimbly offered to meet him, and fitting a Stone to his Sling, he threw it with such Force, that, God directing it, it struck him on the Forehead, and sunk into it; upon which *Goliath* fell flat on his Face. *David* immediately ran to him, and drawing the *Philistine's* own Sword, cut off his Head with it. The *Philistines* seeing their Champion slain, in great Disorder fled; but the *Israelites*, standing ready in Arms, seeing the Success of their little Champion, and the Flight of the Enemy, giving a great shout, pursued the *Philistines* through the Valley of *Ekron*, and made a great Slaughter among them. After which returning from the Chase, they fell to plundering the *Philistines* Camp, where enriching themselves with the Spoil of their Tents and other Goods, they returned to their own Camp.

The Field being clear'd, *David*, among the rest, returns from the Slaughter of the Enemy, and is met by *Abner* the General, who conducts him to *Saul*, *David* carrying *Goliath's* Head in his Hand. *Saul* inquires (f) who this young Hero was; *David* tells him, he was Son to

(f) *Who*. Commentators differ much about the Time when this Duel between *David* and *Goliath* was fought. For since we read in 1 *Samuel* xvi. 10. before this Account of the *Philistines* Defiance, that *Saul* sent for *David*, and that *David* came to him, play'd on his Harp before him, grew into Favour with him, and was made his Armour-bearer, ver. 21, 22. it is strange that neither *Saul* nor *Abner* should remember or know him, when he came to offer himself to the Combat. This hath made some think, that this Combat was fought before that Time that *David* was sent to play before *Saul*. To which the Character given of *David* by *Saul's* Servants, when they recommended him, not only for a skilful player on Musick, but a mighty valiant Man, a Man of War, and that the

Lord was with him, v. 28. seems to give some Countenance. But on the other Hand, as it may not be supposed that this Encounter with *Goliath* happened before *David* had been anointed by *Samuel*; so, since the Spirit of the Lord, upon that anointing of *David*, came immediately upon him, from that Day forward, ver. 13. It is reasonable to conclude, that from that very Time the Spirit of the Lord departed from *Saul*; and from that very Time the evil Spirit disturbed him: And that very soon after *Saul's* Servants perceiving him to be troubled, recommended *David* to him; and that upon *David's* playing, the evil Spirit had left *Saul*, and he was grown well ver. 23. before this Invasion of the *Philistines*. And though the Character *Saul's* Servants gave of *David's* Valour may very reasonably be supposed

to *Jesse* the *Bethlehemite*. There was no Applause wanting to set off this glorious Action of *David's*, but none expressed so much Satisfaction as *Jonathan*, who, being himself a Prince of great Bravery, was so taken with *David's* Courage and Conduct in this Engagement, that he contracted a firm Friendship with him; and having made a mutual Covenant of Amity, the Prince gave *David* his Robe, his Sword, Belt, and Bow. After this *Saul* takes particular Notice of *David*; and in Recompence of his Service gives him the Command over his Men of War: In which Post he behaved himself with that Prudence, that he gain'd a general Applause.

David's Vertues commanding Respect from all Men raised a Jealousy in *Saul*, which disturbed the Quiet of his Life, and was soon aggravated by an unhappy Circumstance; for when *David* returned with *Saul* from the Victory over the *Philistines*, among the Crowds of People that graced the Triumph were certain Women playing upon Musical Instruments, and singing, "*Saul* hath slain his Thousands, and *David* his ten Thousands." This gave *Saul* an unlucky Hint of *David's* succeeding him; for besides the Distinction made in Favour of *David* by this Acclamation, he suggested to himself that *David* affected the Kingdom.

From this Time *Saul* resolved to take him off, which he attempted first to do with his own Hand, and which the next Day he put in Execution thus: *Saul's* Melancholy returning, *David* attended as usually, and touched his Harp before him; and whilst he was thus engaged, not in the least suspecting any Danger, *Saul* darted his Javelin at *David*, but happily missed him; upon which *David* withdrew. After this *David* was removed from his Attendance on *Saul's* Person, and degraded from his general Command over the Army, to that of a Thousand Men only: In

posed to have been spoken Prophetically, yet it may likewise well enough arise from his bold and brave Undertaking, in encountering the Lion and the Bear in Defence of his Flock; which though *Saul* had not, yet some of his Servants might likely have heard of, and from thence infer the Lord was with him. Besides, we read that *David* went and returned from *Saul* to feed his Father's Sheep at *Bethlehem*, Chap. xvii. 15. And since we never read of his going to *Saul* but upon that Occasion of the evil Spirit that troubled him, and at this Time, when he went to fight

the *Philistines*, it is most likely his going to *Saul* there mentioned, ver. 15. was when *Saul* was so troubled; and his returning from *Saul* to his Sheep again was after the Spirit had left *Saul*. For after *David* had slain *Goliath*, it is said *Saul* took him that Day, and would let him go no more Home to his Father's House, but set him over the Men of War, Chap. xviii. 2, & 5. So that if this Duel had been before his playing to *Saul*, there had been no Occasion to have sent for *David* to play before him, because he must be supposed to have been with him.

which

which he behaved himself with such Modesty and Prudence that he was caref'd by all the People, which still inflam'd *Saul's* Jealousy, and put him upon inventing Means to rid himself of him.

According to *Saul's* Declaration before the Battle, *David* might have claimed one of *Saul's* Daughters as Part of the promised Reward; but *David* was so well contented with the Honours already bestowed on him, that he never claimed this Part due to his Services; nor had *Saul* any Regard to the Performance of his Promise, till his Jealousy suggested to him that it might be a Means to rid himself of *David*. Therefore calling for him, he told him he intended to bestow his eldest Daughter on him; but engaged him to continue in his Service, which he knew would expose him to continual Danger. *David* modestly excused himself, representing the Meanness of his Family; which *Saul* immediately lays hold on, and disposes of his Daughter to *Adriel*, the Son of *Barzillai*. But having another Daughter, and who he was inform'd was in Love with *David*, he proposes her to him, but on this Condition, that he expected no * Dowry; but only for the Exercise of his Valour, and to revenge the King on his Enemies, he should bring him an hundred Foreskins of the *Philistines*. *David* modestly had declined the Honour of the King's Alliance by his Daughter, as he had the other; but being now pressed in Point of Honour, he could not come off without the Imputation of Cowardice; and therefore accepting the Terms, with a select Number of Men he made an Incurfion upon the *Philistines*, within the Time percribed by *Saul*, and slew two hundred of the *Philistines*, and delivering their Foreskins to *Saul*, he paid a double Dowry for his Daughter. *David's* Head had been a more welcome Present to *Saul* than this; however, having so publickly engaged himself he could not get off his Promise, and therefore gave him his Daughter *Michal*. In the next Engagement against the Enemy *David* so signaliz'd himself above all the Officers of the Army, that his Courage and Conduct were the only Themes of Applause.

Saul being still defeated in all his Attempts and Designs upon *David*, resolves to ingage his whole Family in his Resentment, and charges *Jonathan* and all his Servants to kill *David*. *Jonathan* abhorred the Thought of such Ingratitude and Inhumanity, and being doubly engaged to *David* as a Brother and Friend, to prevent his being surprized, gave him timely

* Dowry. It was the Custom of those Portions with their Wives, but) to give Dowries for their Wives.
Times, for Men (not as now, to receive

Notice of the impending Danger, advising him to secure himself till the Morning, in which Time he would take an Opportunity to expostulate with his Father the unreasonableness of such a Design. *David* being retired to a Place of Security, *Jonathan* talks with his Father, and so successfully pleads *David's* Merit and Innocence, that *Saul* (though but seemingly) is reconciled to *David*; and *Jonathan* introduces him into the Presence. But *David's* Fame still renewing, and increasing *Saul's* Jealousy, it burst out again with more Vehemence than before. For *Saul* being taken with another frantick Fit, *David* was sent for to allay his Passion with his Harp; and *Saul* taking that Opportunity, whilst *David* was engaged in touching the Instrument, darted his Javelin at him; but *David* having a watchful Eye upon him, as being before apprized of his Malice, nimbly stept aside, and withdrew to his own Houle; whither *Saul* sent his Guards, to beset the House and kill him. *Michal*, *David's* Wife, acquaints him with the Design, and in tender Concern for his Safety soon contriv'd a Way for his Escape, by letting him down through a Window; from whence, by the Help of the dark Night, he once more defeated *Saul's* wicked Intent. And to prevent a quick Pursuit, when the Guards enter'd the House to search for him, *Michal* told them he was sick in Bed. The Guards return to the King with this Answer; who, thinking now he had him secure, commands them to bring him in his Bed before him. The Guards obey, but return again, telling him that *David* had escaped.

David having thus happily escaped by the Contrivance of his Wife, *Saul* looking upon her as the Author of it, chides her severely; but she in Excuse told him, her Husband threaten'd to kill her, if she offer'd to detain him.

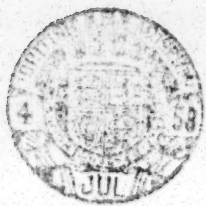
David, by the Help of the Dark, and going By-roads, made the best of his Way to *Ramah*, where his good Friend *Samuel* dwelt, to whom he made his Complaint, and told the Cause of his coming: For *David*, finding hitherto that all humane Means for his Security were likely to prove ineffectual, threw himself upon God's more immediate Protection in flying to *Samuel*; who for his better Safety takes him with him to † *Najoth*, where they both dwelt. *Saul* soon had Notice where *David* was,

† *Najoth* was a School or College in or near the City of *Ramah*. The *Chaldee* Paraphrase calls it, *The House of Learning*; that is, a College, or Religious House, where those were educated that were set apart or devoted to the Service of God, whom the Holy Scripture generally calls Prophets; which Places in those Times obtained the Privilege of a Sanctuary.

Saul seeketh to smite David. ^{Page 266} 1 Sam. 19



Saul having conceived malice against David (on account of the Peoples magnifying his Victory over Goliath) seeks to slay him with his Javelin.



and notwithstanding the Sanctity due to that holy Place, impiously offers to violate the Privilege of this sacred *Asylum*, by sending Messengers to take *David* from thence: Who coming into the Presence of these holy Persons, and seeing *Samuel* instructing them, the Spirit of God came upon them, and they behaved themselves as the rest did. *Saul's* restless Malice render'd him hitherto incapable of Admonition or Hint; for having sent Messengers three Times successively, and receiving no Satisfaction, at last he goes himself; but as he was on the Way, the Spirit of God came upon him too, and he went on § Prophefying till he came to the Place where *Samuel* and *David* were; and being come thither, he † stript himself of his upper Garment, and lay almost naked on the Ground that Day and the next Night. This gave *David* an Opportunity of escaping from *Saul*; wherefore leaving him at *Najoth* he hastens back.

§ *Prophefying*. This being a Word of an extensive Signification, Interpreters take it in this Place for singing of Psalms, and Hymns of Thanksgiving and Praise.

† *Stript*. This, and other Texts, that the Versions make to say, that they were *stript* and went *naked*, as 1 *Sam.* 19. 24. *Isa.* 20. 2, 3, 4. *Mic.* 1. 8. and *John* 21. 7. cannot be read, without imagining, that the Persons spoken of in them were altogether *naked*; though there is nothing more false, as will easily appear to any that consider the true Signification of the Words in the Original, or the Circumstances of the Places in particular. For, 1. The Words of the Original, which are render'd *naked*, or to be *naked*, signify often nothing else, but to have a part of the Body uncovered, as the Versions translate it, 2 *Sam.* 6. 20. or only to be without a Gown or upper Garment, according to the Custom of the *Eastern* People, and of the *Romans*; who, when they went abroad, or made any publick Appearance, wore a long upper Garment, called in *Latin*, *Toga*; as may be seen in several Authors, who prove that the *Greeks* and *Latins* have often employ'd the Words which signify *naked* in this Sense. Nor, 2. Is it at all probable, that the Prophets could have been guilty of such Indecency, as to go altogether naked, in publick or in private, God having always testify'd his Abhorrence of Nudity; and having expressly injoin'd the Priests

to wear several Garments to cover the Body, that thus they might be distinguish'd from the Pagan Priests, who were not ashamed to appear naked. And, 3. We need but consider the Circumstances, which *Isaiah* and St. *John* remark, when they speak thus; to be persuaded, that they did not mean a being altogether naked: For God commanded *Isaiah* to put off his Sackcloth, and to go bare-foot for three Years, only to denote that the *Egyptians* and *Arabians* were to be carried away Captive in the same Manner by the *Assyrians*. But it was never the Custom to strip Captives altogether naked; but only to strip them of their best Clothes, and to give them worse and shorter, that they might be the more fit for Service, as *Sanctius* and *Grotius* have observ'd. Besides, it is not probable that *Isaiah* could have lived three whole Years without any Clothes to cover him. We must therefore render, *That Saul stripp'd himself of his upper Garment and lay almost naked on the Ground*. In the same Sense that *Aurelius Victor* speaking of those who were sent to *Lucius Quintus Cincinnatus*, to bring him to the Senate to be made Dictator, says, that they found him naked, ploughing on the other Side of the *Tyber*. For it is ridiculous to imagine that he was altogether naked. And *Titus Livius* relating the same Story, observes, that he called to his Wife *Rucca* for his Gown or *Toga*, that he might appear fit to accompany them

to

to his Friend *Jonathan*, and consults with him how to secure himself from his Father's Malice, which will not let him rest in any Place. *Jonathan* assures him of his best Offices, and to comfort *David* solemnly renews the Friendship they had both before sworn, and promises to let him know, if he can make any Discovery of *Saul's* Designs against his Life. Then directing him where to conceal himself for a few Days, he gave him a Signal whether to appear or not, which was to be by the shooting of an Arrow; and then mutually imbracing, they parted.

The Feast of the New Moon being at hand, *Saul* return'd from *Najoth* to celebrate it, and taking his Seat as usually at the Table, the rest of the Company sat down, but *David's* Place was empty. *Saul* took no Notice of his Absence the first Day; but missing him the second Day, he ask'd his Son *Jonathan* what was become of the Son of *Jesse*? (for so he called him in Contempt,) *Jonathan* told him, he had desired Leave to go to the Anniversary Feast of his Family at *Bethlehem*, which was the Cause of his Absence. *Saul* well knew the Intimacy between them, and suspecting *Jonathan* in this Excuse, could not contain himself, but in a violent and indecent Rage reproached him; telling him that *David's* Friendship would be fatal to him, for as long as the Son of *Jesse* lived, he should not inherit the Kingdom: Therefore he commanded him to produce him. Notwithstanding this unkind Language, *Jonathan* could not forbear to be *David's* Advocate, and mildly expostulates with his Father, for what Reason he thus persecuted *David*. This so enraged *Saul*, that breaking thro' all Ties of Paternal Love, he threw his Javelin at his Son with Intent to kill him. *Jonathan* avoided the Blow, and withdrew in haste; and next Morning taking his Bow with him, he went into the Field, and gave the Signal to *David* to appear. They affectionately imbrace, and *Jonathan* gives *David* an Account of all that had pass'd between his Father and him. Upon which, *David*, finding he could not be safe any where within *Saul's* Reach, resolves to go farther off; and taking Leave of *Jonathan*, they both swore eternal Friendship, and so parted.

David directs his Course to *Nob*, a City belonging to the Priests, and where the Tabernacle was, that he might by the Help of *Abimelech* the Priest inquire of the Lord what he had best do. *Abimelech*, who knew his Quality and Person, but not that he was out of Favour, wonder'd to see him come unattended, and ask'd the Reason; which *David* conceal'd, pretending he was sent on a secret Expedition, and in such Haste, that he had forgot to make Provision for himself and those few with him; there-

therefore he desired him, if he had any Bread to spare him some. The Priest told him he had no common Bread, but he had some consecrated Bread, which in this Necessity he gave him. Then *David* asked him, if he had any Arms? He told him, he had no Arms but the || Sword of *Goliath*, whom he slew; if he would have that, he might. *David* gladly accepted it, saying, there was none like it. *David*, pretending he came in the King's Name, and that he was about the King's Business, drew in innocent *Abimelech* to accommodate him with what he wanted; which proved of fatal Consequence to him: For it happen'd at that Time that * *Doeg* the King's Herdsman was there, who soon afterwards discover'd this Interview to *Saul*.

David being refresh'd, began to think of some Place of Security; which he knew this City, tho' a privileg'd Sanctuary, could not be long, if *Saul* should know he was there; and which he might reasonably suspect from *Doeg's* being there: Therefore, not thinking himself safe any where in *Saul's* Dominions, he concludes on going to *Achish* the *Philistine* King of *Gath*. But he had not been long there before he was discover'd, and pointed out to be the Person that had so formidably defeated the *Philistines*. *David*, to elude the Discovery, pretended to be mad, and acted the Part of a Lunatick so artificially, that the King reprehended the Informers, which gave him an Opportunity of escaping from thence, and flying to the Town of † *Adullam*; whither all his Father's Family resort to him; as did several Malecontents, Debtors, and other Distress'd, to the Number of four hundred Men, who made him their Captain.

David knowing *Saul's* Malice would soon find him out, and that this little Army would be but a poor Security to him, out of a pious Regard and Concern for his Father and Mother, address'd himself to the King of

|| *Sword* *David* having slain *Goliath*, presented his Head to *Saul*, and afterwards brought it to *Jerusalem*: But whether then or some Time after is uncertain. The Giant's Armour, as his own Spoil, he laid up in his Tent; only the Sword, with which he cut off his Head, seems by 1 *Sam.* 21. 9. to have been dedicated to the Lord, and delivered to the Priest to keep, as a Monument of the Victory, and of *Israel's* Deliverance.

* *Doeg*. Whether *Doeg* was detained here by Vow, or by reason of the Sabbath, or what other Occasion, is uncertain. But it is probable, that because of his Presence at the

Time of this Interview between *David* and *Abimelech*, it was the Reason that *David* feign'd that Story of him, being sent by the King; that if (which was likely, and which *David* suspected) *Doeg* should turn Informer, the Priest might have the King's Name and Authority to plead in his own Justification, for having thus friendly entertained *David*.

† *Adullam*. It was a Town in the Tribe of *Judah*. Here was a Rock of the same Name, in which was a Cave, naturally strong and well fortify'd, to which *David* fled from *Saul*.

Moab, who was an Enemy to *Saul*, and desired his Protection. Which having obtained, he tarried with them till the Prophet *Gad* came, and advised him to quit *Moab*, and return to the Land of *Judah*: Upon which *David* leaving *Moab* went into the Forest of *Hareth*. Whilst he was here, *Saul* was in *Gibeah*; and having heard that *David* was discovered, and had raised Forces, he upbraided his Officers, that none of them would revenge him on the Son of *Jesse*, but had conspired with his Son against him. They knowing their Innocence made no Reply. But *Doeg*, who had seen *David* at *Nob*, when *Abimelech* the Priest relieved *David*, very officiously stept in, and told the King all that had passed there between *David* and *Abimelech*. *Saul*, glad of any Opportunity to vent his Passion, and revenge himself on any that favour'd *David*, sent for *Abimelech* and all the Priests that were in *Nob* to come and appear before him: Who knowing nothing of *Saul*'s wicked Design readily obeyed, and came and presented themselves to the King; who charges them with the Conspiracy. *Abimelech* being intirely innocent, thus defended himself against the King's unjust Charge: "How could I do less than entertain a Person so honourable as *David*, and so highly in Favour with my Prince? Especially when he came in the King's Name, and about his Affairs? As to my inquiring of the Lord for him, it was not the first Time; thou knowest I have often inquired of the Lord for him before. And as to any Conspiracy against thee, far be it from me; I can safely answer for my self and Family, we know nothing of it." Notwithstanding the Justness of this Plea, *Saul* takes no Notice of it; but being resolute in his Purpose, rashly pronounces Sentence against innocent *Abimelech* and his whole Family, and commands his Guards to put them to the Sword. The Guards having heard the Priest's Defence, in Abhorrence of so unjust and cruel a Sentence, would not move a Hand in Obedience to it. Whereupon the King, impatient at the Delay of executing his Revenge, looking about him and seeing *Doeg* in the Presence, commands him to dispatch the Priests; which he readily did, and with his sacrilegious Hand slew eighty five of them. Nor did *Saul*'s Repentment stop here; this stream of innocent Blood was not sufficient to glut his Rage; he sends a Party to *Nob*, the City of the Priests, with Command to put all the Inhabitants, Man, Woman and Child, to the § Sword,

§ Sword. This Execution of the Priests, though extremely unjust, cruel and inhumane in *Saul*, was yet just from God; being the Completion of that Judgment denounced long before by God against *Eli* and his House. 1 Sam. 2. 31.

and

and to spare not so much as the very Cattle. Of all that belonged to *Abimelech*, but one escaped the Slaughter, which was *Abiathar*, a young Son of *Abimelech*, who making his Escape to *David*, now at *Keilah*, gave him the sad Account of the Massacre of the Lord's Priests; which tho' *David* lamented the more, as looking upon himself to be the innocent Occasion of it, by his going to *Nob*; yet he was the less surpris'd at it, because he had observed that *Doeg* was there at that Time, and who, he might reasonably suppose, would not fail to † inform *Saul* of all that § pass'd there between him and *Abimelech*. *David*, to comfort *Abiathar*, assures him of his Protection, telling him, he should share the same Fortune he did.

Whilst *Saul* was thus dipping his wicked Hands in innocent Blood, *David* was imploying his Arms in the just Defence of his Country; for having Notice that the *Philistines* had made an Incurfion upon *Keilah*, a City of *Judah*, having first consulted the Lord by the Prophet *Gad*, he went and relieved the Place, defeating the Enemy, and taking a great Booty of Cattle from them. *Saul* soon heard of *David's* Success, and thinking that he would fortify himself in *Keilah*, sends Troops to besiege him there. But *David* being distrustful of the Inhabitants, notwithstanding he had lately done them great Service, caused the young Priest *Abiathar* to ask Counsel of God, what he had best do in this Affair; who warn'd him of the treacherous Temper of the *Keilahites*, telling him, if he stay'd there, they would deliver him to *Saul*. *David* takes the divine Hint, and with six hundred Men march'd out of *Keilah*, to seek some Place of greater Security: Which *Saul* hearing, desisted from pursuing *David* at that Time; who retires into a Wood in the Desert of *Ziph*. *Jonathan* having Notice of this, went privately to him there, and encouraged him, assuring him that the Lord would not suffer him to fall into the Hands of *Saul*. Then renewing their former League of Friendship, *Jonathan* returned home, leaving *David* in the * Wood.

David was not long secure in this Place; for the Officious *Ziphites* went and inform'd the King that he was there; and if he would send a sufficient Force, they would betray *David* to him. *Saul* thanks them, and commends their Loyalty, but desires them to return, and inform them-

† Inform. This Treachery of *Doeg*, and Cruelty of *Saul* upon the Priests, gave Occasion to *David* to compose the fifty second Psalm.

Reason that *David* pretended he was sent by the King; that *Abimelech*, if examined, might alledge it in his Defence; as he afterwards did.

* Wood. Here *David* is supposed to have writ the sixty third Psalm.

§ Pass'd. This in all likelihood was the

selves more perfectly of *David's* Haunts, and then to give him Notice, that he might the more easily secure him. But *David* having Intelligence of their intended Treachery, changes his Quarters, and goes to the Desert of *Maon*, whither *Saul* pursues him. Here *David* was hard press'd; for *Saul* was got so near him, that nothing but a Valley parted them; and *Saul's* Forces by much out-numbering *David's*, he proposed to encompass the Mountain on which *David* was, to prevent his Escape. But Providence here interposed; for a Messenger came in Haste to acquaint *Saul*, that the *Philistines* had invaded the Land on the other Side, and desired him to come to their Assistance.

Saul was forced at this Time to drop his private Resentment to take Care of the publick; and drawing off his Army to go against the *Philistines*, he gave *David* an Opportunity of escaping to the strong Holds of † *Engedi*. But *Saul* having repulsed the *Philistines*, renews the Pursuit after *David*; and taking three thousand choice Men with him, he went to seek him upon the Rocks of the wild Goats, the highest and most craggy Places of the Country. On the Way seeing a cave, he went into it to ease Nature, little thinking that *David* was so near him, who with some of his Men had hid themselves in the Clefts of the § Cave, unseen of *Saul*, tho' they could see him. *David's* Men seeing *Saul* come in alone, thought this a happy Opportunity of putting an End to their Troubles, and advised *David* to make use of it, and dispatch him. But *David*, mov'd upon another Principle, restrain'd them; saying, "God forbid that I should stretch forth my Hand against the Lord's Anointed." Nevertheless to let *Saul* afterwards understand it was in his Power to have destroyed him, he went softly to the Place where *Saul's* Robe lay, and cut off the Skirt of it. This Action, tho' no Detriment to *Saul*, did yet so affect *David*, that he was conscious to himself of Boldness and Disrespect to the Majesty of the King. When *Saul* was gone out of the Cave, *David* got to the Top of the Hill, out of *Saul's* Reach, but so as he might be heard; and calling to *Saul*, *David*, bowing with his Face to the Ground, thus address'd himself to him; "‡ Why is the King persuaded to believe that *David* intends him any Hurt? Thou

† *Engedi*. Here, it is probable, at least, on this Occasion, that *David* composed the fifty fourth Psalm.

§ *Cave*. We may well suppose, that the Sight of *Saul*, not knowing at the first upon what Occasion he came, put *David* into a

great Fear; which made him betake himself to God for Help in that Prayer, which, being afterwards committed to Writing, hath the Place of the hundred and forty second Psalm.

‡ *Why*. See 1 Sam. 24. 10.

" knowest

“ knowest this Day the Lord had deliver’d Thee into my Hand in the
 “ Cave; but I would not take the Advantage I had of Thee, for Thou
 “ art the Lord’s Anointed. Let the Skirt of thy Robe witness for me,
 “ that I spared thy Life when it was in my Power; and that I have no
 “ evil Design against Thee, though Thou seekest my Life. The Lord judge
 “ between Thee and Me, and plead my Cause, and deliver Me out of
 “ thy Hand.” This generous Act and moving Address of *David* made
 so great an Impression on *Saul*, that he melted into Tenderness, and
 called him Son, acknowledging in Tears his own Guilt, and *David*’s Jus-
 tice. Then concluding from the wonderful Care which God had always
 taken of *David* in his greatest Distress, that he should succeed in the
 Kingdom, he told him, he was sure that the Lord would establish the
 Kingdom of *Israel* in his Hand; therefore he conjured him by all that was
 sacred, not to destroy his Family. *David*, to make him easy, swore he
 would do as he desir’d; upon which *Saul* returned home. But *David*,
 notwithstanding *Saul*’s fair Words, did not think it safe to trust to them,
 but retired to the Fastnesses in the * Hills.

About this Time the Prophet *Samuel* dying, the *Israelites* were ga-
 thered from most Parts to lament his Death, and bury him among his
 own Family at *Ramah*. And such great Funerals usually taking up a
 long Time, especially among the *Israelites*, *David* had the greater
 Opportunity to provide for his Safety. In which Time leaving *Engedi*,
 he march’d to the Desert of *Paran*, not far from *Maon*; where he had
 been before. Here dwelt a very wealthy and powerful Man, whose
 Name was *Nabal*, being well descended, deriving his Pedigree from *Caleb*,
 but of a very churlish and morose Nature. His Wife, who was the Re-
 verse of her Husband, was not only a beautiful Woman, but very dis-
 creet and virtuous. It happen’d to be the Time of Sheep-shearing when
David was in these Parts, which was a Time of great Entertainment and
 Mirth among them. *David* hearing of this Entertainment, and being
 probably in want of Provisions for his Soldiers, sent Messengers to *Nabal*
 to salute him, and beg the Favour of some Refreshment for his Men; and
 the more to incline him to accommodate him at this Time, he bid them
 remind him of the civil Carriage of his People when they were in these
 Parts before, that they never plunder’d them, nor offer’d any Act of
 Hostility, but liv’d peaceably and in Amity by them. Having deliver’d
 their Message, they modestly waited *Nabal*’s Answer; who, like himself,

* Hills. Here *David* is thought to have composed the fifty seventh Psalm.

pretends not to know *David*, of whose Fame it was impossible he should be ignorant; and in a most unmannerly Way of reflecting on him, in Contempt cry'd, "There are many Servants now a-days that run from their Masters, and on such I shall not bestow my Provisions." When *David* heard this, it stung him to the Quick; so that arming himself, and commanding four hundred more to do the same, he vow'd a severe Revenge, which he bound with an Imprecation, that he would not leave a Man alive of *Nabal's* Family. But God took off his Resentment which, might in this Heat have hurried him on to shed innocent Blood with guilt. It happen'd that one of *Nabal's* Servants having overheard how roughly his Master had dismiss'd *David's* Messengers, and dreading the Consequence, knowing likewise that their Mistress was a prudent Woman, went and acquainted her with it; advising her to find out some Expedient to prevent a Mischiefe, which they might reasonably expect, for such rude and unmannerly Treatment, from Men that had it often in their Power, but were so far from injuring them, that they protected them and their Cattle.

Abigail, who knew her Husband's Temper too well, thought it to no Purpose to consult him; and therefore she immediately order'd her Servants to take two hundred Loaves of Bread, † two Bottles of Wine five Sheep ready dress'd, five Measures of parched Corn, an hundred Clusters of Raisins, and hundred Cakes of Figs. Having pack'd up this Present, and laid it on Asses, she order'd the Servants to go before, herself following them. As she was descending one Hill, she saw *David* coming down the other, so that they both met in the Valley. With great Presence of Mind, and due Respect, she address'd herself to *David* in such moving Terms, that she at once disarm'd the Hero's Rage, and pleas'd his generous Mind. Then receiving her Presents he assur'd her of his Protection, and she returns home overjoy'd with the Success of her Amba-

† Two Bottles of Wine would not bear any Proportion with the other Parts of the Present, nor answer the Occasion, if they should be understood of such Bottles as are now commonly in Use, whether of Earth, Stone or Glafs. But in those Eastern Countries they used to carry and keep Wine or Water in Leathern Bags or Sacks, made on Purpose to hold liquid Things; which Vessels they called (at least we translate them) Bottles. Such were those the *Gibeonites* brought

to *Joshua's* Camp, which they said were worn out, rent or torn, in their pretended long Journey, *Joshua* 9. 13. And of such it may be our Saviour spake, *Mat.* 9. 17. wherein the marginal Note to our old Bible, Bottles are explained by Bags of Leather, or Skin, wherein Wine was carried on Asses or Camels. And of such sort of Bottles as these, two might hold a Quantity of Wine suitable to the rest of the Present *Abigail* carried with her.

Abigail pacifieth David, 1 Sam. 25. Page 296.



David being scornfully abused by Nabal purposed his destruction, but Abigail by a discreet management prevents David from avenging himself.



ly. When she came thither, she found her Husband still kept open House, and treated like a King. But observing that he had drank too much, she deferr'd acquainting him with what she had done till the next Morning, and then told him the whole Matter: Which when he had heard, and considered the Danger he had run himself into, he was so terrify'd with the Thoughts of it, that his Heart sunk within him, and he grew as stupid as a § Stone, and after ten Days languishing died.

David hearing of *Nabal's* Death, thank'd God for revenging him on him, and preventing his shedding of Blood; and afterwards calling to mind the Comeliness of *Abigail's* Person, and her excellent Conduct when she came to divert his Resentment, he sent his Servants to let her know, that he had a Desire to take her to be his Wife. *Abigail*, to shew how much she thought herself honour'd by the Offer, told the Servants, she desir'd no greater Honour than to wash their Lord's Feet. Then dressing herself, and taking five Maids with her, she went with the Messengers and came to *David*, and was his Wife. Soon after which, he married another named *Abinoam*, a *Jezreelite*; but his first Wife, *Saul's* Daughter, was by her Father given to *Phalti* the Son of *Laiish*.

The Solemnity of *Samuel's* Funeral being over, and *Saul* returned to *Gibeah*, the *Ziphtes* again inform him that *David* was about the Mountain *Hachilah*, near the Wilderness. Upon which *Saul* taking three thousand Men with him goes in pursuit of *David*; who being then in the Wilderness, and having by his Spies got certain Intelligence of the Place where *Saul* lay incamp'd, he first went privately by himself to observe the Situation of the Camp; and afterwards taking his Cousin *Abishai* with him, they went by Night, and found *Saul* within the Trench fast asleep, his General *Abner* and the rest of his Army lying round about

§ Stone. It is observ'd, that after *Abigail* had made *Nabal* sensible of the Fault which he had committed; That his Heart died within him, and he became a Stone. But our Version rightly renders it, and he became as a Stone. Where we may likewise observe, that the Particle *as* is often to be supplied, when the Scripture affirms something of another which is not absolutely of the same Nature. For no Man can imagine, that *Nabal* was turned to a Stone, tho' the Original expressly says he was, that he became a Stone. The Latin Poets have employ'd the same Way of

Speaking to express a great Surprise. *Ovid* represents *Ariadne* expressing her Grief and Astonishment upon the Flight of *Theus*, who had abandon'd her in the Island *Dia*, as if she had been turned to a Rock. The Fable says that *Niobe* was turned into a Statue of Stone. But *Cicero* in *Tuscul* observes that this Fiction only represents her perpetual Silence in her Mourning; and *Palphatus*, that it signifies, that *Niobe* having made a Statue of Stone for herself after her Children's Death, did place it upon their Sepulchre.

him in the same Posture. *Abishai* would fain have taken this Advantage to have slain *Saul*; but *David* would not suffer him, for the same Reason that he had saved *Saul's* Life in the Cave. But he bid *Abishai* take the Spear that stuck in the Ground by him, and the Cruse of Water, and follow him. When they were got to the Top of the Hill on the other Side, and out of Danger, *David* called to *Abner*, and chid him severely for no better guarding the King. "As the Lord lived ye deserve to die" for neglecting thus the Lord's Anointed. See here here the King's "Spear, and the Cruse of Water that was at his Bolster!" *Saul* hearing *David's* Voice called him him by Name, who expostulated with him much after the same manner as he did after his Escape from the Cave; adding this Reproach, that by driving him from the Inheritance of the Lord, in forcing him to go and converse with the Uncircumcised for Shelter, they did in Effect force him to serve other Gods. Then desiring him not to lead an Army against so mean a Person as he was, *Saul* accusing himself of Cruelty, and applauding *David's* Generosity, confess'd his Guilt, and blessing *David*, they took leave of each other, *David* going to his Men and *Saul* returning home.

And now *David* was at Leisure to consider what to do with himself. Knowing the Instability of *Saul's* Temper, notwithstanding his specious Declarations of Peace, and that it was impossible to be safe whilst he tarried within *Saul's* Dominions, he resolves at last to go over to the *Philistines*; thinking, that when *Saul* heard he was not among his own People, he would forbear to pursue or inquire after him. Wherefore, having obtained safe Conduct from *Achish* King of *Gath*, he went over with the six hundred Men that were with him, and dwelt with *Achish* at *Gath*, taking with him his two Wives, *Abigail* and *Abinoam*. *David*, not liking the Accommodation of *Gath*, desired *Achish* to give him the Town of *Ziklag*; which was granted, and he lived more unobserved here than in the Royal City; which was *David's* Design in removing.

Whilst he was here, several of *Saul's* † best Soldiers and ablest Officers came over to him; some of which were of the Tribe of *Gad*, but most of them were of the Tribe of *Benjamin*, *Saul's* Brethren; whom tho' *David* suspected at first, yet at last he confided in them, and promoted them to Commands. Strengthen'd with these Recruits, *David* made Excursions against the *Amalekites*, and made King *Achish* believe, that the Booty he had brought to *Ziklag*, was taken from the *Israelites*. A-

† B. 2. The Names of those that came to *David* at *Ziklag* are register'd in 1 Chron. 12. *Abishai*

Achish believing *David*, was well enough pleased, and thinking that *David* hereby made himself odious to his own People, thought he might put the greater Confidence in him, and concluded he had him secure in his Interest for the future. To prevent any Discovery of this manner of *David's* imposing thus on *Achish*, a lucky Opportunity now offer'd ; for the *Philistines* making War against *Israel*, *Achish* told *David* he would try his Fidelity, bidding him prepare his Men to accompany him this Campaign. *David* was forced to comply, tho' no Doubt it was contrary to his Inclinations to fight against his own People ; and it would have been highly dishonourable and ingrateful to betray a Prince, who had so courteously treated him, and generously confided in him. But Providence found out an Expedient to save *David's* Honour : For the *Philistines* rendezvousing at || *Aphek*, the Men of Quality, seeing *David* in the Rear with their King, were ready to mutiny ; and tho' the King told them he was intirely in his Interest, they would not trust him, but would have him sent away before the Action for fear of Treachery. *Achish*, not thinking fit to dispute with them when he was just upon engaging the Enemy, calling *David* aside, told him how the Case stood, and acknowledging his Services, advised him to retire to *Ziklag*.

Tho' *David* was glad of this News, yet he seem'd to dislike it ; which made *Achish* more eager in his Importunities for him to be gone. *David* in his March from *Ziklag* in this Expedition, had very considerably increased his Number ; for some of the Tribe of *Manasseh* fell in with him as he went, and others in his Return, who afterwards did him good Service.

Saul prepares to oppose the *Philistines* ; but having taken a View of the *Philistines* Army while they lay incamp'd in *Shunem*, before they came to *Aphek*, he was seiz'd with a terrible Fear ; and that which increased his Perplexity was, he would consult the Lord, but receiv'd no Answer. Nor was it likely to be otherwise with him ; for he had destroy'd the Priests, and *Samuel* the Prophet was dead. But Advice he will have some Way or other ; and tho' he had banish'd all Wizards and those that made Use of familiar Spirits, yet he commanded his Servants to seek for a Woman that had a familiar Spirit, that he might from her know his Fate. They told him there was a Woman at *Endor* that was a Sorceress : Upon which *Saul* disguising himself, took two Servants with him, and went to her, de-

|| *Aphek*. See 1 Sam 29. which according to the Series of Time must come before the 23rd Chapter.

fixing her to raise up the Person he should name. The Woman suspecting him for a Spy refused to oblige him; but *Saul* swearing to her by the Lord, that no Harm should happen to her, she consented, and asked him, whom she should cause to appear? He told her, *Samuel*. She then raising up an evil Spirit, which came in the Likeness of *Samuel*, as soon as she saw it, she cryed out to *Saul*, and said, "Why hast thou deceived me? For thou art * *Saul*." He bid her not be afraid, and asked her, What she had seen? she told him, she saw † Gods ascending out of the Earth. *Saul*, not satisfied with this Answer, asked her, of what Form he was that was coming up? She reply'd, An old Man is coming up covered with a Mantle. *Saul* concluding it to be *Samuel*, as soon as he saw the Apparition, bow'd to the Ground. The Apparition, that it might the more aptly personate *Samuel*, ask'd *Saul*, "Why he had disquieted him?" *Saul*, to excuse himself, told him, "He was in great Distress; for the *Philistines*, with a powerful Army, had invaded him, and God had deserted him, refusing to give any Answer to his Addresses. Why then (said the Apparition) dost thou ask of me, since the Lord is departed from thee, and become thine Enemy?" Then going on in personating *Samuel*, he added; "The Lord hath done as he spake by me; for he hath rent the Kingdom from Thee, and given it to thy Neighbour, even to *David*. This thy Disobedience hath brought upon Thee, in sparing *Achish*, whom God commanded Thee to destroy. To-morrow shalt thou and *Israel* fall into the Hands of the *Philistines* and thou and thy Sons be § with me." This Doom so affected *Saul*, that he fell on the Ground as dead; upon which the Woman, and his Servants, knowing he had fasted long, and thinking he might be dispirited for want of Refreshment, desired him to eat; which he refused at first, but at last yielded to their Importunity, and did eat of what they set before him; which when he had done, he returned to the Camp.

Whilst *Saul* laboured under these heavy Pressures, poor *David* is shocked with a sudden and unexpected Misfortune; for when after three Days weary March he came back from the *Philistines* Camp to *Ziklag*, to his great Grief and Surprize he found the Town in Ashes, his Wives, and all the Women and Children carried away Captives, and their Goods and

* *Saul*. It is to be supposed, that she learned from the evil Spirit she had raised, that it was *Saul* that had imploy'd her-

† Gods. So she called those Diabolical Ap-

paritions. which the Devil makes use of to further his Illusions.

§ With me. That is, shalt be dead as *Samuel* is, for whom thou takest me.

Cattle

Cattle plunder'd : And that which aggravated the Misfortune was, the People mutinied against *David* as the Occasion of it. *David* in this Distress applies himself to the Lord by the Priest *Abiathar*, to know what Measures he should take ; who advises him to pursue the Enemy, and promises Success. *David* sets forward ; but after three Days March, two hundred of his Men were so fatigued, that they were left behind at the Brook *Besor*, whilst he and the other four hundred continued the Pursuit. On their Way they overtook a poor Straggler half dead with Hunger, who, when they had refreshed him, told him he was an *Egyptian*, but Servant to an † *Amalekite*, which Nation had made an Incurfion into *Judah*, and had burnt *Ziklag* ; and that he falling sick by the Way, his Master had left him. *David* asking him, whether he could direct them to the Place where they were, he told him, if he would neither kill him, nor deliver him up to his Master, he would bring him to the Place ; which he accordingly did, where this Party of the *Amalekites* lay in a very careless Manner, sporting and rejoicing over their Plunder. *David* surprizing them, soon routed them, putting all their Foot to the Sword. Thus he recover'd not only his two Wives, and what the *Amalekites* had plunder'd from him, but all that they had taken from others in that Expedition.

When he returned to *Besor*, the two hundred Men which he had left there came out to congratulate his good Success, whom he courteously saluted, and, after some Controversy, distributed an equal Share of the Spoils to them. And returning to *Ziklag*, he sent Presents to his Friends of *Judah*, where he and his Men had been shelter'd and entertain'd.

Whilst *David* was thus imploy'd in rescuing his Wives, and recovering his Loss, the two Armies of the *Israelites* and *Philistines* ingaged. But the *Israelites* being forced to give Way, fled to Mount *Gilboa*, where many of them drop'd. The *Philistines* closely pursu'd *Saul* and his Sons, three of which, *Jonathan*, *Abinadab*, and *Malchisua*, fell in the Pursuit ; and soon after *Saul*, being hard press'd by the Enemy's Archers, was very much wounded. Finding himself not likely to live, and dreading to fall alive into the Enemy's Hand, he bid his Armour-bearer run him thro' with his Sword ; which he refusing, *Saul* fell upon his own Sword, and expir'd ; which his faithful Armour-bearer perceiving, drew his Sword, and dispatch'd himself. The *Philistines* stripping the Dead, found the

† *Amalekite*. This Incurfion of the *Amalekites* was in Revenge for the Ravage and Devastation *David* had made among them upon his removing from *Gath* to *Ziklag*.

Bodies of *Saul* and his three Sons, cut off *Saul's* Head, hung up his Armour in the Temple of *Asheroth*, and his Body on the Walls of *Bethshan*. Which when the Inhabitants of *Jabesh-Gilead* heard, selecting a Party of their best Men, they march by Night, and brought away the Bodies of *Saul* and his three Sons to *Jabesh*, and burning them, they buried the Bones under a Tree there; after which, in Token of Mourning, they fasted seven Days.

David had not been above two Days at *Ziklag* before the sad News of this Defeat was brought to him by an *Amalekite*, who, giving a particular Account of the Action, produced *Saul's* Crown and Bracelet, for a Confirmation of his Death; adding, that at his own Request he had dispatch'd him. *David* ask'd him, "How he durst destroy the Lord's Anointed: Thy Blood (said he) be upon thine own Head, for thine own Mouth hath convicted Thee." Then calling to one of his Guards, he bid him dispatch the *Amalekite*. After which *David* lamented over *Saul* and *Jonathan* in a Funeral Elegy.

Thy Glory, Israel! and thy Beauty mourn!
'Tis vanish'd, never, never to return.
Ah! Who in feeble Mortals Strength would trust?
Whose Glory is so near ally'd to Dust!

O tell it not in Gath's triumphing Gate,
Nor in the Streets of Ascalon relate;
Lest Capthor's Daughter should insulting cry,
Their Dagon conquers him who rules the Sky.

O fatal Gilboa, where my Friend was slain;
No Dew on Thee descend, or kindly Rain!
No Corn or Wine thy blasted Surface yield,
Accurs'd and burnt, as Sodom's dismal Field:
For there was lost the Warriour's mighty Shield,
The Shield of Saul was lost; his sacred Head,
Tho' the blest Oil around his Temples shed,
Profan'd and mingled with the vulgar Dead!

Thy Bow, my Friend, was never drawn in vain,
Thy Arrows drank the Blood of Thousands slain.

What

What Armies fell by Saul's victorious Sword,
Too faithful now to its despairing Lord?

Princely his Stature, charming was his Air;
With him alone could Jonathan compare:
Lovely in Life, in Death too near ally'd,
Not Death it self their Friendship could divide:
Swifter than Eagles cut their airy Way,
Stronger than Lions, when they seize their Prey.

Mourn all ye Loves! Ye tender Virgins mourn!
Your flowry Wreaths to Cypress' Garlands turn:
Mourn your lov'd Monarch's lamentable Fate,
On whom so oft your charming Quire did wait,
As he from Fight return'd in Kingly State:
For you he conquer'd; you did with him share
The Wealth of Peace, and glorious Spoils of War:
Lay by your Purple Robes from Sidon's Shore,
And wear your splendid Coronets no more;
For Saul, who gave them, generous Saul is lost,
And silent Shades receive his mighty Ghost.

How are the Mighty fall'n! Their Strength in vain!
O Jonathan! Thou wert in Battle slain!
Stretch'd on cold Earth, thy lifeless Limbs as cold,
Nor those dear Eyes must I again behold.
O Jonathan! How shall I Thee commend!
My more than Brother, and my more than Friend!
My Life, my Jonathan! And can we part?
I feel thy Loss hang heavy on my Heart.
With mortal Anguish is my Soul oppress'd,
I wear thy bleeding Image in my Breast.
Thy Friendship did the tend'rest Love excell;
'Twas like thy self, 'twas all a Miracle:
A pure, a constant, and a heav'nly Fire,
Beyond the softer Sex's frail Desire.

How are the Mighty fall'n? Their Fate deplore!
Thy Sword, thy Spear and Shield, O Israel, are no more.



A C O M P L E A T

H I S T O R Y

O F T H E

H O L Y B I B L E.

B O O K VI.



DAVID being at *Ziklag* when *Saul* was slain, and not knowing what to do, having the Priest and the Ephod with him, consulted the Lord; who directed him to go to *Hebron*, which he did, taking his Wives and all his People with him. Whilst he was here, the Men of *Judah* came to congratulate his Return, and offer'd him the Crown, which he accepted, and was by them anointed King of *Judah*. On the other Hand, *Abner*, the Son of *Ner*, General of *Saul's* Army, proclaim'd *Ishbosheth* the Son of *Saul*, who was own'd by all the other Tribes.

Upon this Division of the Kingdom a bloody War commenc'd between the two Kings and their Subjects; *Judah* following *David*, and *Israel* *Ishbosheth*. There were many Skirmishes between the Forces of the Rival Kings, but none so remarkable as that which *Abner* occasion'd, by sending a Challenge to *Joab*, *David's* General, demanding twelve Men, whom he would match, and they should fight single-handed. *Joab* agreed, and sent twelve Men, who engaging each his Man, did all fall upon the Spot. This so fir'd the Soldiers on each Side, that the Armies presently

presently joining, a sharp Battle ensued; wherein *Abner* was routed, and himself forced to fly. In the Pursuit, *Asabel*, *Joab's* younger Brother, a nimble Youth, took after *Abner*, who knew him, and advised him to return, for he was unwilling to kill him; but young *Asabel*, fond of the Honour of taking the General Prisoner, would not be persuaded to leave him; upon which *Abner* making a Stand, thrust him thro' the Body with his Spear, and he dy'd on the Place. *Joab* and *Abishai*, his other Brother, and the rest of the Army who pursu'd *Abner*, seeing *Asabel* lie dead on the Ground, halted; which gave *Abner* Time to rally his scatter'd Forces, and drawing into one Body, he made a Stand with them on the Top of a Hill, where he could not easily be attack'd. Then founding a Parly, he call'd to *Joab*, and putting him in Mind, that they were all Brethren, both by Nation and Religion, each Army retreated, *Abner* with his to *Mahanaim*, and *Joab* with his to *Hebron*. The Loss on *Abner's* Side being three hundred and sixty Men; and that of *Joab's* but nineteen.

This War continued for some Years; in which Time *David* always gain'd Ground of *Ishbosheth*; which Advantage was much improv'd by an Over-sight of *Ishbosheth's*, who quarrelling with *Abner*, for profaning his Father's Ashes, as he thought, in taking *Rizpah*, *Saul's* Concubine, to him, *Abner* not only reproach'd him for his Ingratitude to him, that had set the Crown on his Head, but secretly, at the same Time, corresponded with *David*, and at last promised to acknowledge his Title, and use his Interest to bring all *Israel* over to him. *David*, who knew the Value of the Man, would not readily seem to comply with his Proposal, but making a seeming Difficulty of it, requir'd a previous Condition of him; which was this, That he would receive him upon no other Terms, than that of bringing his Wife *Michal* to him. To facilitate this, *David* sent Ambassadors to *Ishbosheth* to demand *Michal*; who took her from her Husband *Phaltiel*, and sent her to *David*, the poor Man her Husband following her weeping as far as *Baburim*, where *Abner* meeting with him, turned him back.

After this *Abner* began to practise with the Chiefs of *Israel*, and particularly with the *Benjamites*, who were more immediately concerned for *Saul's* Family; all which he brought over to *David's* Interest, and then attended only with twenty Men, he went and presented himself to *David*; who received them courteously, and entertain'd them at a Feast. *Abner* was pleas'd with his Reception; for taking his Leave of *David* that

that Time, he promis'd to go and bring in all *Israel* to him. *Abner* was no sooner gone from *Hebron*, but *Joab*, *David's* General, return'd from an Expedition loaden with the Spoils of the *Philistines*; and being soon inform'd, that *Abner* had been there, and how he had been received, a fatal Jealousy possess'd him, and his Prejudice took Beginning, not so much from the Death of his Brother *Asabel*, whom *Abner* kill'd fairly in his own Defence, as from the Fear he had of being supplanted by him in his Command. For *Abner* was not only a Man of great Interest among all the other Tribes, but esteem'd a General of Excellent Courage and Conduct.

In this ill Humour *Joab* goes to the King, and in a very unmannerly Way blames him for what he had done, assuring him that *Abner* came only as a Spy; and going out of the Presence, he sends Messengers after *Abner* to let him know, that the King had something of Moment to communicate to him, which he had before forgot. *Abner* obeys, and *Joab* waiting for him at *Hebron*, under a Pretence of Friendship saluting him, most basely stabb'd him. This inhospitable Act so much affected *David*, that he thought he could not do enough to clear himself of it, laying this Murder at *Joab's* Door, and the Curse of it on him and his Posterity. Then commanding a general Mourning, he order'd the Funeral; Himself as chief Mourner following the Corps. Which took off all Suspicion from *David* in the Eye of the Publick; but to his Domesticks he was more particular in his Lamentation of *Abner's* Loss, and plainly pointed at the very Cause why *Joab* slew *Abner*, for, said he, "Those Sons of *Zeruiab*, *Joab* and *Abishai*, take the Advantage of my "unsettled State, and are too hard for me, therefore I cannot call them "to an Account for it; but must leave them to the Lord to reward "them." Besides the Baseness of the Fact, *David* had great Reason to lament the Death of *Abner*; for in him he lost a very useful and serviceable Friend, and in all Appearance the Measures taken for uniting the two Kingdoms of *Judah* and *Israel* had been broken, if *Ishbosheth* had lived a little longer. But this was prevented by a no less treacherous and inhumane Murder than that of *Abner*; of which when poor unhappy *Ishbosheth* heard, having now no further Hopes of recovering his Assistance (which possibly he might entertain so long as *Abner* lived) he became dispirited, and not only neglected himself, but was disregarded by others; which gave an Opportunity to two Ruffians to conspire his Death. These Regicides coming to *Ishbosheth's* House under Pretence of fetching Wheat, went

went directly to his Bed-chamber, where, it being the Heat of the Day, they found him lying on a Bed asleep: In which Condition they slew him, and cutting off his Head, they carried it away with them, and got off undiscovered. Then making the best of their Way for *Hebron*, where they thought they should be welcome Guests, they presented the Head with this short Compliment to *David*: "Behold the Head of *Ishbosheth*, the Son of *Saul*, thine Enemy, which sought thy Life; the Lord hath avenged the King this Day of *Saul* and of his Family." *David* was so far from rejoicing at the Death of his Rival, that the Sight of the murder'd King's Head struck him with Horror and Indignation, and in a just Rage passing Sentence upon these Assassins, he commanded his Guards to fall upon them, which they immediately did, and cutting off their Heads and Hands, hang'd them over the Pool in *Hebron*, for a Terror to all Regicides, that should dare to lay their profane Hands on the sacred Person of their King: But the Head of *Ishbosheth* they buried in the Sepulchre of *Abner* in *Hebron*.

This Murder of *Ishbosheth* made Way for the Uniting the two Kingdoms of *Israel* and *Judah*: For all the Tribes came in to *David* at *Hebron*, and acknowledged him for their King; where he was by general Consent anointed, and *David* feasted them for three Days.

David being now at the Head of the united Forces of *Israel* and *Judah*, begins to think of enlarging his Territories, which he first does by attacking *Jerusalem*, the Metropolis of the *Jebusites*; who trusting to the Strength of the Place, in Derision answer'd *David*, when he summon'd them to surrender, that if there were none but Blind and Lamé to defend it, he with all his Forces could not take it. But they soon found their Mistake; for *David* resolving to correct their Insolence, proclaim'd thro' the Army, that whosoever should take the Fort should be Captain-General of all his Forces. *Joab*, a bold pushing Man, and who before had the Command of the Forces of *Judah*, undertook and perform'd it; the Buildings of which Fort *David* afterwards enlarg'd, and made his Palace; and after other Improvements of the Town, he called it the City of *David*.

David's Affairs being in this flourishing Condition, his Fame soon spread among the Neighbouring Princes; among whom *Hiram*, King of *Tyre*, sent Ambassadors to congratulate his Accession to the Crown, and made him a Present of Cedars, and Workmen to build him a Palace. But the *Philistine* Princes had other Thoughts of *David*'s Success, looking upon his growing

growing Greatness to be a fatal Prefage of their Ruin; and therefore they intend to put a Stop to his further Incroachments on them by attacking him first. In order to which they muster up a considerable Army, and come and incamp in the Valley of *Rephaim*. *David* continued in the Citadel, till he had consulted the Lord; who assuring him of Success, he marches against the Enemy, whom he set upon with that Vigour, that he soon put them to the Rout, and they fled in such Haste that they left their Gods behind them; which *David* and his Men burnt.

This Defeat did not discourage the *Philistines*, for they soon recruited their Forces, and came and incamped in the same Place, where they had before been routed. *David*, tho' flush'd with his late Victory, would not presume upon that Success; but to proceed securely, he again consults the Lord, who alters *David's* March now, and bids him not directly to engage, but to take a Compass behind them, and fall upon them over-against the Mulberry-Trees; and when he should hear the * Sound or rushing of the Trees, then to engage, for then the Lord would go out before him. *David* observed the sacred Orders, and accordingly succeeded, giving the *Philistines* such a Defeat, that they did not offer in a long Time after to give *Israel* any Disturbance.

A Time of Peace succeeding, *David* proposes to his Officers to summon all *Israel* to attend at the bringing the Ark to his Capital City; which was unanimously approved, and the King went with them to *Kirjath-jearim* to the House of *Abinadab*; where the Ark had remained about † fifty Years. But they were guilty of a great Oversight here in

* *Sound*. This in the Text, 2 Sam. 5. 24. is call'd *The Sound of one going on the Tops of the Trees*. By which *Josephus*, and others understand the Agitation or Shaking of the Tops of the Trees when there is no Wind stirring. But others, not liking this, are of Opinion, That the Angels, whom God sent before *David*, ver. 24. made this Noise for a Signal to him to fall on the *Philistines* in the Front, whilst *David* attack'd them in the Rear.

† *Fifty Years*. The Ark is said to have been Twenty Years in the House of *Abinadab*, at *Kirjath-jearim*, 1 Sam. 7. 1, 2. But that Twenty Years must be referred to the Time of the single Administration of *Samuel* in the Government: For the Ark was taken in the last Year of *Eli*, and the *Philistines* kept

it but seven Months, 1 Sam. 6. 1. *Samuel* succeeding to *Eli* in the Government, is reckon'd to have govern'd *Israel* by himself Twenty Years, before there was a King: And Twenty Years more are allotted to *Samuel* and *Saul* together, and to *Saul* by himself after *Samuel*. So that from the Death of *Eli*, when the Ark was taken, to the Death of *Saul*, must be forty Years. And tho' seven Months of that Time it was with the *Philistines*; yet *David* having after *Saul's* Death reign'd seven Years and six Months at *Hebron*, and some time after that in *Jerusalem*, before he went to fetch the Ark, it could not be much less than fifty Years that the Ark had been at *Kirjath-jearim* in the House of *Abinadab*.

removing

removing the Ark; for either thro' Inadvertency, or Neglect of the § Law, which obliged them to carry the Ark upon their Shoulders; they, in Imitation of the *Philistines*, put it upon a Cart, appointing *Uzzab* and *Abio*, the Sons of *Abinadab*, to drive the Cart. And in this Manner they set forward, rejoicing, and playing on several Sorts of Instruments; till they came to the Threshing-floor of *Nachon*, where the Oxen that drew the Cart, stumbling, shook it so violently, that *Uzzab*, fearing it should fall, officiously laid hold of the Ark to stay it; which † Profanation cost him his Life, for he fell down dead immediately by it. This unhappy Accident made *David* afraid to carry the Ark to *Jerusalem*; but he left it in the House of *Obed-Edom* the *Gittite*, who was a *Levite*; where it rested three Months, and very much to *Obed-Edom's* Advantage, for all the while it stay'd there the Lord blessed him with a great Increase of his Substance. Which *David* understanding, and recollecting his Mistake, that *Uzzab's* Death was a Sign the Lord would not have the Ark brought to him, he took Heart, and propos'd to move it from *Obed-Edom's* House to his own City; which he did with great Pomp and Regularity, declaring, that none ought to carry it but the *Levites*, and disposing of every Person in his proper Order, the King, dress'd in a Linen Ephod, conducted it, singing and dancing before it, to a House which he had purposely built for it, where, when he had plac'd it, he offer'd to the Lord a great Number of Cattle in Sacrifice. As the King pass'd through the City dancing before the Ark, his Wife *Michal*, *Saul's* Daughter, seeing the King demean himself so poorly, in her Opinion, thought very contemptibly of him; for she herself being Daughter to one King, and Wife to another, thought it below the Regal Dignity to act the Part of a Singer and Dancer: And when she came out to meet him she could not forbear reproaching him, but in a deriding Manner said, "How glorious was the King of *Israel* to Day; who being stripp'd of his Royal Robes, acted the Part of a Fool." *David* retorted her malicious Jest with a sober Truth, and told her, "That how vile soever he might appear in her Opinion, what he did was in Honour of that God, who had chosen him rather than her Father, or any of his Family, to govern *Israel*." And that he would still persist in his Humility, for which he did not

§ Law. See *Numb.* 7. 9.

but the Priests, even the *Levites* themselves, to touch the Holy Things, *Numb.* 4. 15.

† Profanation. This Action of *Uzzab's* was contrary to the Law, which forbid all,

"doubt but to be honoured of all those that she thought despised him." From this Time *Michal* never had any * Children.

By this Time *David's* House was finish'd, for the Building of which *Hiram*, King of *Tyre*, had furnish'd him with Materials and Workmen; and *David* being peaceably settled in it, was at Leisure to think of religious Affairs; the first of which that offer'd to his Mind was the Building of a Temple: Wherefore consulting with *Nathan* the Prophet, he reflecting on himself, says; "I dwell in a House of Cedar, but the Ark of God dwelleth within Curtains." *Nathan* took the Hint, and that so good a Motion might not want Incouragement, answer'd, "Go on, pursue thy Thought, for God is with Thee." But herein the Prophet was too forward; for he judg'd of the Thing from his own Apprehension of the Goodness of it, and not from the Will of God, for whom it was intended, and who therefore chiefly ought to be consulted therein. The same Night therefore God gave *Nathan* Charge concerning *David's* Design, forbidding him to build a Temple, assigning for a Reason (as † himself afterwards told his Son *Solomon*) because he had shed much Blood. *David* receiving this Prohibition from the Lord, in Obedience to his Will, desists from his intended Building, and to express his Gratitude for his gracious Promises to him and his Posterity, he goes into the Tabernacle, and there § prostrates himself on the Ground before the Lord; where, after acknowledging the Goodness and Munificence of God in raising him from a mean Condition to what he now enjoy'd, and for establishing the Government in his Family, he concludes with an earnest Supplication, that the Blessing of God may rest upon him and his House for ever.

David finding that God had rais'd him to this Pitch of Greatness, not to build his Temple, but to fight his Battles, and subdue the Enemies of

* Children. Interpreters agree, that *Michal* never had any Children by *David*, *Phaltiel*, or any other Husband, but was naturally barren; which here, 2 Sam. 6. 23. is confirm'd upon her as a Curse, for deriding her Husband the King.

† Himself. See 1 Chron. 22. 8.

§ Prostrates. It will seem a very odd and unmannerly Way of *David* paying Thanks to the Lord in so sacred a Place as the Tabernacle by sitting down; which Word might have been

softened by the Translation, tho' the Original says, he sat before the Lord: But yet it does not say, he sat on his Throne, and considering the Circumstances of the Place, and the Occasion of *David's* coming into the Tabernacle, we may very reasonably suppose he sat on the Ground, as *Sanchez* and others think, from *David's* Humility, which you may see at large in 2 Sam. 7. But *Josephus* comes nearest of all; for he says, he fell on his Face, and prostrated himself after the Manner of a Suppliant.

Israel, betakes himself to his old Trade of War, and beginning with the Royal City of † *Gath*, reduc'd it, and the Towns belonging to it. Then turning his Arms upon *Moab*, he brought them into so low a Condition, that he forced them to dismantle all their Places of Strength; and none lived but by his Permission. Thence he went to secure the Borders of the Country at the River *Euphrates*, where *Hadadexer*, King of *Zobab*, meets him at the Head of a mighty Army, which *David* bravely engages, and soon routs, taking seventeen hundred of his Horse, and twenty thousand Foot; out of the Horse he reserv'd only enough for an hundred Chariots, and hamstring'd the rest. The *Syrians* about *Damascus* hearing how ill it had fared with *Hadadexer*, came to his Assistance, but were likewise defeated, losing two and twenty thousand Men; which Loss so weaken'd them, that *David* put Garrisons where he pleas'd, and made the *Syrians* Tributaries to him. In his Return from *Syria* he engaged a great Army of *Edomites*, in a Place call'd the Valley of Salt, of whom he slew eighteen thousand; the rest being forc'd to submit, receiv'd Garrisons of King *David*, and became Tributaries to him.

From this Expedition the victorious King return'd loaden with the Spoils of his Enemies, bringing abundance of Gold and Brasse with him, which, with the rich Presents he receiv'd from the neighbouring Princes, he dedicated to the Service of the Lord. And now being grown famous for these Victories, he struck a Terror into all about him; who send Presents, and court his Alliance. Amongst whom, *Toi*, King of *Hamath*, hearing of *David's* Success against *Hadadexer*, with whom he had been engag'd in War, sends his Son *Joram* to compliment him upon his Success, with a great Present of Plate.

Having thus subdued his Enemies, and procured Peace to his People, *David* begins to remember the former Kindness of his dear Friend and Brother *Jonathan*; and inquiring whether there were any of *Saul's* Family left, to whom he might shew Favour for *Jonathan's* Sake, *Ziba*, an old Servant of *Saul's*, acquainted him, that there was one Son of *Jonathan* living, named *Mephibosheth*, who was lame of his Feet. *David*, glad of this Opportunity, to revive and preserve the Memory of his dear Friend, sends for *Mephibosheth*, receives him courteously, assures him of

† *Gath* This is call'd, 2 Sam. 8. 1. *Mathegammah*, or the Bridle of Bondage, because it kept the Country in Bondage.

his Protection, restores his Grandfather *Saul's* Lands to him, and, as a particular Mark of his Esteem, obliges him to eat at his Table. *Mephibosheth* receives the Royal Bounty with great Humility and Respect, which *David* still to make more secure to him, constitutes *Ziba* his Steward, who with his fifteen Sons and twenty Servants managed the Estate, whilst *Mephibosheth* dwelt at Ease in *Jerusalem*, and eat at the King's Table as one of his * Sons.

About this Time King *David* hearing that his old † Friend *Nabash* King of *Ammon* was dead, and that his Son *Hanun* succeeded him; gratefully remembring the Civilities of the Father, sends an Ambassy of Condolence to the Son, and congratulates his Accession to the Crown. The Ambassadors arriving at the *Ammonitish* Court, the Princes of *Ammon* persuaded their King that *David* had not sent his Ambassy out of any Respect to the Memory of the late King, or Honour to the present, but to discover the Weakness of the Place, that he might invade it. *Hanun* was too easily led away by these officious Counsellors, for at their Instigation he treated the Ambassadors most vilely and inhospitably, shaving off one Half of their § Beards, and cutting off their Garments in the Middle of their Buttocks, and in that reproachful Manner sent them away. Being in this scandalous Manner expos'd, they were asham'd to return; of which *David* having Intelligence, advis'd them to tarry about *Jericho* till they had ‡ recovered their Disgrace by the Growing of their Beards again; then resenting this Violation of the Law of Nations, as became so great a Prince, he sent an Army, under the Command of *Joab*, to call the inhospitable *Ammonites* to an Account: Which they expecting, had provided against, for besides their own Forces, they had provided three and

* *Sons.* *David* had many Sons; for whilst he was at *Hebron* he had Six, and after he came to *Jerusalem* he had thirteen by his Wives, besides those he had by his Concubines.

† *Friend.* It is very probable that *Nabash* King of *Ammon* had shewed some Kindness to *David* in the Time of his Troubles under *Saul*, tho' there is no particular Mention of it in the Story.

§ *Beards.* This Affront was as ignominious as could be invented by the Malice of Man in those Countries; for Decalvation, or leaving any Part where Hair grew, bald, was one great Offence; then the cutting off half the

Beard (which made them very ridiculous) was a great Addition to the Affront, where Beards were in great Veneration and Esteem. But the worst and most immodest of all was the cutting off half their Robe or Vest; whereby their Nakedness was exposed, for the *Hebrew* Lady did not wear Breeches, only the Priests

‡ *Recovered.* It was an Establishment in the *Jewish* Law, not to have any Part of the Head or Beard shaved. *Levit. 21. 5.* And therefore the *Ammonites*, who were Neighbours to the *Hebrews*, knew they could not offer a greater Affront to them, than cutting off their Beards.



David & Bathsheba Uriah's wife. 2 Sam: 11. Page 203



*David from the roof of his house sees Bathsheba bathing
her self and conceiving an unlawful lust for her, commits y.
sin of Adultery and afterwards of murder to conceal it.
His fall into these sins is recorded to awaken all into a ho-
ly jealousie and watchfulness over themselves.*

thirty thousand Mercenaries of the *Syrians*, which lay incamped at some Distance in the Fields, whilst the *Ammonites* lay before their own City. *Joab* observing this Disposition of their Armies, divided his into two Bodies, one of which, compos'd of choice Men, himself led against the Mercenaries, leaving the rest with his Brother *Abishai*, to watch the Motion of the *Ammonites*, agreeing to relieve each other as Occasion should require. Then *Joab* encouraging his Men, made a brisk Charge upon the *Syrians*, and soon routed them; which the *Ammonites* perceiving, they were so discourag'd, that they fled into the City. *Joab* having thus obtain'd an easy Victory, return'd in Triumph to *Jerusalem*: Where he had not been long before the News came, that the *Syrians* had rais'd a great Army, to which *Hadadexer* had added the *Syrian* Troops beyond the River; all which were to rendezvous at *Helam*, under the Command of *Shobach*, King *Hadadexer*'s General. King *David* hearing this, uniting all his Forces, marches in Person with them to *Helam*, where he finds the Enemy ready to receive and give him Battle. The Armies engage, and *David* soon put the *Syrians* to the Rout, who lost their General *Shobach*, and about seven and forty thousand of their Men. The petty Kings who were Tributaries to *Hadadexer*, finding it in vain to oppose the conquering Sword of *Israel*, quitted *Hadadexer*'s Interest, and submitted to *David*, who resolving to chastise the insolent *Ammonites* yet more sharply, sent *Joab* next Campaign with a gallant Army against them; who having ravaged the Country, and put the *Ammonites* to the Sword, where-ever he could come at them, at last laid Siege to *Rabbah*, the Metropolis of the *Ammonites*.

Hitherto *David*'s Affairs went on in an interrupted Series of Success, and Victory declares on his Side where-ever he turns his Arms. But at last, unhappy Prince! He becomes his own Enemy; for indulging himself in Ease and Luxury, the Bane and Rust of the Mind, he insensibly gives Way to loose Desires, which captivate his Reason, and betray him to the perpetrating of the vile Acts of Adultery and Murder. It happen'd, that having taken his Repose one Afternoon on his Couch, (as it was the Custom for great Persons in those hot Countries to do) he walk'd upon the Roof of the House for the Benefit of the cool Air; where among the Variety of Objects that presented themselves to his wandering Eye, that of a beautiful Woman bathing in her Garden unhappily ensnar'd him. The unguarded King sees, and is undone, and growing impatient with Desire of injoying the forbidden Beauty, he inquires who she was, and is inform'd

inform'd that she was *Bathsheba*, the Daughter of *Ammiel*, and Wife to *Uriah* the * *Hittite*, an Officer in his Army under *Joab*, now at the Siege of *Rabbah*.

Tho' *Uriah* was bravely hazarding his Life for the Service of his King, *David* ungenerously attacks him in his weakest Part, his Wife; who, dazled with the Glories of a Court, and Royal Favour, gives her self a willing Prey to his unlawful Imbraces. *David*, the better to conceal this adulterous Act, sends *Bathsheba* home to her own House, who soon acquaints him that she is with Child. The King now begins to fear the Shame of his Wantonness, and therefore to hide it, bids *Joab* send *Uriah* to him, as if he had some particular Business with him. *David's* Design in this was, that *Uriah* should lie with his Wife, and so the Child, when it should be born, should pass for his. But God herein disappointed him, intending to make an Example of him. For when *David* had ask'd *Uriah* several Questions relating to the Siege, in seeming Kindness he bid him go to his House and refresh himself after his Journey; and, supposing he had done so, he sent a Present of Meat after him. But tho' *Uriah* took Leave of the King, he went not Home, but slept in the Guard-room. Which when *David* next Morning understood, and asking him why he did not go Home, *Uriah* told him, "That since the Ark, with
" *Israel* and *Judah* abode in Tents, and that his Lord General *Joab*, with
" the rest of the King's Servants were incamped in the open Fields, he
" would not indulge himself so far, as to go to his House, to eat and
" drink, and lie with his Wife." *David* being thus disappointed tries another Way, and entertaining him at his own Table, so ply'd him with Liquor, that he made him drunk, hoping then he would go Home to his Wife. But *David* was still defeated, for *Uriah* slept that Night in the Guard-room; wherefore resolving to make short Work of it, he dismisses poor *Uriah* with a Commission for his own Death to *Joab*; who according to the King's Instructions, posted *Uriah* in the most dangerous Place of Action, where being deserted, he was expos'd to the Enemy's Arrows, which soon dispatch'd him. Thus the innocent brave *Uriah* died a Sacrifice to his Wife's and his Prince's Lust, who cloak their Adultery with Murder.

* *Hittite*. *Uriah*, tho' an *Hittite* by Nation, was profelyted to the Jewish Religion, and so marrying with this *Israelitish* Woman, lived in *Jerusalem*.

Bathsheba

Bathsheba hearing of her Husband's Death, made a formal Mourning for him : but her hypocritical Tears are soon wiped off, for *David* sends for her to his Palace, and declares her his Wife. And now *Joab* having laid close Siege to *Rabbah*, press'd the Inhabitants so hard, that by Assault he seized the Water-works, which supply'd the Place : And having them now at his Mercy, he dispatch'd away a Messenger to acquaint *David* that he had so straitned the Town, that they could not long subsist. *Joab* thus declining the Honour of taking the Town, *David*, with a Reinforcement, comes to crown the Victory, and entering with great Fury, gave no Quarter to the Inhabitants, plundering the Place, and carrying off all the Spoil. And thus he served the other Cities of the *Ammonites* ; after which he returned in Triumph to *Jerusalem*.

But these Successes cannot obliterate *David's* late Crimes ; for tho' he might, with Impunity from humane Justice, think to indulge himself in the Arms of his beautiful *Bathsheba*, whom he had brought to his Bed with the Dishonour and Blood of her Husband ; yet the all-seeing Eye of the great Judge of the World rouses him out of his adulterous Lethargy, and makes him unwittingly his own Judge. This the Lord did by his Prophet *Nathan*, who proposed to *David* the following Parable, and demanded Justice of him for a poor oppressed Man. " There were, " said *Nathan*, two Men in one City, the one rich, and the other poor. " The rich abounded in all Manner of Plenty ; but the poor Man lived " by the mere Providence of God, his whole Stock consisting of but one " poor Ewe-Lamb, which he fondled as his Child. It happened, that " the rich Man being visited by a Friend, he sent and took away the " poor Man's Lamb, and dress'd it to entertain his Guest." *David*, incens'd at the Barbarity of the Fact, in a Rage passes this Sentence on the Offender. " As the Lord liveth, the Man that has done this Thing de- " serves to die. And he shall restore the Lamb four-fold, because he " did this Thing, and had no Pity." *David* not thinking he had pronounced Sentence against himself, the Prophet tells him, " Thou art the " Man : Hear then what the Lord hath determined against Thee : I " anointed Thee King over *Israel* ; I delivered Thee from *Saul*, and gave " Thee his Kingdom, with all that Thou couldst desire. Why then " hast thou despised the Commandment of the Lord, in contriving the " Death of *Uriah*, and taking his Wife ? For this the Sword shall not " depart from thy House so long as thou livest : And because thou hast

“ taken the Wife of *Uriah*, behold I will * suffer an Affliction to rise
 “ against Thee out of thine own House, and I will suffer thy Wives to
 “ be taken from Thee before thine Eyes ; I will even suffer them to be ta-
 “ ken by thy Domestick, and he shall lie with them before the Face of
 “ the Sun. For tho’ thou didst sin secretly, I will do this Thing before
 “ all *Israel* in the most open Manner.” *David* never offer’d to excuse
 himself, but made a short and full Confession, saying, “ I have sinned a-
 “ gainst the Lord.” Upon which God transfers the Sentence of Death,
 which *David* had pronounced against himself, from him to the Child,
 the Prophet telling him, “ That he should not die, but the Child he
 “ should have by *Bathsheba* should not live.” Which accordingly fell out ;
 for soon after the Infant was born, it fell sick ; and tho’ *David* wept
 and fasted to incline the Lord to Mercy, it died the seventh Day. Which
David hearing, he forbore Mourning, saying, “ Why should I afflict my
 “ self for the Death of the Child ? I cannot bring him back again ; I shall
 “ go to him, but he will not return to me.” Then dressing himself, he
 went into the House of the Lord and worshipped : After which he re-
 turn’d to his Palace, and refresh’d himself, and conversing with his Wife
Bathsheba, she conceived with Child, and bare him another Son, whom
 by the † express Command of God he named *Solomon*, (that is, Peace-
 able) because the Lord had promised, that he should be a Man of Rest,
 and give Peace to *Israel*.

God had before transferr’d the Sentence of Death from *David* to the
 Child which was born of the adulterous Congress ; but the § Curse of the
 Sword was not yet compleated in his Family, which two soon fell out,
 to the great Disquiet of *David*, and, soon after, of the whole Kingdom
 of *Israel*. *David* had many Sons, yet but one Daughter that we read of,
 whose Name was *Tamar*, Sister to *Absalom*, his third Son, whom he had

* *Suffer*. Our Translations of 2 Sam. 12.
 11. runs thus : *I will raise up Evil against
 thee out of thine own House, and will take thy
 Wives before thine Eyes, and give them unto
 thy Neighbour, and he shall lie with thy Wives
 in the Sight of the Sun.* This made *Calvin*
 say, *Inst. l. 1. c. 18.* that the Incest of *Am-
 non* was the Work of God. But the Verbs
 here used, signify only a Permission of the
 Things spoken of, and not an Action ; and
 the Word, which is translated *Evil*, signifies
 an Affliction or Misfortune here, and in many

other Places of Scripture. So that if we tran-
 slate it, *I will suffer an Affliction*, &c. these
 Expressions would give no Occasion of Scof-
 fing to Atheists and Libertines, who, from the
 Misinterpretation of the Text, would make
 God the active Author of the Evils which
 befall Mankind, which is contrary to his At-
 tributes of Justice, Goodness, &c. he only
 permitting Misfortunes to punish us.

† *Express*. See 1 Chron. 22. 9.

§ *Curse*. See 2 Sam, 12. 10, 11.

by *Maacha*, the Daughter of *Talmai*, King of *Geshur*. This *Tamar* was a Virgin of admirable Beauty, with which † *Amnon*, *David*'s eldest Son, was so captivated, that he pined away thro' a || hopeless Desire of obtaining her. This Alteration in *Amnon* was soon discover'd by his Friends, but by none so much as *Jonadab*, his intimate Friend, and Cousin * *German*; who being very solicitous to know the Cause, *Amnon* plainly tells him, he was in Love with his Sister *Tamar*. *Jonadab*, who was a Man of Intrigue, soon put the Prince into a Way to gain his End; for advising *Amnon* to pretend himself sick, he knew his Father's Tenderness would invite him to visit him; and then instructing him how to manage himself, he advised him to request the Favour of his Sister *Tamar* to order his Diet for him, and, to humour the peevish Appetite, that she might bring it to him. *David*, like a fond Parent, indulges his Son, and consents that *Tamar* should oblige him, not suspecting the fatal Consequence. Innocent *Tamar* obeys, and came attended, as became her State, with a Collation, which she thought might tempt him to eat; but *Amnon* fullenly refus'd it, till the Company was withdrawn; when, taking the Opportunity of their Absence, he rudely seiz'd her, and demanded Enjoyment of her. The poor frightened Princess expostulates with him the Folly and Scandal of his wicked Desire, and begs him to desist: But in vain, for *Amnon*'s Lust burns with such irresistible Fire, that nothing now can oppose it, and the Royal Maid becomes a Sacrifice to his lawless Imbraces. Having thus obtain'd his End of the unhappy *Tamar*, his furious Passion turns to an Extremity of Coldness and Dislike, in which churlish Humour he bids her be gone; but she arguing with this brutish Man the Baseness of this additional Unkindness, he calls to his Servants, and commands them to turn her out of his Apartment.

Tamar afflicts herself with the most pungent Sorrow, tearing her Robes, and shewing all the Expressions of a most extravagant Grief. In which distracted Condition she repairs to her Brother *Absalom*, to whom she related the whole Transactions of the Rape. *Absalom*, tho' a Prince of a haughty Spirit, and impatient of Wrong, was forced to conceal his Resentment, and advis'd his injur'd Sister to do the same; telling her, That considering *Amnon* was their eldest Brother, and Heir apparent hither-

† *Amnon*. He was the King's eldest Son, whom he had by his Wife *Abinoam*, the *Jezreelitess*.

|| *Hopeless*. She being a Virgin of the Blood Royal was so carefully kept within the King's

House (as the Manner of breeding the *Jewish* Damsels was) that *Amnon*, tho' her Brother, knew not how to come at her.

* *German*. *Jonadab* was Son of *Shimeah*, the Brother of *David*.

to to the King, it was unlikely she should have Justice done her on him, and therefore he advis'd her to bear it as patiently as she could, and tarry with him. She takes his Advice, and *Absalom*, to take off all Suspicion of Malice in him for this Affront to his Sister, never took the least Notice of it to *Amnon*; but when the King heard of it he was very angry with *Amnon*; tho' there is no Mention of any Punishment inflicted on him for it.

Absalom's Revenge had lain burning in his Breast two Years, before it burst into a Flame; which he executes upon the Occasion of Sheep-shearing; for that being a Time of great Mirth and Jollity in those Countries, he invites his Friends and Relations to an Entertainment, and to colour the Matter the better, he pretends to be very pressing to have the King's Company, who being unwilling to put him to so great Expence, declin'd his Invitation, but wish'd him well. This answer'd *Absalom's* End, who told the King, since he would not honour him with his Presence, he hoped he should have his Brother *Amnon's* Company; to which *David* consented, and all the King's Sons went with him to his Country-Seat at *Hazor*.

Absalom had prepared his Servants to execute his bloody Purpose, charging them, upon the Signal he should give, to fall upon *Amnon* and dispatch him, assuring them of Indemnity. Accordingly when *Amnon* was far engaged in Wine, they set upon him and kill'd him: Which put the rest of the Princes in such a Consternation, that they made the best of their Way from the House, expecting the same Fate. But notwithstanding their hasty Flight, the News of *Amnon's* Murder was got to Court before their Arrival there, and the King concluded that *Absalom* had murder'd all his Brothers: Which threw him into the greatest Grief and Despair: But *Jonadab*, to mitigate his Sorrow, assured him, that only *Amnon* was slain, and that his Death had been determin'd by *Absalom* from the Time of the Rape of *Tamar*. Soon after the Princes arrived, and the King and they, with all the Court, wept and mourn'd for *Amnon*.

Absalom, fearing his Father's Resentment for the Murder of his Brother *Amnon*, made his Escape to his Mother's Father *Talmai*, King of *Geshur*; where he lived a voluntary Exile three Years. In which Time *David's* Grief for the Death of *Amnon* abating, and his Resentment against *Absalom* beginning to cool, natural Affection return'd, and he inclin'd to recal *Absalom*. Which *Joab* observing, he improv'd by a cunning

ning Artifice in this Manner. He hir'd a certain Woman to pretend herself a Mourner for the Death of one Son slain by another, and that she should go to the King, and complain, that her Relations demanded the surviving Son to be delivered up to Justice for the Murder of his Brother, by which she should be deprived of her only Child, and her dead Husband's Name would be extinct. The Woman observ'd her Instructions, and address'd herself so artfully to the King, that he gave her a fair Hearing, and promis'd he would take Care of the Business. But this being too general, would not answer the End; she therefore demanded Protection of the King for her Son against the Prosecutors. Upon which he promis'd her no Body should molest him. But the Woman pressing for a Pardon for her Son, the King, to put an End to her Importunity, told her "As the Lord liveth, there shall not one Hair of thy Son fall to the Earth." The Woman having carried her Point, declared her Design; and that under this Pretence she had pleaded the Cause of his Son *Abfalom*, whose Absence the People lamented, and desir'd that he might be recall'd from Banishment. The King thus over-reach'd, and suspecting *Joab* to have a Hand in the Contrivance, ask'd the Woman whether it were not so? She frankly confessed the Matter, and that *Joab* had instructed her what she should say. Upon which the King calling for *Joab*, told him he had granted *Abfalom's* Pardon, and bid him bring him Home; but with this Restriction, that he should go to his own House, but not come to Court. This Restraint was uneasy to *Abfalom's* roving Mind; therefore he sent for *Joab*, with a Design to get him to intercede to the King for his Inlargement; but *Joab* not coming, *Abfalom* resolves by a Trick to fetch him, ordering his Servants to set Fire to a Field of Barly of *Joab's*, which border'd upon his. The Servants obey, and *Joab* in a great Rage comes and expostulates the Case with *Abfalom* for so unkind and unneighbourly an Act, to one who had been so serviceable to him. *Abfalom* told him, it was because he could not otherwise come to the Speech of him: And that his Business with him was, to intercede with the King that he might be admitted into his Presence: And then, if the King should think him worthy of Death, let him use his Pleasure, for he had rather die than live under this Confinement. *Joab* once more undertakes *Abfalom's* Cause, and represents it to the King so successfully, that he obtains Leave for him to come to Court; where being introduced, he prostrates himself before the King his Father, and is receiv'd with a Kiss; a Token of Forgiveness and royal Favour.

Abjalom thus restor'd, makes an ill Use of the King his Father's Goodness, and takes all Opportunities of ingratiating himself with the People; to whose Favour the Advantages of Birth and Nature did not a little recommend him. For his elder Brother *Amnon* being dead, he now seems to be the * eldest Son; which being seconded by an incomparable Shape and Beauty, and a familiar, fawning Address, he so insinuated himself into the good Will of the People, that they were ready to adore him. *Abjalom* seeing their Inclinations to him, takes Care to lose no Occasion of improving them: For he put himself into a greater Equipage than † usual, providing himself a Chariot and Horses, and fifty running Footmen: And yet would he stoop from his Grandeur to salute and oblige the Meanest of the Mob; for he would watch every Morning at the Palace-Gate, and offer to sollicite any Man's Business, and treat them with such Familiarity, as if they had been his Equals. Then, to make his Father's Government contemptible, he would with a Sigh bemoan the Neglect of his Ministers; and to insinuate what great Things he would do, were he in Power, he would add, "Were I a Judge I " would do every Man Justice."

By these vile Arts he robb'd his Father of the Duty and Affection of the People, and stole their Hearts. And now thinking his Interest strong enough, he unnaturally plots his Father's Ruin; which he thus endeavours to accomplish. He begs Leave of his Father to go to *Hebron*, to pay a Vow which he had vow'd to the Lord, when he was in Exile, "That if the Lord would bring him back to *Jerusalem*, he would offer a Peace-Offering to him." The good King, not suspecting his Son's Treachery, consented, and wish'd him § a good Journey.

Ambitious

* *Eldest*. Though *Abjalom* was *David's* third Son, in the Order of his Birth, *Amnon* by *Abinoam*, and *Chileab* by *Abigail*, being elder than he, 2 *Sam.* 3. 2, 3. yet he now seems to be the eldest Son; *Amnon* being slain, and *Chileab* supposed to be dead before.

† *Usual*. Whereas the King's Sons used to ride on Mules; See 2 *Sam.* 23. 29.

§ *A good, &c.* This is said in the Text, 2 *Sam.* 15. 7. to be after forty Years; but from whence to compute them is not plain. They who would date these forty Years from the Beginning of *David's* Reign, are far out; for *David*, who reigned but forty Years in

all, reign'd several Years after this. *Tremellius* reads it *before*, instead of *after*, [*ante finem quadraginta annorum*; Before the End of forty, Years:] But I doubt he makes too bold with the Text. For those that will insist upon *forty Years*, it is more likely, that those forty Years should commence from the Time of *Abjalom's* Birth; and so denote his Age: And then the Sense will be, That he was forty Years old when he plotted against his Father. But, from better Authority, as in other Places, so in this, there is an Error crept into the Text, which several learned Men have thought should be rectified, and that the Forty Years

Ambitious *Absalom*, having thus gain'd his Father's Leave, sets forward well attended to *Hebron*, for he had taken with him two Hundred choice Men, but acquainted them not with his Design, and now being arriv'd at *Hebron*, he gives Birth to his Conspiracy, sending his Agents among all the Tribes, to sound the Inclinations of the chief Men of *Israel*; and to direct all that they could gain to his Faction, to be ready at the Sound of Trumpet to acknowledge him King: And to secure himself of an able Statesman, *Absalom* invites *Achitophel*, a politick Man, and one of *David's* Counsellors, to his Interest, who sides with the Faction at *Hebron*.

David had early Notice of this unnatural Rebellion, and the general Defection of his Subjects to his ungracious Son, and looking on himself in great danger at *Jerusalem*, he march'd from thence attended only with six Hundred Men, leaving his Concubines behind to take Care of his House. Among those faithful Loyalists that follow'd the King, was honest *Ittai* the *Gittite*; with whom the King could not prevail to leave him; for he having fled to *David* for Protection, was resolv'd to run the Risque of his Fortune in Life or Death. *Ittai* therefore with his Family passing the Brook *Kidron*, the King with his Party follow'd, and they march'd in a mournful Condition towards the Wilderness. *Zadok* and *Abiathar* the Priests hearing that the King was resolved to leave *Jerusalem*, prepared to follow him, taking the *Levites*, and the Ark of the Covenant with them. But *David* advis'd them to return, and carry back the Ark with them; "For, said he, if the Lord intend me Mercy, he will restore me; but if he have otherwise determin'd, I submit." Besides, he told *Zadok* he might do him great Service by tarrying in the City, where his Character would protect him from any Violence the Usurper might offer, and he might give him Intelligence how Matters went with the Faction. Upon which *Zadok* and *Abiathar* return'd with the Ark, and *David* went forward by the Ascent of Mount *Olivet*, at the Top of which he made a Halt, and there worshipped God.

Whilst he was here, his old Friend and Counsellor *Hushai* the *Archite* came to him with all the Tokens of Sorrow, to see his Royal Master in this Distress, declaring he would share his Fortune, whatever should happen. But *David* willing to make the best Advantage of so useful a

Years here mentioned must be reduced to four *Jerusalem*, or from his Reconciliation with his Father *David*, to the Time in which he ask'd Leave to go and pay his Vow.

Man,

Man, advis'd him seemingly to side with the Faction, that he might defeat the Intrigue and Cunning of *Achitophel*, of whose Abilities *David* being well apprized, he thought he had most Reason to expect Danger from him. And to encourage *Hushai* to this Undertaking, he tells him, that *Zadok* and *Abiathar* were entirely in his Interest, and that by their two Sons he might communicate any Thing of Moment to him. *Hushai* being always ready to serve the King, readily obey'd, and return'd to *Jerusalem* before *Absalom* arrived. But *David* went forward, and in his Way was met by the perfidious *Ziba*, whom *David* had lately made Steward to *Mephibosheth*, his Friend *Jonathan's* Son. He bringing a Refreshment of Bread, Fruits and Wine, *David* ask'd him, where his Master was, expecting that he above all Men, in Point of Gratitude, would have kept firm in his Interest: But false *Ziba* told him, he was in *Jerusalem*, and hoped to be restor'd to his Father's Kingdom. The too credulous King, believing this treacherous Sycophant, pass'd a hasty Sentence on the innocent *Mephibosheth*, giving *Ziba* all his Estate.

After this *David* march'd to *Bakurim*, a City in the Tribe of *Benjamin*, where he was very rudely accosted by a sawcy Rebel named † *Shimei*, of the Family of *Saul*, who walking on the Side of a Hill over-against *David*, was easily heard to say, "Come out, Come out, Thou bloody Man, Thou Man of *Belial*. The Lord hath return'd upon thee all the Blood of the House of *Saul*, and hath deliver'd the Kingdom into the Hand of thy Son *Absalom*, and Thou art taken in thy Mischief." Thus he went on cursing and railing, and with his sacrilegious Hand threw Dust and Stones at the King. *Abishai* was so impatient at this Insolence, that he had desir'd Leave of the King to take off his Head: But *David*, conscious to himself of his own Guilt in the Case of *Uriah*, and of God's Judgment denounc'd against him for it, saw and acknowledged the just Hand of the Almighty in all this; and therefore would not permit *Abishai* to revenge him on *Shimei*.

David and his Company being fatigu'd, enter *Bakurim*, and refresh themselves. About which Time *Absalom*, with his Gang of Rebels, came to *Jerusalem*; where *Hushai* presents himself to *Absalom*, and offers his Service. *Absalom*, knowing *Hushai* to have been an intimate Friend and

† *Shimei*. Whether this Man had been a personal Sufferer, in the Fall of *Saul's* Family, or what else had exasperated him against *David*, doth not appear. But it seems, he

had conceiv'd some very great Offence against *David*, and thought now he might vent his Malice with Impunity.

Counsellor to his Father, banters him about deserting his Friend; which *Hushai* cunningly enough excus'd, and answer'd so artfully to *Absalom's* Questions, that he receives him as a faithful Friend, and admits him into his Council. And now *Absalom*, unwilling to lose Time, calls a Council, and asks what is most expedient to be done? *Achitophel*, who held the first Place in *Absalom's* Esteem, speaks first: And he, fearing a Reconciliation between the Father and the Son, resolves to make the Breach so wide between them, that there should be no Room left for an Accommodation, and therefore advis'd *Absalom* to lie with his Father's Concubines; alledging, that when all *Israel* should hear how much by that Act he had incens'd his Father, they would despair of Pardon, and stick the closer to him. The next Thing *Achitophel* advis'd was, to take twelve thousand choice Men, and pursue *David* that Night, and fall suddenly upon his Guard, who must be quite fatigued, and in no Posture of Defence, assuring him, they might easily defeat them, and take the King.

Absalom liked both these Proposals, the first of which he did execute, but he would consult *Hushai*, before he engag'd in the latter; which, if they had done, must have been of fatal Consequence to *David*; for *Achitophel* was right in his Conjecture. *Hushai* being call'd in, and hearing what had been propos'd, to take off all Suspicion, did not commend nor slight *Achitophel's* last Proposition, but thought it not expedient at this Time; for, said he, "We all know *David* and his Men are very brave, and at this Time desperate; and if they should happen to worst the Party sent against them, it would be a very inauspicious Beginning." Therefore it was his Advice that they should arm the whole Kingdom, and then they might fall upon him when they pleased, or drive him out. *Absalom* and the rest, except *Achitophel*, are of *Hushai's* Opinion: Upon which *Achitophel* finding his Advice slighted, and, perhaps foreseeing by *Absalom's* feeble Conduct, Things were not likely to succeed, without any Ceremony mounts his Ass, and got him Home, where having settled his Household Affairs, he soon after died of * Grief.

Hushai having thus wisely diverted the Storm that threaten'd *David*, dispatches away *Jonathan* and *Abimaaz*, the two Priests Sons, with an

* Grief. Some of the most learned Jewish Doctors affirm, that *Achitophel* did not hang himself, but that he was stifled with Grief: And, it seems, that the *Septuagint* did not think that the original Word signified any Thing else, since they translate it by the same Word here, 2 Sam. 17. 23. which St. Matt.

27. 5. makes use of in Speaking of the Death of *Judas*. Besides, all that *Salmasius* has collected from the *Greek* Authors, to prove, that the *Greek* Word *Apevato* signifies to hang, proves much rather that it signifies to die of Grief, as several learned Men have shewn.

Account of all that had pass'd; advising *David* to pass the *Jordan*, not knowing but *Absalom* might change his Mind, and revive *Achitophel's* Advice of pursuing him. The young Men being discover'd on the Way by some of *Absalom's* Party, hid themselves in a Well till those that pursued them return'd. Being come to the King, they deliver'd their Message, who follow'd the Advice, and at Break of Day decamping, pass'd the *Jordan*. Then marching to * *Mahanaim*, he there made a Stand, whither resorted to him *Shobi*, *Macbir*, and *Barzillai*, with Variety and Plenty of Provisions to refresh the King and his Friends. But here they had not been long e're *Absalom*, having rais'd a great Army, pass'd the *Jordan* with it in pursuit of his Father, the Command of which Army he gave to *Amasa*, the Son of *Ithra*, who had married *Joab's* Mother's Sister.

David hearing that his Rebel Son had pass'd the *Jordan*, and incamp'd so near that it was impossible to avoid a Battle, divided his Army into three Bodies, giving the Command of the first to *Joab*, of the second to *Abishai*, and of the third to the faithful *Gittite*, *Ittai*, intending to go in Person with them. But for their own Sakes as well as his, they dissuaded him; to which he consented, being willing to please the People at this Time, and unwilling to ingage in Person against his Son, for whom he still had a Paternal Tenderness, as appears by the strict Charge he gave his three Generals as they march'd out of the City in the Hearing of the Soldiers, that for his Sake they should treat *Absalom* well, if he fell into their Hands.

The two Armies being drawn out, they join'd Battle in the Wood of † *Ephraim*, belonging to the Tribe of *Manasseh*; where, though in all Likelihood *Absalom's* Army was superior in Number to *David's*, yet the Victory declared for *David*, whose loyal Troops kill'd of the Rebels upon the Spot twenty thousand Men: And doubtless more had fallen, had not *Absalom* been taken and slain. For he, to avoid his Father's Soldiers, riding under the Boughs of a thick Oak, his § Hair being very thick and

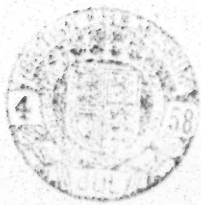
* *Mahanaim*. This was a City in the Tribe of *Gad*, built in the Place where *Jacob* was met by the Angels of God in his Return from *Laban* Gen. 32: 1, 2.

† *Ephraim*. So call'd here, because, as some think, the *Ephraimites* drove their Cattle over *Jordan*, to feed them in this Wood. But others, with more Probability, suppose it to be call'd the Wood of *Ephraim*, from the great

Slaughter which *Jephthah* had formerly made of the *Ephraimites* in that Place. See *Judg.* 12.

§ Hair. His Head of Hair was of an incredible Largeness; for when he polled, or cut his Hair (which he did that it might not grow too heavy for him) we read 2 *Sam.* 14. 26. that he weigh'd it at two hundred Shekels of the King's Weight, which of our Weight is four Pounds and two Ounces.

long.



Abfalom flain by Ioab: 2 Sam: 18

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And Absalom rode upon a mule, and the mule went under y^e thick boughs of a great oak & his head caught hold. v. 9 And a certain man that saw it & told Ioab, etc. v. 10 And he took three darts in his hand & thrust them through y^e heart of Absalom verse 15.

long, he was so intangled among the Boughs, that, his Mule running from under him, he could not disengage himself, but hung there between Heaven and Earth. *Joab* being informed of this by a private Soldier, blamed the Man for not killing him, who excused himself upon the King's Command given in the Hearing of the Army. *Joab* not regarding *David's* Order, which he thought might become a Parent, but not a King, willing to lose no Time, takes three Darts in his Hand, and going to the Place where *Absalom* hung, he thrust them through him, and to make sure Work, he commanded ten of his Servants to smite him. Upon this *Joab*, to prevent further Effusion of Blood, sounded a Retreat, which gave *Absalom's* Party an Opportunity of returning to their own Homes. Then taking down *Absalom's* Body, they threw it into a Pit in the Wood, and laid a great Heap of Stones upon him. And this was the End of this unnatural Rebel, and graceless Son of the most indulgent Father.

Joab dispatches away Messengers with News of this Victory to *David*, who sat between the two Gates of the City *Mahanaim*, in a doubtful Expectation of the Event of this Battle. The Watchman, who stood over the Gate upon the Wall, gave Notice that he saw a single Man running. "If he be † alone, says the King, he brings News." But as the Messenger drew nearer, the Watchman discovering who he was, gave Notice that it was the faithful *Abimaaz*. Upon which *David* concluded he brought good News. As soon as *Abimaaz* came within Call, he cried out aloud, "All is well." Then coming to the King, he paid his Duty to him, and said, "Blessed be the Lord thy God, who hath deliver'd up the Men that lifted their Hand against my Lord the King." The King solicitous for his Son, asked *Abimaaz* whether the Prince was safe. But he unwilling to be the Messenger of ill News, told him, That when *Joab* dispatch'd him and *Cushi* away, he saw a great Tumult, but knew not the Occasion of it. He had no sooner spoken but in came *Cushi*, who told the whole Story of the Battle, and that *Absalom* was slain. Upon this the King withdrew to his Apartment, and in this mournful ¶ Exclamation vented his Grief: "O my Son *Absalom*, my Son, my Son *Ab-*

† Alone. This was a Token that the Messenger brought good Tidings, and his Party were employed in pursuit of the Enemy; for if his Party had been worsted, those that fled would have come in Crowds to the City for Refuge.

¶ Exclamation. It is probable, that not only Paternal Affection moved *David*; but the Sense of his Son's Rebellion, and of the quick Judgment of God upon him for it, raised his Passion to so high a Pitch.

salom, would God I had died for Thee: O *Absalom*, my Son, my Son!" The King's excessive Grief for *Absalom* turn'd the Triumph for this Victory into Mourning among the Soldiers, who came silently into the City, as if they had been beaten by the Enemy, and fled. *Joab*, a Man of more Courage than Compassion, observing this, and presuming upon his Service, went boldly to the King, and in a Manner more necessary than decent, rouzed the King from his Grief, and he appeared in publick to the great Satisfaction of his loyal Subjects, who throng'd about him, and congratulated his good Fortune. The Rebels too, having lost their Mock-King, return to their Duty, and strive who should be forwardest to bring back the King; only the Tribe of *Judah*, which was the King's own Family, seem'd backward, or at least indifferent, which so affected *David*, that he sent to the two Priests, *Zadok* and *Abiathar*, to put them in Mind of their Duty. And to soften *Amafa*, who had been *Absalom*'s General, he bid them let him know that he was his near Relation, and authorized them to give him Assurance that he would make him * Captain-General of his Forces in the Room of *Joab*.

David, being glad of the Return of the People's Affection to him, carried it so obligingly to all, that even the Men of *Judah* melted, and unanimously petition'd the King to return with his Family, and came to *Gilgal* to meet and conduct him over the *Jordan*. In this Number came that impudent Rebel *Shimei*, who before had cursed the King to his Face, and threw himself at his Feet, begging Pardon; which the King, unwilling to eclipse the publick Joy by punishing any one, readily granted, giving him not only his Royal Word, but an Oath to assure him of his Life. Among those that came to congratulate the King upon his Return, was the perfidious *Ziba*, attended with his fifteen Sons and twenty Servants, to wait upon *David*, and conduct him Home. As for *Mephibosheth* he tarried at *Jerusalem*, where he had continued Mourning for the King's Absence, and being lame he was forced to wait there till the King came; for *Ziba* had again imposed upon his innocent Master, who had order'd him to saddle his Ass, that he might go to meet the King, but he failed him. Upon which *Mephibosheth* complained to *David* when he asked him why he did not go with him when he left *Jerusalem*: But

* *Captain, &c.* Though *David* concealed his Resentment, as well as he could, yet *Joab* had by many base Acts lessened himself very much in *David*'s Esteem and Favour; as in the Murder of *Abner* formerly in cool Blood;

his killing *Absalom* now, contrary to the King's express Command, when it was in his Power to have saved him, and in his late bold Reproof, and rough Treatment of the King.

though

though he justified himself from the Calumny of *Ziba*, and the King admitted of his Excuse, yet he too credulously inclined to favour the false *Ziba*, making him a Partner with his Master. To which unjust Sentence *Mephibosheth* cheerfully submitted, saying, "Let him take all, since I am so happy to see my Lord the King return in Peace again to his House."

Good old *Barzillai* hearing that the King was upon his Return to *Jerusalem*, tho' loaded with Years, would come and pay his Duty to him, and see him over the *Jordan*. Then offering to take his Leave of him, the King, in Recompence of his former Services, invited him to go with him to *Jerusalem*, and spend the rest of his Days there; which *Barzillai* modestly declining, told the King that he was now, by reason of his great Age, past the Pleasures of a Court, and therefore desir'd that he might retire to his own Estate, and spend the rest of his Life in Quiet: But if his Majesty pleased to bestow any Favour on his Son *Chimham*, it would be the same Obligation to him. The King consents, and, kissing *Barzillai*, dismissed him.

At this Time a Quarrel happen'd between the Men of *Israel* and the Men of *Judah*, the former thinking the latter had too great a Share of the King's Favour. Which Misunderstanding was soon improved by a seditious Fellow named *Sheba*, of the Tribe of *Benjamin*, who from hence took Occasion to proclaim, "We have no Part in *David*, neither have we any Inheritance in the Son of *Jesse*: Every Man to his Tents, O *Israel*." Upon which those Malecontents of *Israel* deserted *David*, and followed *Sheba*: But the Men of *Judah* persisted in their Loyalty, and conducted him to *Jerusalem*; where calling for *Amasa*, he commanded him to get the Army together in three Days, and give him an Account. But *Amasa* exceeding the Time, *David*, to prevent any Miscarriage his Delay might occasion, ordered *Abishai*, with what Men he could get together at so short Warning, to pursue after *Sheba*, and attack him, if he could, before he should get into any Place of Strength. *Abishai* takes his Brother *Joab*, and the Men under his Command with him, and when they were come to the Stone of *Gibeon*, *Amasa* with the Army joined them, and took upon him the Command. This so sower'd *Joab*, who was very malicious and revengeful, that he resolves to put an End to * *Amasa's* Command and Life too; which he soon perform'd; girding

* *Amasa's*. *Joab*, who was naturally of a proud and revengeful Spirit, could not bear to see himself superceded in his Command, and by one that had lately headed a rebellious Army against the King (though it is most likely his own Revenge was the chief Motive that put

girding his Sword over his Armour very carelessly, but designedly, his Sword dropp'd out of the Scabbard. This he caused to happen as he was within Sight of *Amasa*, whom he was going to meet, and keeping the Sword drawn in his Hand, he went on to salute *Amasa* with all seeming Friendliness; but as soon as he came within Reach of him, he took him by the Beard, and ran him through the Body; upon which *Amasa* dropp'd down dead; his Bowels coming out at the Wound. *Joab* left *Amasa* wallowing in his Blood, and with *Abisbai* pursued *Sheba*, leaving a Servant by *Amasa's* Corps to direct the People to follow him.

Sheba in his Flight had gathered some small Force, but not sufficient to oppose the King's Arms; and finding himself pursued, he, with his little Army, got into † *Abel*, where *Joab* besieged him; and battering the Wall to make a Breach, a Woman of great Sense and Wisdom, fearing that *Joab* would carry the Town by Storm, calling to the Besiegers from the Wall, desired to speak with the General. *Joab* came within Hearing, and the Woman handsomely address'd her self to him, putting him in Mind, That by a long Prescription of Time it had been a Custom drawn from the § Law of God to offer Peace when they came before a Town; which he had neglected, and endeavour'd to take the Town, though the People had never offended, but were peaceable loyal Subjects to the King. *Joab* was startled at this, and told her he meant the People no Harm; but that they harbour'd a Rebel; one *Sheba*, whom he demanded; and if they would deliver him up, he would be gone. Upon this the Inhabitants meeting together, agreed to cut off *Sheba's* Head, and cast it over the Wall, which they did; and *Joab*, founding a Retreat, retired to *Jerusalem*.

These two Rebellions being thus quieted, *David* reforms his Court: *Joab* is again made Captain-General, *Benaiah* Captain of the Guards, *Adoram* Treasurer, *Jehosaphat* Recorder, *Sheva* Secretary of State, *Zadok* and *Abiathar* Priests, and one *Ira*, a *Jairite* was principal Favourite to the

him upon this base Act) which undoubtedly was the Cause of this tragical End of *Amasa*. From hence therefore Princes may learn how cautious they ought to be in removing their Servants, and that nothing but Merit should be the Ground of their Promotions. And from *Amasa's* Fate let Rebels learn to shun the Reward of their Treason; for, though *David* had forgiven and promoted him to the chief Command of the Army, yet he did it for a po-

litick Reason, which did not in the Eye of God discharge *Amasa's* Guilt, who was doubly a Rebel, and deserved his Fate for flying in the Face of his King and Uncle.

† *Abel*. A City in the Tribe of *Manasseh*, called, for Distinction Sake, *Abel Bethmaachab*, or the House of *Maachab*, from *Maacha*, the Wife of *Machir*, the Father of *Gilead*, 1 Chron. 7. 15.

§ Law. See Deut. 20. 10.

King

King. *David* had an Army of three hundred thousand Men, who did Duty in Proportion every Month, and were relieved by the succeeding Part, till it came to their Turn again, which was once a Year. This was in Time of Peace; but in Time of War they were to be all in Readiness to serve, as Occasion should † require.

While *David* had War with the *Philistines*, the Enemy's Army incamping in the Valley of *Rephaim*, betwixt *David's* Camp and *Bethlehem*, and where the *Philistines* had a Garrison, *David*, being very thirsty, longed for Water out of the Well that was by the Gate of *Bethlehem*, and said, "O that some Body would give me of that Water to drink." Three of *David's* chief Captains hearing this, broke through the *Philistines* Camp, and drawing Water out of the Well of *Bethlehem*, they brought it to *David*, who, when he heard with what Hazard it had been purchased, would not drink it, but offered it to the Lord.

Towards the End of *David's* Reign there happen'd a severe Famine, which lasted for three Years. The long continuance of this Famine gave *David* Occasion to think it did not proceed from any common Cause, but from the immediate Hand of God. And therefore inquiring of the Lord for what Reason the Land was visited with this Plague, the Lord answered, "It was for the Sin of *Saul* and his bloody House, because he slew "the || *Gibeonites*." *David* finding out the Cause of the Famine, soon

† *Require*. Of their Order and Course of serving, with the Names of the principal Commanders, see 1 *Chron*. 27. as likewise of the Names of the Heads of the Tribes, principal Captains, and most renowned Warriors, with a brief Account of some of their most memorable Exploits in 2 *Sam*. 23. 1 *Chron* 11.

|| *Gibeonites*. 2 *Sam*. 21. 1. These *Gibeonites* were not of the Children of *Israel*, but the Remains of the *Amorites*, who, upon *Joshua's* taking Possession of the promised Land, imposed upon him and his Counsellors, and cunningly drew the *Israelites* into a League with them, which they confirmed by Oath, and by that Means saved their Lives. And though this League was fraudulently obtained, yet being sworn to before the Lord, it could not be violated. And therefore *Joshua* and the Princes of *Israel*, though they otherwise punished the *Gibeonites* for deceiving them, yet they kept the League inviolably with them,

and would not suffer the *Israelites* to touch them. Neither was this League violated during the Administration of the Judges that succeeded *Joshua*, for above three hundred Years, till *Saul's* Time, who, it seems, in his Zeal for the Children of *Israel* and *Judah* slew the poor *Gibeonites*; though when, where, how, or why, this Slaughter was committed, is not particularly set down in Scripture, so far as I can find. Nor was this a general Slaughter. For *David* had Recourse to some *Gibeonites* to offer them Satisfaction, which shews they remained a People. But *Saul* by killing some of them had broken the League, and violated the Oath, for which divine Vengeance was come upon *Israel* in a general Calamity; For even Kingdoms sometimes suffer for the Transgression of Kings. Thus forty Years after *Manasseh* was dead, *Judah* suffered under *Nebuchadnezzar* for the Sins of *Manasseh* their King. 2 *Kings* 24. 3.

finds

finds a Remedy; for immediately sending to the *Gibeonites*, to know what Satisfaction they demanded of him, they sent him Word, that they expected seven Persons of the Race of *Saul* to be delivered to them, that they might hang them before the Lord in *Gibeah*. *David* answered their Demand, and sent them *Saul's* two Sons, which he had by *Rizpah* his Concubine, and the five Sons of * *Merab*, the elder Daughter of *Saul*, who hanged them up in *Gibeah*, as they had declared. *Rizpah* tarried by the Bodies of her dead Sons, to prevent their being torn or defaced by the Birds and Beasts, which pious Care *David* hearing of, he ordered their Bones, with those of *Jonathan* and *Saul*, to be brought away, and put into the Tomb of *Kish*, the Father of *Saul*, at *Zelah*, in the Country of *Benjamin*. After which God sent them Rain, which produc'd Plenty, and shew'd that he had accepted the Atonement which had been made.

Of all the Enemies *Israel* had, the *Philistines* were the most restless and troublesome; and notwithstanding the many Victories the *Israelites* had gain'd of them, yet they still recruited, and afresh invaded them. And now just upon the ceasing of the Famine, *David*, who hoped to enjoy some Quiet at the End of his Reign, is attacked by the *Philistines*, and his People were forced to fight four several Battles; in the first of which he had like to have been kill'd by a *Philistine*, whom *Abishai* slew just as he was going to run *David* through. After which *David* went no more into the Army; and the other three Battles were only remarkable for the killing of four Men of *Arapha* of a gigantick Stature. Upon their Death the *Philistines* probably were discouraged or weaken'd, for there was no more Action between the two Nations during the rest of *David's* Reign.

And now *David* being at Leisure, in a thankful Sense of God's gracious Favour for the many Deliverances he had bestowed on him, composed that excellent Song of Acknowledgments, Thanksgivings, and Praises, which makes the eighteenth Psalm. But still as the Mercies of the Lord increased to *Israel*, they advanced in Impiety and Ingratitude, and their King became the Occasion of their Punishment; who being † moved by

a vain

* *Merab*. *Michal* is put in the Text indeed, 2 Sam. 21. 1. and not by Mistake, as some will have it; For *Michal* was not the Wife of *Adriel*, but *Merab*; yet *Michal* brought up those Children which *Merab* had by

Adriel. And the *Jews* observe upon this Occasion, that whoever brings up a Pupil in his House is in Scripture said to have begotten him. † Moved. Libertines and Atheists, without Regard to the Error of the Translators, take

Page 310.
Davids Thanksgiving. 2. Sam. 22.



*The Lord is my rock & my fortress & my deliverer.
The God of my rock, in him will I trust: he is my shield
& the horn of my salvation my high Tower, and my re-
fuge and my Saviour; &c.*



a vain Curiosity to know the Strength of the Kingdom, commanded his Generals to go through all the Tribes, and number the People. *Joab* saw the Snare, and endeavoured to dissuade the King; and in a more humble and modest Manner than usual with him, argued how unnecessary a Thing it was at that Time, when all the People were his, and ready to obey him. *Joab* in this was seconded by the rest of the Commanders; but to no Purpose; *David* was obstinately bent upon it, and would be obeyed.

Joab and the rest having spent above nine Months in traversing the Country, return to *Jerusalem*, and bring a List of * eight hundred Thousand Men of *Israel* fit to bear Arms, and of five hundred thousand Men of *Judah*. But this Numbering cost *David* and his People dear; for no sooner was the Account given in, but *David* was sensible of his Error, which immediately brought him to the Acknowledgment of his Sin, and a Deprecation of it; "I have sinned greatly, says he, in what I have done. Therefore I beseech thee, O Lord, take away the Iniquity of thy Servant; for I have done very foolishly." But now, whereinsoever the † Weight of *David's* Sin lay, the Punishment was left to his own Choice;

take Occasion from this Text, 2 Sam. 24. 1. to profane the Scriptures, and make God the immediate Author of Evil. Our Translation says, That God moved *David* to number the People, though God in that very Place tells that his Anger was kindled against *Israel* upon that Account; and though the Guilt of it could not be expiated but by the Death of seventy Thousand of the People, who died of the Pestilence on that Occasion; and though it is expressly said, 1 Chron. 21. 1. that it was the Devil that moved *David* to that Action. We must therefore translate 2 Sam. 24. 1. with *Castalio*, agreeable to the Original, *The Anger of the Lord continued to burn against Israel, for David was moved to say, "Go and number the People."*

* Eight, &c. The Account of this Numbering of the People is differently related: For in 2 Sam. 24. 9. the Sum given is eight hundred thousand valiant Men that drew the Sword in *Israel*, and five hundred thousand in *Judah*. Whereas in 1 Chron. 21. 5. the Sum given in for *Israel* is eleven hundred thousand, and for *Judah* but four hundred threescore and ten

thousand: So that this latter Account has three hundred thousand more than the former in *Israel*, and thirty thousand less than the former in *Judah*. But it may be considered that *Joab*, through a Dislike of the Undertaking, gave over numbering, and left it unfinished, as appears from 1 Chron. 27. 24. which might occasion the different Accounts, brought in by some more fully, and by others more sparingly.

† Weight. The Nature of *David's* Sin is not particularly set down. But besides his Presumption in desiring to know, that he might glory in the Number and Strength of his People, and his doing it without any Reason, but merely to gratify his own Pleasure, he is supposed by some to have transgressed in not raising the Lord's Tribute upon the People when they were number'd, according to an express Law, *Exod.* 30. 12, 13. where it was provided, That when the People were number'd they should every Man, from twenty Years old, pay half a Sanctuary Shekel (which is according to the Value of our Money, fifteen Pence) as an Atonement and Ransom of their Lives, that there might no Plague come among them. Which

Choice; for God sent the Prophet *Gad* to bid him choose Famine, Pestilence, or War. The Choice was a Favour, but it was hard; which made *David* say to the Prophet, "I am in a great Streight." But knowing the Mercies of God to be many and great, he threw himself into the Hands of the Lord, and chose the Pestilence; which immediately invaded *Israel*, and in three Days Time there died of it seventy thousand. The destroying Angel having scatter'd the Plague though the Land, was going to smite *Jerusalem* with it; but *David* taking the Blame wholly upon himself, pray'd to the Lord rather to punish him and his Family, than further afflict the People: Upon which God commanded the Angel to desist; who receiving this Countermand, stood between the Earth and Heaven, by the Threshing-Floor of *Araunah* the *Jebusite*, and dispatched the Prophet *Gad* to *David*, to command him to build an Altar in *Araunah's* Threshing-Floor. As *David* was going thither *Araunah* came out to meet him, and hearing his Business complimented him with the Offer of the Threshing-Floor, and the Utenfils belonging to it, with the § Oxen for the Burnt-Offering. But the King refused his kind Offer, declaring he would not make an Offering to God of that which cost him nothing. Therefore *Araunah* setting the Price, *David* gave him for the Threshing-Floor and the Oxen † fifty Shekels of Silver; and building an Altar there

Which Money was to be appropriated to the Service of the Tabernacle of the Congregation. But others are of Opinion, that this Tax was not to be raised upon every Numbering of the People.

§ Oxen. It may be inquired perhaps by some, what Relation the Oxen had to the Threshing-Floor. To which I answer, That the Ancients used Oxen for the Treading or Threshing out their Grain; and sometimes with the Oxen drew a Wheel over the Corn upon the Floor, by which the Corn was beaten out. The Use of Oxen appears for this Work in the *Mosaic* Law, which commanded that they should not muzzle the Ox when he trod out the Corn, *Deut.* 25. 4. which the Apostle repeats to another Purpose, *1 Cor.* 9. 9. And that they used to get out the Corn by turning a Wheel about upon it, the Prophet *Isaiah* tells us, *Chap.* 28. 27, 28. *The Fitches are not threshed with a threshing Instrument, neither is the Cart-Wheel turned about upon*

the Cummin; implying that the Cart-Wheel was turned upon the Grain. Which Custom is thought by some to be alluded to in *Prov.* 20. 26. where the wise King is said to scatter the Wicked by bringing the Wheel over them. The threshing Instruments also mentioned here by *Araunah*, comprehending the Yokes of the Oxen, and the Wheels, with such other Implements as were necessary to fasten the Oxen to the Wheels, would afford much more Wood for Burnt-Offerings than many Flails could do.

† Fifty. Interpreters are very much puzzled to reconcile *2 Sam.* 24. 24. where it is said, That *David* bought the Threshing Floor and the Oxen for fifty Shekels of Silver, with that of *1 Chron.* 21. 25. where it is said, *David* gave *Araunah* for the Place six hundred Shekels of Gold by Weight. Some think that for Threshing-Floor and Oxen only are meant by the Author of the Book of *Samuel*; but in that of the *Chronicles* we are to understand all the Land

he offered Burnt-Offerings and Peace-Offerings, and called upon the Lord, who answered him by Fire from Heaven upon the Altar; upon which God was appeased, and the Plague ceased.

Now *David* begins to sink under the Weight of Years; and his natural Heat being almost extinguished, they are forced to supply that Defect by artificial Warmth. But that failing, they try another Expedient, and provide a young Virgin to lie with him, thinking by that Means to communicate a more natural Heat to him than that of warm Clothing. This for a while might help him; though *David* was so weak that he had no carnal Knowledge of his Bedfellow, whose Name was *Abishag*.

Adonijah, who was the King's eldest Son, being by Course of Birth next to *Abshalom*, thinks his Father lives too long, and ambitiously aspires to the Crown before his Time. He was a Prince of beautiful Form, admir'd by all, and so indulg'd by his Father that he never contradicted him in any Thing. These advantages and his own natural Popularity pushed him on to his Ruin, and the Disquiet of his Father. His Brother *Abshalom*'s Fate might have been a Warning to him: But Ambition is blind and deaf to all Admonition; for he imitates him in his Equipage, providing himself with Chariots, Horsemen, and a Guard of fifty Footmen, as *Abshalom* had done. In order to the carrying on his ambitious Design he consults *Joab* and *Abiathar*, whom he gain'd to his Interest, and who encouraged him in his Rebellion, advising him to make a publick Entertainment, to get as many to side with him as he could by that popular Method. Accordingly he invited all the King's Sons (except *Solomon*) and all the Men of *Judah*, (except *Nathan* the Prophet, *Benaiah* Captain of the Guards, and the Officers of the Army, who, with *Zadok* the other High-Priest, were not for him.) The Design was, that when they had feasted well, and made the People merry, they should proclaim *Adonijah* King.

Nathan the Prophet having Notice of this Conspiracy, acquainted *Bathsheba* with it, and advised her for her own and her Son *Solomon*'s Security to communicate it to the King, and claim his Promise of *Solomon*'s Succession to the Crown, which he had given her upon Oath. *Bathsheba* thus instructed, went to the King, and having acquainted him with *Ado-*

and and Houses thereabout that did belong was, that the Translators did not consider that the *Hebrew* Words which they have translated *Silver* and *Weight*, do also often signify Money who are of Opinion, that that which gave occasion to this Contradiction in the Versions in general, and the Value of any Piece.

nijah's

nijah's Proceedings desired him to nominate a Successor, according to his Oath. Whilst she was talking with the King, *Nathan* came in, and confirmed what she said. Then *David* calling for *Bathsheba*, who had withdrawn upon *Nathan's* coming in, he declared *Solomon* his Successor; and sending for *Zadok* and *Benaiah*, he commanded them all to mount *Solomon* on the Mule himself used to ride on, and to conduct him to *Gibon*, where *Nathan* and *Zadok* should anoint him King, and then to sound the Trumpet and say, "God save King *Solomon*." After this to bring him back to sit on the throne, that he might reign over *Israel* and *Judah*. This was immediately perform'd, the People of *Jerusalem* approving of the Choice by their loud Shouts and Acclamations of Joy.

Adonijah and his Party having by this Time done feasting at *Enrogel*, they were just upon the Point of proclaiming him King, when they were surprized with the Sound of the Trumpet, and Shouts of the People that attended *Solomon*. And while *Joab* was considering what should be the Meaning of this Noise, in came *Jonathan*, the Son of *Abiathar*, and told them that *David* had made *Solomon* King, and that he had confirmed the Succession to him in the Presence of the Court. This so startled *Adonijah* and his Guests, that they rose up in a Fright, and fled to shift for themselves. *Adonijah* fled to the Altar for Refuge, where he remain'd till he had an Assurance from *Solomon* that he would not put him to Death. *Solomon* promised him his Life; but assured him that if he ever attempted any thing against him for the future he should die. Upon this *Adonijah* quitted the Altar, and was conducted to the King's Presence, where bowing himself to *Solomon* in Token of Thankfulness for his Life, and Acknowledgment of his Sovereignty, he was dismissed, and permitted to go to his House without Restraint.

David now sensibly finding his Strength decay, order'd all the Princes of *Israel*, and Officers of his Court and Army to be assembled, whom he acquainted with his Design of building a Temple, and that he had provided Materials for the Work; but that God had forbidden him, and appointed *Solomon*, whom he had chosen King, to undertake and finish it. Then exhorting them all, and particularly his Son, to serve God, he gave *Solomon* the Model of the Temple, with all the Apartments and Offices, as he had received it by the Spirit: Likewise the Courses of Attendance of the Priests and Levites, and the Manner of the Vessels and Utensils of Service in the House of the Lord. Then he deliver'd to him by Weight the Gold and Silver which he had been long gathering, and appropriated

to this Use, with particular Direction how to apply it. And encouraging *Solomon* to go on chearfully, he told him God would assist him in this great Work, and that all the Princes and People would be at his Command: To whom upon that Account he addressed himself, wishing them to consider, that *Solomon* his Son, whom the Lord had chosen to that Work, was but young and tender, and the Work was great; for the House which he was to build was not for Man, but for the Lord God. Then acquainting them, that besides the Materials of Metal, Wood, and Stone, he had given of his own proper Goods * three Thousand Talents of Gold, and † seven Thousand Talents of refined Silver, he invited the People to a voluntary Contribution; who very readily offered for the Service of God § five Thousand Talents of Gold, and ‡ ten Thousand Pieces, and || ten Thousand Talents of Silver, and eighteen Thousand Talents of Brass, and one hundred Thousand Talents of Iron, besides precious Stones. All which they offered freely; which so pleased *David*, that he in a holy Rapture sung a Hymn of Praises and Prayer to the Lord before all the People. Which having ended, he exhorted them to bless the Lord their God; which they did, bowing their Heads, and worshipping the Lord, and then did Reverence to the King.

The next Day they offer'd a prodigious Sacrifice to the Lord, consisting of a Thousand Bullocks, a Thousand Rams, a Thousand Lambs, with their Drink-Offerings, feasting and making publick Rejoycings before the Lord: In the midst of which Festivity they a second Time proclaimed *Solomon* King, anointing him to be their Governor, and *Zadok* to be chief Priest. Then *Solomon* sat on the Throne of the Lord as ** King, all *Israel* obeying him. And now *David* finding his End approaching, he called for his Son *Solomon*, and gave him his last Charge, which was, to be steady in his Duty to God; and descending to some particular Affairs relating to the State, he obliged him to do Justice on *Joab*, who had §§ treated him ill, and treacherously murdered the two Generals *Abner*

* Three, &c. Which amount to thirteen Millions, and five hundred thousand Pounds.

† Seven, &c. Which amount to two Millions, six hundred twenty and five Thousand Pounds.

§ Five, &c. Five Thousand Talents come to two and twenty Millions, and five hundred Thousand Pounds.

‡ Ten, &c. That is, ten Thousand Drachmas, which, at fifteen Shillings apiece, come

to seven Thousand and five Hundred Pounds.

|| Ten, &c. Which amount to three Millions, seven hundred and fifty Thousand Pounds.

** King. That is, as *Cō Rex* with his Father during the short Remainder of his Father's Life; for it does not appear that *David* resigned his Scepter till he resigned his Breath.

§§ Treated him, &c. Probably referring to his killing *Absalom* contrary to his express Command, and speaking so boldly to him afterwards.

and

and *Amasa* in cold Blood. Then reflecting upon the impudent Profaneness of *Shimei* in cursing him when he was on his way to *Mahanaim*, he charged him in his Discretion to take § Vengeance on him: But in grateful Remembrance of good *Barzillai's* Service, in furnishing him with Provisions when he was in Distress, he charged *Solomon* to be kind to his Sons, and let them eat at his Table. Having ended his Advice to his Son, he prayed to God for him, in which † Prayer he made a Kind of Prophetick Declaration of the flourishing Greatness, Prosperity, Peace, and Justice of *Solomon's* Reign. Thus this great Prince, having reigned forty Years over *Israel*, seven in *Hebron*, and three and thirty in *Jerusalem*, died at the Age of Seventy and a Half, and was buried in that Part of the City which he had taken from the *Jebusites*, from him called the City of *David*.

David being dead, || *Solomon* is immediately put into peaceable Possession of his Father's Kingdom. But he had not been long seated on the Throne before an unhappy Occasion offer'd, which put him upon taking off his Brother *Adonijah*; who, whether with a Design to stir up new Troubles, as was suspected, (for he had in his Father's Life-time aspired to the Crown) or whether only taken with the Charms of *Abishag*, the beautiful *Shunamite*, his Father's Concubinary Wife, but untouch'd by

§ Vengeance. This Direction of *David* to his Son *Solomon* concerning *Shimei* may to some seem too severe, because he had before, upon *Shimei's* Submission, granted him his Life. But it will not prove so, if we consider that *Shimei's* Offence was as much against God as against *David*; for God's Law was express, *Exod.* 22. 28. *Thou shalt not curse the Ruler of thy People.* Now *David* was not only the Ruler of the People, but God's Anointed, a King of his immediate Choice, whom he had raised up to fight his Battles, and to execute his Judgment upon *Saul* and his House for his Disobedience. This *Shimei* knew; and therefore in railing at and cursing *David*, calling him bloody Man, and that with particular Respect to the Blood of *Saul's* House, 2 *Sam.* 16. 8. he blasphemed God, who had taken the Kingdom from *Saul* and given it to *David*. And although God was pleased to give *David* Leave to shew his own condescension and Clemency in forgiving *Shimei's* personal Offence against him, 2 *Sam.* 19. 23, yet he would not so pass by the Sin against himself. And there-

fore he both stirred up *David* to commit the Punishment to his Son and Successor *Solomon*, and gave *Solomon* Wisdom so to adjust the Punishment, that *Shimei* might have escaped the severest Part of it, if he had not brought it upon himself by a new Transgression in breaking his Oath afterwards.

† Prayer. This Prayer, in some Respects, was typical of the Reign of Christ. It takes up the Place of the seventy second Psalm, and the last Words of it speak it to be the last Prayer or Psalm that *David* made, 2 *Sam.* 23. 1, &c.

|| *Solomon*. Though *Solomon* was but a young Man when he came to the Crown, yet that he was married some Time before, appears by the Age of his Son *Rehobaham*: For *Rehobaham* was one and forty Years old, 2 *Chron.* 12. 13. when he began to reign, which was immediately after his Father's Death, who reigned but forty Years, 1 *Kings.* 11. 42. So that *Solomon* had a Son a Year old when he began to reign.

him,

him, applied himself to *Bathsheba*, the Queen-Mother, to prevail with the King to give him *Abishag* to Wife. The Queen promised him her best Endeavours, and went directly to the King about it; who being startled at such an unexpected Request, and suspecting that * *Adonijah*, *Abiathar*, and *Joab*, were engaged in a new Conspiracy against him, he resolves upon *Adonijah*'s Death, and sends *Benaiah*, the Captain of his Guards, to dispatch him. And to secure himself of the other two, he banished *Abiathar* into his own Country, forbidding him to exercise the Priestly Function. *Joab* hearing this, was sensible of approaching Vengeance, therefore hoping for Protection from the Holiness of the Place, he took Sanctuary in the Tabernacle of the Lord at the Foot of the Altar, and refusing to come out at the King's Command, *Benaiah* was order'd to kill him † there. *Abiathar* being removed from the Office of High-Priest, *Zadok* succeeds him, as *Benaiah* did *Joab* in the Command of the Army.

Shimei had Reason to expect some severe Punishment, considering these Proceedings against the Faction; and when *Solomon* sent for him, he might well conclude it was to receive Sentence: But to his great Surprise his Doom was changed into a Lenity beyond his Desert; for he was only made a Prisoner at large in *Jerusalem*, for which with great Joy he thanked the King, and retired to his House. Three Years he kept within the Bounds of his Confinement, but at last he transgressed; for going after some Slaves of his that were fled to *Achish* King of *Gath*, *Solomon* had Notice of it, and upon his Return put him to Death.

The Heads of the Faction thus removed, *Solomon* looking on himself more safe, assembled all his Officers and Chiefs of *Israel*, and with them went to the § High-Place that was at *Gibeon*, where he offered a thousand Burnt-Offerings upon the brazen Altar before the Lord; with which the Lord was so pleased that he appeared to *Solomon* in a Dream that Night, and bid him ask what he should give him. Whereupon *Solomon*, having first recognized the Blessings God had bestowed on his Father *David*, with

* *Adonijah*. See 1 Kings 2: 22.

† There. Besides *Joab*'s Treason in siding with *Adonijah*, he was doubly guilty of Murder in the premeditated Assassinations of *Abner* and *Amasa*; for which it was lawful to take the Murderer from God's Altar, and slay him. Exod. 21: 14.

§ High-Place. Though *David* had brought

up the Ark of God from *Kirjathjearim* to *Jerusalem*, where he had pitched a Tent for it; yet the Tabernacle of the Congregation of God, which *Moses* the Servant of the Lord had made in the Wilderness, and the brazen Altar that *Betzaleel* had made, remained still at *Gibeon*.

great Humility, depreciating his own Ability to govern so great a Nation, begged of God Knowledge and Wisdom to enable him to discharge so great a Trust. This Request of *Solomon*'s so pleased the Lord, that, besides his Petition for Wisdom, he told him he should exceed all the Kings before or after him in Royal Pomp and Magnificence, assuring him at the same Time, That if he would observe his Commands, he would, besides the vast Accumulations of Wealth and Honour, bestow the additional Blessing of Length of Days to enjoy them. *Solomon* awaking from his Sleep was sensible that he had had a Vision; and going to *Jerusalem* he presented himself before the Ark of the Covenant, and offered Peace-Offerings before the Lord, and feasted all his Servants.

It was not long e'er an Opportunity offered for *Solomon* to exercise his Wisdom; which was thus: Two Women living by themselves in the same House, had been each of them deliver'd of a Child, and one of them had over-laid her Child. She who found the dead Child in the Bed accused the other that she had taken away her living Child, and left the dead one in the Place of it. The other persisted in it, that the live Child was hers. *Solomon*, to find out the true Mother of the living Child, commanded it to be cut in two, and to give one half to each of them. The Mother of the living hearing this, begged the King to give the Child to the pretended Mother, rather than kill it: But the other cried, "Let it be neither thine nor mine, but let it be divided." By this *Solomon* discovered the true Mother, and ordered the living Infant to be given to her whose Tenderness and Compassion sufficiently demonstrated her to be so. This wise Determination gained him great Reverence and Respect of his Subjects; and the Reputation of his Wisdom spread so far, that People came from all Parts to consult him. But besides his admirable Administration of Justice, and the accurate and exact Oeconomy of his Family, he gave other Instances of his wisdom in his Works; for he composed three thousand † Proverbs, a thousand and five Poems, and several Treatises of natural Philosophy.

Solomon had now began to make || Alliances with his Neighbours, taking the King of *Egypt*'s Daughter to Wife, whom he brought into the

† *Proverbs*. Most of these are thought to have been lost in the Captivity.

|| *Alliances*. *Solomon* had married an *Ammonitish* Woman before he was King, who we may suppose was a Proselyte to the *Jewish* Religion, or else his Father *David* would not have allowed it. So now, having made Af-

finity with *Vaphres*, King of *Egypt*, he took his Daughter to Wife, who it is likely, was a Proselyte also, because it is said presently after, 1 *Kings* 3. 3. That *Solomon* loved the Lord, and walked in the Statutes of *David* his Father.

Citadel,

Citadel, which *David* had built on the Top of Mount *Sion*, till he had erected not only his own House, but the House of the Lord, and the Wall round the City; but afterwards he built an House for his Queen. And now being at Leisure, he remember'd the Charge his Father had given him about building the Temple. *Hiram*, King of *Tyre*, his Father *David*'s old Friend, having at this Time sent Ambassadors to congratulate his Accession to the Crown, he returns his Compliment in another Ambassy; and desiring that the ancient Amity between the two Crowns might be continued, he intreats him to furnish him with Servants to fell Timber, whom he will pay at a certain Price. *Hiram*, over-joyed that so wise a Prince as *Solomon* succeeded his old Friend *David*, sends a very agreeable Answer back, assuring him of all the Assistance he could give, either in the Performance of his Subjects, or any Product of his Country. Having received this Answer, *Solomon* caused a * Muster to be made of all his Workmen that were Strangers, which amounted to two hundred and thirteen thousand and three hundred Men: He appointed seventy thousand of these to bear Burdens, a hundred and ten thousand to hew Timber and Stone, and the other three thousand three hundred to be Overseers of the Work. Besides these, he raised thirty thousand of his own People, whom he sent to *Lebanon* to work with the King of *Tyre*'s Men. And now all Things being in a Readiness, on the second Day of the second Month, in the fourth Year of the Reign of King *Solomon*, the Temple was begun in Mount † *Moriah*, and in his eleventh Year, in the eighth Month, it was finish'd in all its Parts; so that it was seven Years and six Months in Building. And such Care was taken in preparing the Materials before they were brought thither, that there was neither Hammer nor Ax, nor any Tool of Iron, heard in it, while it was in building. It was sixty Cubits long, twenty broad, and thirty high. The Porch was twenty Cubits in Length, and ten in Breadth, running out before the Front of the Temple. He built about it on the Out-side three Stories, with Stairs to go up to them. Besides the Front-Gate, there was one in the Right-side. The Roof was raised five Cubits. All the Timber-work was of Cedar. The Walls were of square Stone, wainscotted with Cedar from the Top to the Bottom. The Sanctuary was separated from the rest of the Temple by a

* Muster. See 1 Kings 5.

† *Moriah*. The Foundation of the Temple was laid in this Place, where the Lord had appeared to *David*, and in the very Place that

David had prepared in the Threshing-Floor of *Araunah* the *Jebusite*; and where *Abraham* long before had been directed by God to offer up his Son *Ishaac*, Gen. 22. 2.

Cedar Skreen, adorn'd with Carving, which stood twenty Cubits from the End of the Structure. The Inside of the Sanctuary was covered with Plates of Gold, in the Midst of which stood the Ark. *Solomon* had order'd two Cherubims of Olive-Wood to be made, and cover'd with Gold, ten Cubits high, and their Wings five Cubits long: They stood upright, and stretched out their Wings; one Wing of each Cherubim touched the Wall, one on each Side, and the other two met in the Midst of the Sanctuary, over the Ark. There were two Doors to go into the Sanctuary. The Porch was adorn'd with a Brass Pillar on each Side, eighteen Cubits high. In the Court he made a large round Brass Basen five Cubits high, and of ten Cubits Diameter, which stood upon twelve Oxen of Brass, resting on ten Bases, each of which had four Wheels. This great Basen was called a Sea: Besides which, there were ten Lavers of Brass four Cubits high, each standing on ten Bases. The same Things were in the Temple as had been in the Tabernacle, the Ark with the Propitiatory, and the Altar of Frankincense in the Sanctuary. The Altar of Sacrifice which *Solomon* made was larger than the old one, twenty Cubits long, twenty broad, and ten high. The Table he made for the Shew-bread was of Gold; and instead of one Candlestick, he made five of Gold. The Censers, all the Vessels and Instruments for sacrificing, were of Gold; the Kettles, Cauldrons and Basens, of Brass. All which Work was made by a *Tyrian* Artist. When the Temple was finish'd, all the Elders of *Israel*, the Princes of the Tribes, and the Heads of the Families of the Children of *Israel*, assembled at *Jerusalem* to convey the Ark of the Covenant into the Temple. The Priests and *Levites* (whose Charge it was) took up the Ark, with the Tabernacle and all the holy Vessels, and bringing them to the Temple, disposed them in their respective Places. Then they, with all the Officers, sung an Hymn, with their Trumpets and other musical Instruments, and the Cloud filled the House of the Lord. Which *Solomon* observing, took Occasion from thence to infer, that the Lord had taken Possession of the Place. Then turning his Face about, he § pray'd for and blessed the People; after which, addressing himself to the People, he exhorted them to be sincere in their Duty to God, to walk in his Statutes, and keep his Commandments. Having finish'd his Prayer and Blessing, he, and all the People with him, offer'd Sacrifices before the Lord; and the Lord, to shew his Acceptance of *Solomon's* Prayer, sent Fire from Heaven, which consum'd the Burnt-Offer-

§ Pray'd. See this Prayer 2 Chron. 6.

ing

ing and the Sacrifices. The Feast of the Dedication of the Temple was kept seven Days successively; during which *Solomon* offer'd two and twenty thousand Oxen, and a hundred and twenty thousand Sheep.

Solomon having thus finish'd and dedicated the House of the Lord, built a stately Palace for himself and his Queen, which was § thirteen Years in building; besides several other magnificent Edifices, and stately Cities, which he rebuilt and fortify'd. In all which Undertakings the King of *Tyre* was very serviceable to him, supplying him with Money, Men and Ships, to procure and fetch Materials from his own and other Countries: In requital of which, *Solomon* gave him twenty Cities in the Land of * *Galilee*; which *Hiram*, out of Dislike of them, not Generosity, restored again, and *Solomon* planted Colonies of the *Israelites* in them.

Now did *Solomon* experience the fulfilling of that gracious † Promise God had made him, That because he had not ask'd Riches or Honour, but only Wisdom, that he might the better serve the Lord, and govern the People, God gave him both Wisdom, Riches and Honour; in which he excelled all the Kings of the Earth: For as they all sought to *Solomon* for Instruction from his prudent Administration, they came not empty-handed, paying him a yearly Tribute of Silver, Gold, Vestments, Armour, Spices, Horses, Mules, &c. And among the royal Persons, whom the Fame of his Wisdom and Grandeur drew to his Court, the Queen of *Sheba* was one; who, having heard much of *Solomon's* Wisdom, came to try his Skill in resolving difficult Questions, attended with a very great Train; and having made a royal Present to the King, she conferred with him, and proposed several Enigmatical Questions to him, to which he gave her such satisfactory Answers, that she was amazed at the Profoundness of his Judgment. But when she had viewed the Temple. and the King's Palace, and consider'd the Oeconomy of his Household, she was convinced that Fame had spoke truly; and breaking into Admiration and Praise, she said, "Happy are those that attend Thee, and continually hear thy Wisdom: And blessed be the Lord thy God, who delighteth in Thee, to set Thee on the Throne of Is-

§ *Thirteen*. This was longer in building than the Temple, because *Solomon* had all the Materials to provide for building his own House, which his Father had provided for the building of the Temple.

* *Galilee*. This Country bordering upon

Tyre is reckon'd by *Tramellius* and *Junius* not a Part of the Holy Land; and for that Reason perhaps is called *Galilee* of the *Gentiles*, *Mat.* 4. 25.

† *Promise*. See 1 *Kings* 3. 12, 13.

" *rael*:

“*rael*: Because the Lord loved *Israel*, to establish them for ever, therefore did he make Thee King over them, to do Judgment and Justice.” The Queen of *Sheba* having thus gratify’d her Curiosity in conversing with the wisest of Kings, took her Leave of *Solomon*, and return’d laden with a royal Present, and fill’d with Admiration of his Wisdom and Grandeur. And indeed the Magnificence of his Court, particularly of his Table, exceeded all the Princes of the World before or since his Time: For his daily Provision was thirty * Measures of fine Flour, and sixty of Meal, ten Stall-fed Oxen, twenty Oxen out of the Pastures, an hundred Sheep, besides Harts, Roebucks, Fallow-Deer, and fatted Fowl. In his Stables he had † four thousand Stalls for Horses, Chariots in proportion, and twelve thousand Horsemen. Add to these the great Plenty of Gold, which was so common, that Silver was of little Value; for not only the Vessels of his House were of Gold, but he made two hundred large Targets of Gold, and as many small ones. He had an Ivory Throne covered with Gold, with six Steps to go up to it, and on the Sides of it were twelve little Lions. In short, no Princes’s Reign was more peaceable, plentiful and happy, till he ungratefully neglected the Laws of God, upon the Performance of which, the Promises of the Lord were conditionally founded. These he violated by giving Way to his loose and ungovernable Passion; for he not only gave himself up to the wanton Embraces of many Women, but strange Women; such as were not *Israelites* by Nature or Profession, but Strangers to the Covenant, being of idolatrous Nations, with whom the Lord had expressly ‡ prohibited *Israel* in general, and their King in particular, to contract Marriage. And so unbounded was his Lust, that he had no less than seven hundred Wives, and three hundred Concubines, who soon depraved and seduced him to

* *Measures*. They are called in our Margin *Cors*. And the *Hebrew Cor* being computed by *Godwin* in his *Moses and Aaron*, l. 6. c. 9. p. 290. to contain five Bushels and five Gallons, the thirty *Cors* of fine Flower make an hundred sixty-eight Bushels, and six Gallons. According to which Computation, the sixty *Cors* of Meal must make three hundred thirty-seven Bushels, and four Gallons: Both Sorts, Flower and Meal, five hundred and six Bushels, and two Gallons.

† *Four Thousand*. Thro’ a Mistake crept into the Original by the Negligence of Transcribers, it said 1 *Kings* 4. 26. that *Solomon* had

forty thousand Stalls of Horses for Chariots. For *Exra* relating the same History, mentions only four thousand Stalls: And suppose that *Solomon* had four Horses to every Chariot, (tho’ Chariots of War had commonly but two) every Horse must at least have had three or four Stalls; he having in all but a thousand and four hundred Chariots, 1 *Kings* 10. 26. and 2 *Chron.* 1. 14. But this is altogether improbable, and contrary to the common Custom, which does not allow several Stalls for one Horse, but on the contrary, several Horses for one Stall.

‡ *Prohibited*. See *Deut.* 17. 17.

worship strange Gods, as § *Ashtaroth* the Goddeſs of the *Sidonians*, † *Moloch* the God of the *Ammonites*, and || *Chamos* the God of the *Moabites*.

This Apostacy and Ingratitude of *Solomon* so provoked the Lord, that as a Punishment for this his Sin he * declared to him, he would leave to his Son but one Tribe to govern; and to make him sensible of the Danger of his Disobedience, he raised up several Enemies to disturb his Peace, which he enjoy'd without Interruption so long as he serv'd the Lord. The first was *Hadad*, of the royal Blood of *Edom*, who having fled from *Joab* when he ravag'd the Country, and put the Male Children to Death, escaped to *Pharaoh* King of *Egypt*, and married his Sister *Taphneh*, returning into his own Country after the Death of *David*, from whence he gave *Israel* great and frequent Disturbances. Besides *Hadad*, God stirred up another Enemy to *Solomon* in the Person of *Rezon* the Son of *Eliadab*; who, flying from his Lord *Hadadezor* King of *Zobah*, had gathered a great Number of Men, over whom he made himself Captain, and seizing on *Damascus* reign'd there as King of *Syria*, and infested *Israel* all the Time of *Solomon's* declining Reign. But the most dangerous Enemy of all was *Jeroboam* the Son of *Nebat*, an *Ephrathite* of *Zereda*, a Subject of *Solomon's*, and whom he, for the great Abilities of the Man, made Ruler over the House of *Joseph*. Him God singled out to be a Scourge to the House of *Solomon* by particular Appointment: For sending the Prophet *Abijah* to him, they met in a Field, where *Abijah* told

§ *Ashtaroth*. Fathers, and from them Commentators, differ very much about the Name and Nation to which this Goddeſs is appropriated. *Ashtaroth* is, no doubt, a *Syrian* Word, and signifies Sheep, particularly Ewes, when their Dugs are turgid, and give Milk; and from the Fecundity of those Creatures, which in *Syria* breed a long Time, the *Tyrians* and *Sidonians* framed the Notion of a Deity, which they called *Astrate*; and must, without dispute, be the *Venus* of the *Syrians*; which *Cicero*, in his third Book *De Natura Deorum*, confirms, *The Fourth Goddeſs*, saith he, is *Venus*, who was conceived at *Tyre*, and is called *Astrate*.

|| *Moloch*. The Word, both in the *Hebrew* and *Æthiopick*, signifies King, and was the God of the *Ammonites*. This Idol was a large Statue made hollow, into which, some say, they put

their Children and burnt them; others, that they put the Children into the Arms of the Statue, and then set Fire to the combustible Matter within it. But be the Manner of sacrificing Children to this Idol how it will, it is Certain they offer'd Children to him by Fire, 2 *Kings* 23. 10. *Jer.* 22. 35. *Psal.* 105. 37. 38.

† *Chamos*. This was the God *Bacchus*.

* Declared. Probably by the Prophet *Abijah*, who is mention'd 1 *Kings* 11. 29. Thus we see how dangerous Temptations, Prosperity and plenty are; but above all the excessive Love of Women, which, as a wise Man says, is insuperable, when we once let loose the Reins to our Passion; for the valiant *Samson*, the holy *David*, and the wise *Solomon*, were captivated by them.

Jeroboam, that God had appointed him *Solomon's* Successor over ten of the twelve Tribes; but, in Consideration of *David's* Piety, he would not do this in *Solomon's* Time. Then he assured *Jeroboam*, if he would serve the Lord, as he required, that his Family should be establish'd in the Government of *Israel*; but that he would reserve one intire Tribe for *David's* sake.

Tho' this Matter was concerted with so much Privacy between the Prophet and *Jeroboam* in the Field, yet *Solomon* soon got Notice of it, and laid out to take *Jeroboam*; but he made his Escape to *Shishak* King of *Egypt*, where he remained till the Death of *Solomon* who having reign'd † forty Years, died and was buried in the City of *David*.

Upon this his Son *Rehoboam* went to *Shechem*, to which Place he summoned all *Israel* to make him King. But the People having laboured under some Taxes in King *Solomon's* Time, before they would consent to proclaim *Rehoboam*, desired a Redress of that Grievance: And to encourage their Address, they sent for *Jeroboam* out of *Egypt*, thinking thereby to awe *Rehoboam* into Compliance with their Desire. But he was far from answering their End, putting them off for three Days; in which Time he consulted his Father's Counsellors, Men of Years and Experience, who advised him by all Means to comply with the People in this; for it would certainly engage them to his Interest for ever. The haughty Prince cannot approve of this Counsel, but demands the more juvenile Opinion of young unexperienc'd Men, more fit Companions for his Pleasures, than the weighty Emergencies of State. These young Politicians advise him to despise those doating Counsellors, and instead of redressing, to increase their Grievances. The People finding no Hopes of Abatement of their Taxes, ten Tribes of them immediately revolted from *Rehoboam*;

† *Forty*. For the rest of the Acts and Wisdom of *Solomon*, of which, no Doubt, many and great Instances must occur in the forty Years Reign of so great and wise a Prince, we are, in *1 Kings* 11. 43. referred to the Book of the Acts of *Solomon*: A Book questionless lost, with other excellent Pieces of his. And in *2 Chron.* 9. 29. for a further Account of the Acts of *Solomon* we are referred to the Book of *Nathan* the Prophet, to the Prophecy of *Abijah*, and to the Visions of *Iddo* the Seer: None of which are now exant, at least under those Titles. As to the latter End of *Solomon's*

Reign there are various Opinions. That seems the most charitable, which concludes he repented in his old Age, returned to God, and humbled himself before the Lord, wrote his Book called *Ecclesiastes*, or the *Preacher*, as an Acknowledgment of his own Apostacy; a Warning or Admonition to all others to beware of, and resist the Vanities of the World. As to his Age, notwithstanding the Variety of Opinions about it, he was fifty-eight Years old when he died, coming to the Crown at eighteen, and reigning forty Years.

and

and when he sent *Adoram*, the Collector of his Tribe, to gather the Money, they fell upon and stoned him to Death. *Rehoboam*, too late sensible of his Error, consults his own Safety, and repairing to his Chariot, hastes to *Jerusalem*. In the mean time those ten Tribes, which had revolted from the \S House of *David*, calling *Jeroboam* to them, created him King. And thus was that great and goodly Kingdom almost in its Infancy split into two \dagger unequal Parts.

Rehoboam being return'd to *Jerusalem*, began to think of a Revenge for the Affront offer'd to himself in the Person of his Collector *Adoram*, and thinking to reduce these Rebels by Force of Arms, he muster'd up an Army of a hundred and fourscore thousand good Soldiers: But when he was upon his March, the Word of God came to *Shemajah*, the Man of God, to prevent a civil War, which was just ready to break out, telling the People of *Benjamin* and *Judah*, it was God's Will that the Kingdom should be so divided, and in his Name commanded them to return to their Homes: Which Message they obey'd, and every Man went peaceably to his own House, instead of going against *Jeroboam*. After which each King fortifies his Country as well as he can; but after different Manners. For *Rehoboam* the first three Years serv'd the Lord, as *David* and *Solomon* had done in the best of their Time: But *Jeroboam*, fearing lest the Kingdom might again submit to the House of *David*, if his Subjects went to offer at *Jerusalem*, as was \ddagger prescribed by the Law, forbid them to repair thither; and to keep them from an Excuse of want of Worship, he immediately furnish'd them with Gods, setting up two Golden Calves with Altars belonging to them; and, for the better

\S House &c. The ten Tribes that revolted were afterwards, in Distinction from the House of *David*, called by the Name of *Israel*.

\dagger Unequal. This must be understood by a *quidam*, the greater Part on either Side being taken for the Whole: For some of the Tribes, drawing the Lots of their Possessions, being intermixed with others (as *Manasseth* had divers Towns in *Issachar* and in *Asher*, *Joshua* 17. 1. and *Simeon's* Inheritance was within that of the Tribe of *Judah*, *Josh.* 29. 1.) such of the *Israelites* as dwelt in the Cities of *Judah* continued their Subjection to *Rehoboam*, *1 Kings* 12. 17. and perhaps some Part of the Tribe of *Benjamin*, bordering upon some of the other Tribes that fell away to *Jeroboam*,

might go along with their Neighbours, and take him for their King, Which might give Ground for that Saying in *2 Kings* 12. 20. There was none (that is, no intire Tribe) that follow'd the House of *David*, but the Tribe of *Judah* only: For otherwise we find all along, that *Benjamin* (that is, the main Body of that Tribe) adhered to the House of *David* in conjunction with the Tribe of *Judah*, *2 Kings* 12. 23. and in other Places.

\ddagger Prescribed. All the Males of *Israel* were to appear before the Lord three Times a Year, in the Place which he should choose; which was now at *Jerusalem*, the Metropolis and royal Seat of *Rehoboam's* Kingdom.

Conveniency, he placed one in *Bethel*, which was the Southern Parts of the Country; and the other in *Dan*, which was the Northern Part. He likewise built a Temple, wherein he had Altars for Idolatry, and Idol Priests of the meanest Sort of People, and thrust out the Priests and *Levites*, not suffering them to execute their Office to the Lord. Upon which they all retired to *Jerusalem*; and as many of other Tribes, as had any Regard for the Worship of the God of *Israel*, follow'd them, to the great strengthening of *Rehoboam*, and weakning of *Jeroboam*.

Now *Jeroboam* seeing his Interest decline, instituted a Feast on the * fifteenth Day of the eight Month at *Bethel*, where he appear'd in Person; and standing by his new erected Altar, a § Man of God, who came from *Judah* † foretold him, that the same Altar by which he stood should be one Day destroy'd by a Child born of the House of *David*, *Josiah* by Name; and added, as a Proof of the Truth of his Prediction, that it should immediately be split. *Jeroboam*, incens'd at this Freedom of Speech against his new Religion and Altar, stretch'd out his Hand over the Altar, and called to some of his People to seize the Prophet; for which Profaneness his Hand withered, and the Altar split asunder. *Jeroboam* was fatally sensible of his Impiety, and desired the Prophet to pray to God to restore him his Hand; which the Prophet did, and he recovered his Hand. Upon this *Jeroboam* invited him to dine with him, and offered him a Reward; both which he refused, urging the Command of the Lord to the contrary; for he was forbid to eat or drink in that Country, and commanded to return another Way. But tho' he declined *Jeroboam's* Invitation, yet his easy Credulity betrayed him to his Ruin; for an old Prophet, being informed by his Sons which Way he took, saddled his Ass, and overtaking him, invited him back, assuring him that he had Instructions so to do from God; and notwithstanding the Man

* *Fifteenth*. Whereas God had appointed the Feast of the Tabernacles to begin on the fifteenth Day of the seventh Month, *Lev.* 23. 34. *Jeroboam* appointed his on the fifteenth Day of the eight Month, probably with this Design, that the People of *Judah*, their own Feast being over a Month before at *Jerusalem*, might have Opportunity to come to his, if their Curiosity should incline them.

† *Man, &c.* *Josephus*, *St. Jerom*, and others, would fain have this Man of God to be *Iddo*, that wrote the Acts of *Solomon*, 2

Chron. 9. 29. But this is very unlikely; for besides the Variation of the Name, which they mangle very much to make it like *Iddo*, the Circumstances of Time will not allow this Prophet Time enough to write the Acts of *Solomon*, by Reason of his Death so soon after by the Lion. Besides, the *Iddo*, that wrote the Acts of *Solomon*, lived at least seventeen Years after *Solomon*; for it's said, 2 *Chron.* 13. 22. that he wrote the Acts of *Abijah* King of *Judah*. § *Foretold*. This was prophesied three hundred and fifty Years before it came to pass.

of God urged the Commands of the Lord to the contrary, yet he at last prevailed with him, and went to his House and refreshed himself. After which taking his Leave he went on his Way; but he soon paid dear for his Disobedience, for a Lion met him and slew him, and afterwards stood by him, * preying neither upon him nor his As. The Report of this was soon carried to the old Prophet, who rode to the Place, and brought the Body back and buried it in his own Sepulchre.

Notwithstanding the visible Judgment upon *Jeroboam's* Hand, the splitting of the Altar, and the † Death of the Man of God, yet he obstinately persisted in his Idolatry. Nor was his Rival *Rehoboam* much behind him in Iniquity; for after his three Years good Reign, he degenerated so foully, that he and the People exceeded all that went before them, for they built them high Places, Images and Groves on every Hill, and under every Tree; and, to add to all their Wickedness, the abominable Sin of Sodomy was crept in amongst them. Such crying Sins as these provoked the Lord to chastize them, which he did by *Shishak* King of *Egypt*, who in the fifth Year of *Rehoboam's* Reign invaded *Judah* and *Benjamin* with a vast Army, consisting of twelve hundred Chariots of War, threescore thousand Horse, and an innumerable Company of Foot, composed of several Nations. *Shishak*, having ravaged the Country, and taken in the fortified Towns, approached *Jerusalem*; which put *Rehoboam* and the People into a great Consternation; to whom the Prophet *Shemajah* addressing himself told them, it was a Judgment of God upon them for their Disobedience and Apostacy, and that he would deliver them into the Hand of the King of *Egypt*, to make them sensible of the Difference between serving the Lord, and serving earthly Princes. But upon their Submission, the Prophet, to comfort them, told them, that God had remitted Part of their Punishment, for he would not utterly destroy them, but that they should be Tributaries to *Shishak*: Who entered *Jerusalem*, plunder'd the Temple and Palace of all the rich Furniture and Moveables, and carried off all that was valuable of the Inhabitants. In this Depredation they took away the Golden Shields which *Solomon* made, in the Room of which *Rehoboam* made Shields of Brass.

* Preying. The Lion's not eating the Body, nor tearing the As, was an Argument, 33. where it is said, *After this Thing Jeroboam turned not from his evil Ways*, it is plain that *Jeroboam* knew of the Calamity that befel the Man of God.

† Death. By the Text in 1 Kings 13.

Whilst *Rehoboam* and his People were thus visited for their Idolatry, *Jeroboam* found his Punishment in his Sin, whom God touched in the most tender Part; for young *Abijah* his Son, a hopeful Prince, falling sick, his Father, solicitous to know the Event, sends his Wife to the Prophet *Abijah* to consult with him, but order'd her to disguise herself, so as the Prophet might not know who she or the Child was. She obeys, and taking a Present with her, went to the House of the Prophet, who being by God admonished of her coming, was prepared to give her an Answer. As soon as she approach'd *Abijah*, he told her, he knew who she was, and the Errand she came about. Then he declared to her the heavy Sentence God had denounced against her Husband and his Family, which should terminate in the utter Extirpation of them, but begin with the Death of the Child about whom she came to inquire: And that the Idolatry of her Husband had brought this Judgment upon them all. With this doleful Message *Jeroboam's* Wife returned to *Tirzah*, which was then the Royal City, and the Moment she enter'd the Palace, the Child died.

Rehoboam reigned in *Judah* twelve Years after the plundering and subjecting of *Jerusalem* by *Shishak*, and died in the seventeenth Year of his Reign, and fiftyeight of his Age, leaving his beloved Son § *Abiam* his Successor; who began his Reign in *Judah* in the eighteenth Year of *Jeroboam* King of *Israel*. *Abiam* was an active Prince, and of a martial Spirit; and resolving to end the long Dispute between the two Kingdoms of *Judah* and *Israel*, he raised an Army of four hundred thousand Men. *Jeroboam*, whose Dominions were of a larger Extent, intending to overpower *Abiam* with Numbers, raised an Army of eight hundred thousand Men; whom *Abiam* resolves to ingage, notwithstanding the great Inequality of two to one. Just before the Battle, *Abiam*, in a long † Oration, expostulated with the *Israelitish* Army the Injustice of their Cause, in revolting from his Father *Rehoboam*; which, whilst he was doing, *Jeroboam*, to obtain a compleat and easy Victory, surrounded *Abiam* and his Army; which when the Men of *Judah* saw, they address'd themselves in Prayer to the Lord for Success, and the Priests sounding the Trumpets, and the Soldiers giving a great Shout, they charged the *Israelites* so bravely, that they soon made them give Way, and in the whole Action put five hundred thousand of them to the Sword. *Abiam* improves his Victory, and pursues *Jeroboam*, from whom he took many confide-

§ *Abiam*. So he is called 1 Kings 15. 1. but in 2 Chron. 13. he is called *Abijah*.

† Oration. See 2 Chron. 13. 5.

able Places of Strength, which so weaken'd *Jeroboam*, that he was never afterwards able to oppose *Abiam*; who by this and other successful Achievements grew very great and powerful; but his Reign was short, for he reigned but three Years.

Abiam is succeeded by his Son *Asa*, a Prince of great Piety and Virtue, who came peaceably to the Throne, and reigning quietly for the first ten Years, reform'd many Abuses of the former Reigns, expelling the Sodomites, breaking down Idols, and demolishing their Altars in all the Cities of *Judah*; and restoring the sacred Vessels of Gold and Silver to the Temple, he compelled *Judah* to seek the Lord God of their Fathers, and to keep his Law. In this Time of Peace *Asa* built many Cities, and fortified others, for the security and Strength of his Kingdom; but after these ten peaceable Years, *Zera*, King of *Ethiopia* threatens *Judah* with an Army of ten hundred thousand Men, and a great Number of armed Chariots. *Asa* was not unprovided; for he immediately raised five hundred and eighty thousand Men to oppose him; but seeing himself so overmatch'd by the Enemy, he applied to the Lord for Succour, in an humble Confidence, saying, "Lord, it is nothing with Thee to help, " whether with many, or with them that have no Power. Help us, " O Lord our God, for we rely on Thee, and in thy Name we go against this Multitude. O Lord, Thou art our God, let not Man prevail against Thee." So acceptable was this short, but hearty Prayer of King *Asa*, that he routed the *Ethiopians*, pursuing them to *Gerar*; where he gave them a total Overthrow, and plunder'd the Country round about *Gerar*: After which he return'd to *Jerusalem* with the Spoil of the Enemy.

Upon *Asa's* Triumphant Entry into *Jerusalem*, God, to encourage him to persevere in his Duty, sends *Azariah* the Prophet to admonish him of the Necessity of his continuing in his Service, and to assure him of his Care and Protection, so long as he serv'd him, but no longer. Upon which *Asa* made a thorough Reformation, not only demolishing the Idols, which still remain'd in *Judah* and *Benjamin*, but in the conquer'd Countries; and repairing the Altar before the Porch of the Temple, he summon'd not only the Natives, but all Strangers that were among them, to join in Devotion with him; where they offer'd of the Spoil that they had taken seven hundred Oxen, and seven thousand Sheep; ingaging in a Covenant at the same Time, that whosoever should forsake the true Worship

ship of the Lord should be put to Death. This they confirm'd by Oath, which God accepted, and gave them Rest.

Affairs going on thus successfully in *Judah*, considerable Changes happen'd among the *Israelites*: For *Jeroboam* did not long survive the Defeat *Abiam* gave him, but died in the first or second Year of *Asa's* Reign, leaving his Son *Nadab*, who succeeded him both in his Kingdom and his Sins: He having scarce compleated two Years, was slain by *Baasha* at the Siege of *Gibbethon*, a Town belonging to the Tribe of *Dan*, but then in Possession of the *Philistines*. *Baasha* thus possess'd of the *Israelitish* Throne, to secure himself, makes it his chief Business to extirpate *Jeroboam's* Family, which he soon perform'd, not leaving one alive, as the Prophet *Abijah* had foretold to *Jeroboam's* Wife. And tho' *Jeroboam's* Idolatry was the Cause of his Ruin, yet *Baasha* in that imitates him; and, to prevent a total Defection of his Subjects, who from all Quarters of *Israel* revolt to *Asa* upon the Reformation he had begun in *Judah*, with an armed Force went and built *Ramah*, and fortify'd it, keeping a good Garrison in it, to prevent the *Israelites* running over to *Judah*.

Asa having hitherto obey'd the Lord, and made a thorough Reformation in his Kingdom, at last makes a fatal false Step; for not thinking himself strong enough to encounter *Baasha*, instead of applying to God, as he did in former Distresses, he sacrilegiously takes all the Silver and Gold that was in the Temple, and in his own Exchequer, and sends it for a Present to *Benhadad* King of *Syria*, requesting his Assistance against *Baasha*. *Benhadad*, tempted with so rich a Present, immediately attacks several Cities of *Israel* with such Success, that *Baasha* was forc'd to quit his new Design of fortifying his Frontiers towards *Judah*, to defend the other Parts of his Kingdom; of which *Asa* taking Advantage, he marches to *Ramah*, which he demolishes, and with the Materials of it builds two Cities in his own Dominions, called *Geba* and *Mizpah*. But whilst he was busied in securing himself by his own Politicks, without any Regard to the Providence of God, which had hitherto supported him, the Lord sent *Hanani* the Prophet to him, who putting him in mind of the many and great Deliverances he had received from the Mercy of God, and reproaching him with his Diffidence in applying to the King of *Syria*, instead of God, he tells him, the rest of his Reign shall be spent in War. *Asa*, who had hitherto been attended with a constant Series of Success, could not bear this Reproof; and, to be reveng'd of the Prophet, puts him in Prison.

About

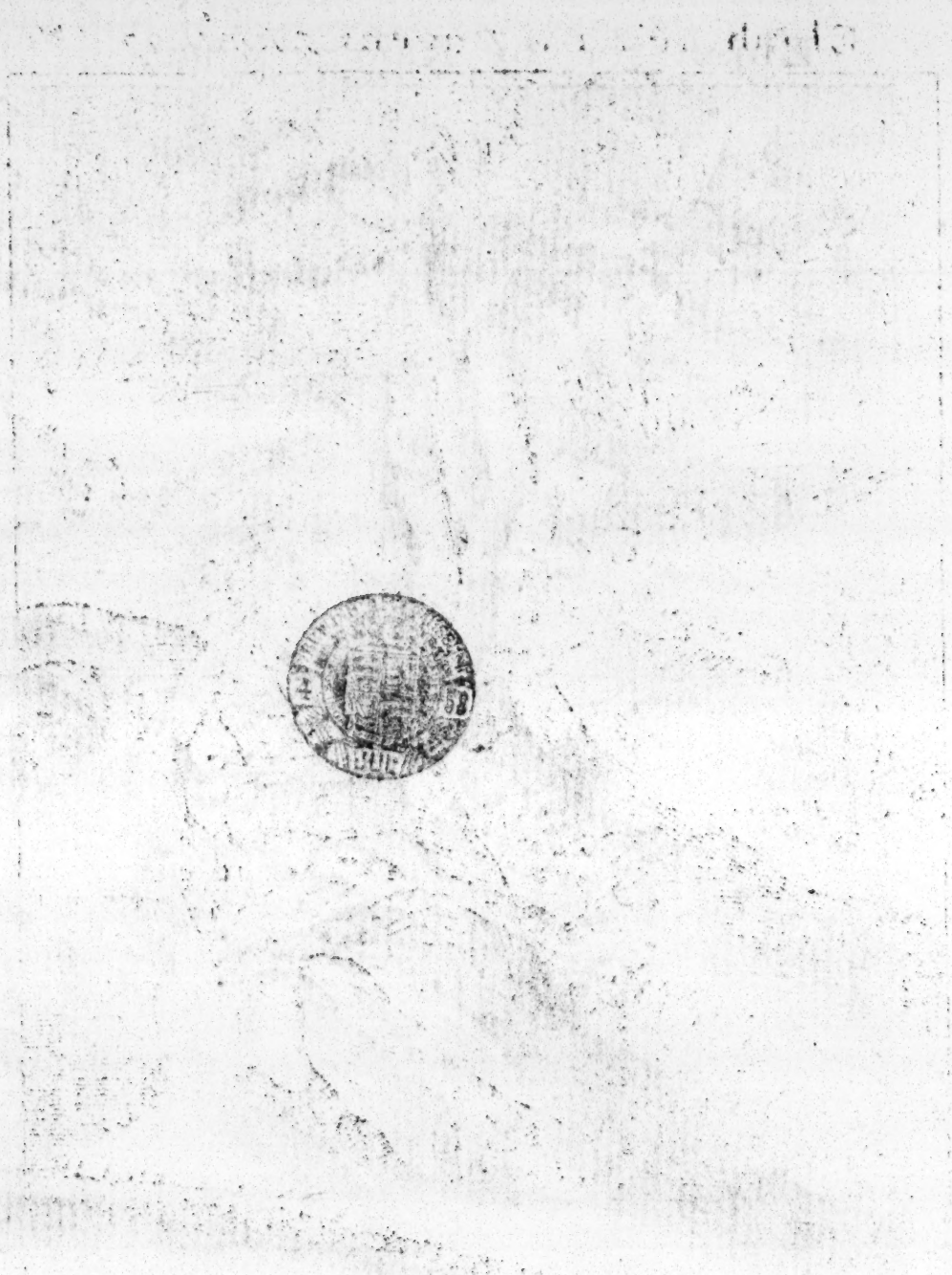
About the same Time *Jehu*, the Son of this *Hanani* the Prophet, was sent by the Lord to *Baasha*, upon the same Errand, but with a severer Doom. For after having reproach'd him with the Sin of Idolatry, and following the Steps of *Jeroboam*, he told him the Lord would cut off him and his Posterity.

* *Baasha* dying in the Six and twentieth Year of King *Asa*, his Son *Elab* succeeded him; who, being an impious and debauch'd Prince, was, in the second Year of his Reign, assassinated, as he was carousing in his Steward's House, by *Zimri*, Captain of Part of his Cavalry; who usurped the Kingdom, and extirpated *Baasha's* Family, not sparing any of his Kindred or Friends. At this Time the Army was incamp'd before *Gibbethon*, which was in the Possession of the *Philistines*; and the News of *Zimri's* Conspiracy and *Elab's* Death being brought to the Camp, the Army proclaim'd *Omri*, the General, King; who, raising the Siege of *Gibbethon*, march'd directly to *Tirzah*, the Royal City, and there besieged *Zimri*; who, not able to defend the Place, and despairing of Succour, retir'd to the Palace, and burnt both it and himself.

Zimri having thus put an End to his short Reign (which lasted but seven Days) the People of *Israel* were divided, some following *Tibni* the

* *Baasha*. Here the Series of History grows intricate; and it has puzzled the greatest Wits to reconcile the Difficulty. *Scaliger* follows the Series of the Kings of *Judah* according to the Time mention'd in the Holy Scriptures, without any Regard to the comparing of it with the Reigns of the Kings of *Israel*. It's probable that *Baasha* did not live long after *Jehu* the Prophet had denounc'd the Judgment against him. He is said to have slept with his Fathers, and *Elab* his Son to have succeeded him in the Six and Twentieth Year of *Asa* King of *Judah*, 1 *Kings* 16. 6. and 8. Yet *Baasha's* Expedition against *Asa*, in order to build *Ramah*, is said to be in the Six and Thirtieth Year of the Reign of *Asa*, 2 *Chron.* 16. 1. *Junius* and *Tremellius*, to reconcile this Difference, would have that Six and thirtieth Year to relate, not to *Asa's* Reign, but to the Date of the Kingdom of *Judah*, from the Division of the Kingdom of *Israel*, at *Rehoboam's* coming to the Crown, and to be but the fourteenth Year of the Reign of

Asa. But that cannot be, since this Expedition of *Baasha*, for the Building of *Ramah*, was some Time after *Asa* had defeated the King of *Ethiopia*; for the Prophet *Hanani* reproach'd *Asa* for forgetting the Deliverance God had given him from that King, when he desired Help of *Benhadad* King of *Syria* against *Baasha*. And yet the Defeat of the *Ethiopians*, or at least the Covenant for Reformation, which *Judah* thereupon entered into, is expressly placed in the third Month of the fifteenth Year of King *Asa's* Reign. So that that Six and thirtieth Year, in which *Baasha* is said to go up to build *Ramah* (and which seems to have been a good while after the Reformation Covenant, made in *Asa's* fifteenth Year) can by no good Computation be made to be the fourteenth Year of *Asa's* Reign. In short, the Occasion of this Difference must proceed from the Mistake of some Transcriber, which alone can reconcile it, as is the Case in many other Places.



[Faint, illegible text, possibly a title or a description.]

and bake it on the Embers, and afterwards make for herself and Son, assuring her, that the Flower and Oil should not fail, till God should send Rain upon the Earth. The poor Woman made no Dispute, but did as he bid her; and she and her Family liv'd upon this little Store many Days. During *Elijah's* Stay at this Woman's House, her Son fell sick and died, whom the Prophet miraculously brought to Life again; which convinc'd the Woman that he was a Prophet.

The Drought continued, as *Elijah* had foretold, which occasion'd a great Famine; the third Year the Lord commanded *Elijah* to appear before *Ahab*, for he told him he would send Rain; whereupon *Elijah* set forward. At this Time *Ahab* and his Steward *Obadiab* (who was a Man that fear'd the Lord, and shew'd it in saving a hundred Prophets, whom *Jezebel* would have murder'd, (dividing the Land between them) went two several Ways to seek for Grass to preserve the Mules and Horses. Providence so order'd it, that *Obadiab* met *Elijah*, and knowing him, did him Reverence, and with Joy said, "Art thou my Lord *Elijah*?" He reply'd, "I am: Now therefore go tell thy Lord, that *Elijah* is here." *Obadiab* having regard to *Elijah's* Safety, and unwilling to deliver him up to *Ahab*, who had caused Search to be made for him; and besides, being afraid, that when he should have given an Account of him, he might vanish, and then the King, inrag'd that he could not find the Prophet, might put him to Death, would have excus'd himself from going on that Errand: But *Elijah* assuring him, that he would appear the same Day before *Ahab*, he went and told him; who immediately came out to meet *Elijah*, and instead of saluting him, upbraided him with troubling *Israel*. *Elijah* answer'd, that not he, but *Ahab* and his Family had troubled *Israel*; and that the Calamity they had suffer'd had befallen them for having forsaken the Law of the Lord, and following *Baal*. "Now therefore, says he, to make it appear, Who has troubled *Israel*, assemble the People of *Israel* at Mount *Carmel*, and bring thither the four hundred and fifty Prophets of *Baal*, and the four hundred Prophets of the Groves, whom *Jezebel* feeds at her Table." When they were all assembled, *Elijah* propos'd to *Baal's* Priests to have two Bullocks brought, that they should lay one of them upon Wood, without putting any Fire under it; and that he would do the like by his; that they should then call upon their Gods, and he would call upon the Name of the Lord; and that the Deity, which should make it appear he had heard their Prayers, by consuming the Sacrifice with Fire, should be own'd as God.

God. This they agreed to, and *Baal's* Priests call'd upon their God till Noon, but to no Purpose. Then *Elijah*, out of a holy Indignation, began to mock them, saying, "Cry louder yet, perhaps your God *Baal* is talking to some Body, or on a Journey, or perhaps he is asleep, and wants to be waked." These false Priests, hoping still for an Answer from their God, cried yet louder; and, finding that did not do, || cut themselves with Knives and Lancets, till the Blood came.

Elijah, having allowed them sufficient Time, invited the People to draw near him, and taking twelve Stones, according to the Number of the Tribes, he repair'd the Altar of the Lord, which had been broken down, he laid the Bullock on the Wood, and pour'd Water on the Sacrifice, the Wood and the Altar, three Times, to shew there was no Collusion by concealing any Fire, and to render the expected Miracle more conspicuous and incontestable. All Things being thus disposed, and the Time of offering the Evening Sacrifice being come, *Elijah* drew near to the Altar, and said, "Lord God of *Abraham*, *Isaac* and *Jacob*, shew this Day, that thou art the God of *Israel*, that I am thy Servant, and that it is by thy Command that I have done this Thing. Hear me, O Lord, hear me, that these People may understand, that thou art the Lord God, and that their Hearts may be converted from their Idols unto Thee." He had no sooner done speaking, but the Fire of the Lord fell, and consumed not only the Burnt-Offering, but the Wood and Stones, the very Dust, and the Water in the Trench about the Altar. The People seeing this Miracle, in Admiration and Acknowledgment of it fell on their Faces, and own'd, that the God of *Elijah* was the true God. Upon this *Elijah* order'd them to secure the Priests of *Baal*, and causing them to be brought to the Brook *Kishon*, had them all put to Death.

Elijah having thus convinc'd the People of the omnipotent Power of the Lord, and done Execution on the false Priests, advis'd *Ahab* to eat and drink without fear of wasting his Provisions, for there was Rain coming, which would soon produce more. Then going up to Mount *Carmel*, he bid his Servant go and look towards the Sea; the Servant went seven Times, and the seventh he brought him back Word, that he saw a very little Cloud rise out of the Sea like a Man's Hand. Upon which he

|| Cut, &c. This was the Manner of fitively forbidden his People to imitate, *Levit.* the Heathens anciently by which they ex- 19, 28, and *Deut.* 14. 1. press'd extreme Sorrow, which God had po-

Eljahs Sacrifice . 1 Ki: 18. Page 224



*Elijah in a public contest with the Priests of Baal
is owned by God who sends fire from heaven to con-
sume the sacrifice.*



bid him go to *Abab*, and advise him to get ready his Chariot, and haste home, lest he should be taken in the Rain. *Abab* perceiving the Sky over-cast, makes the best of his Way to *Jezreel*; and *Elijah* having girded his Vest about him, ran before *Abab*; who immediately related to *Jezebel* his Queen all that *Elijah* had done, and particularly how he had occasion'd the Death of the Prophets. This so inrag'd *Jezebel*, that she protested by her Gods, *Elijah* should not survive them longer than the next Day. He hearing this, takes the Hint, and withdraws out of *Abab's* Dominions to *Beersheba* in *Judah*; where leaving his Servants he went two Days Journey into the Wilderness, and being weary, he sat down at the Foot of a Juniper-Tree, and wishing to die, he fell asleep. He had not long slept, but an Angel waked him, bidding him rise and eat. Whereupon awaking, he found a Cake of Bread, and a Pot of Water; of which having eaten and drank, he laid himself down to sleep again: But the Angel soon waked him, and bid him eat again, for he had a long Journey to take. He did accordingly, and went through the Strength of that Meat * forty Days and forty Nights to *Horeb* the Mount of God. There it was the Lord appeared to him, and having by several Emblems of the Wind rending the Rocks, the Earthquake and the Fire, made him sensible of his Power, he dismiss'd him to go and anoint *Hazael* King of *Syria*, *Jehu* King of *Israel*, and *Elisba* to be Prophet in his own Room; assuring him he had reserv'd to himself seven thousand Men in *Israel*, who had not paid Adoration to *Baal*.

Elijah on his way met *Elisba* at Plough; and as he passed by him, he threw his † Mantle upon him. *Elisba*, who knew the Meaning of this, followed *Elijah*, and desired that he might take his Leave of his Parents. But *Elijah* giving him a short Answer, said, "Go, return, know-est thou what I have done to thee?" Thereupon *Elisba* turning back from him in haste slew two of the Oxen and dressed them, and distributing them among the People, took his Leave, and followed *Elijah*.

Affairs going on thus in *Israel*, *Aza*, King of *Judah*, having reign'd nine and thirty Years, was very much distemper'd both in Mind and

* Forty. Not that it was forty Days Journey from *Beersheba* to Mount *Horeb* (it being not above four or five Days) but *Elijah* must, thro' Fear of being apprehended by *Jezebel*, who had vowed his Death, wander out of the Way; and so made it forty Days before he arriv'd at *Horeb*.

† Mantle. This was the Ceremony, by

which *Elisba* was instituted the Companion and Successor of *Elijah*. Which Ceremony was in Use long before, and after, in other Cases; as in that of *Boaz* when he took *Ruth*, chap. 3. ver. 9. Spread thy Vest or Mantle over thy Servants; and in that of *Ezekiel* 16. 8. I spread my Cloak over thee.

Body; for he left off seeking to the Lord, as he used to do in Distress; and being very much afflicted with a Disease in his Feet (probably the Gout) he never apply'd himself to God, but confided wholly in his Physicians; under which Distemper having languish'd about three Years, he died in the one and fortieth Year of his Reign, and was buried in his own Sepulchre.

Jehoshaphat being five and thirty Years old, succeeded his Father King *Asa* in the Kingdom of *Judah*, in the fourth Year of *Abab* King of *Israel*. At his Entrance to the Government he fortified his Frontiers, and God blessed him, because he walked in the § first Ways of his Father, which so indear'd him to his People, that they brought him Presents from all Parts of his Dominions, by which he grew very rich. The first Expressions of his Zeal for God's Service, were the Extirpation of those *Sodomites* which remain'd in his Father *Asa's* Reign, and Destruction of the idolatrous high Places and Groves in *Judah*. In the third Year of his Reign he sent to several of his Princes, to entertain *Levites* and Priests in the Cities of *Judah*; and, to establish the true Religion among them, he commanded them to take the Book of the Law; and teach the People throughout all *Judah*. This good Work God so encourag'd, that he struck the neighbouring Nations with such Terror, that the *Philistines* brought Presents of Silver to *Jehoshaphat*, and the *Arabians* Flocks, in Token of Homage. Nor was he less potent in Arms than Wealth, for he had a standing Army of above eleven hundred thousand Men; besides those in Garrisons.

Whilst good *Jehoshaphat* was thus ordering the Affairs of his Kingdom, *Benbadad*, King of *Syria*, invades *Abab* King of *Israel* with a vast Army, and sends an insolent Message, demanding an intire Surrender of all his Treasure, Wives and Children. *Abab* at first was frighted into a poor Submission, which was far from pacifying the arrogant *Syrian*; who repeating his insolent Demand, *Abab* took Heart, and consulting his People, they advis'd him not to consent. *Benbadad* inrag'd at this, swore a Revenge, and immediately attack'd the City, thinking to carry it by Storm. But God, in compassion to *Israel*, and provok'd by the Insults

§ First, &c. In 2 *Chron.* 17. 3. we read, in the first Ways of his Father *David*. But it may question'd, whether *David* be not slipt in here, by the Fault of Transcribers, in the Place of *Asa*: For in 1 *Kings* 22. 43. and in 2 *Chron.* 20. 32. *Asa* is named, not *Da-*

vid; and it is certain, *Asa's* first Days were better than his last. But if we read it as here, in the first Ways of his Father *David*; we must understand it of *David's* Ways, before he transgressed in the Case of *Bathsheba* and *Uriah*.

of the haughty Syrian King, sent a Prophet to *Ahab* to assure him of Victory. *Ahab* knowing he had but a small Force, consisting of but seven thousand two hundred and thirty two Men, and doubtful of Success against so great an Army of the Enemy, ask'd the Prophet by whom he should gain the Victory? The Prophet reply'd, By the young Men, Servants to the Princes of *Israel*. *Ahab* then numbering them, found them to be two hundred thirty two Men; who, upon the Signal given, sallied out of the City at Noon-Day, and surpriz'd the *Syrians*. The King with two and thirty Princes that assisted him were drinking in their Tents as secure of Victory; and when the News of the Sally was brought him, he commanded that they should bring them alive before him. But they that made the Sally, followed by the rest of the little Army, fell in so furiously with the *Syrians*, that they immediately routed them, *Benbadad* their King with Difficulty escaping with the Horse.

Ahab returning to the City loaden with the Spoils of the Enemy, the Prophet came and warn'd him to provide for his Defence, against next Year; for then, he told him, the *Syrians* would return again: Which accordingly fell out; for the *Syrians* to take off the Disgrace of their being defeated by so small an Army of the *Israelites*, told their King, † That the Gods of the *Israelites* were Gods of the Hills, and they fighting them in the Hill-Country, they were too strong for them; and therefore advis'd him to let them fight in the Champaign Country, and they did not doubt of beating them. The King of *Syria* accordingly took their Advice, and having rais'd an Army equal in Number to that which was defeated the Year before, returned to fight the *Israelites* with full Assurance of Victory.

Ahab, by the Advice of the Prophet, was prepar'd to receive the Enemy, and upon their Appearance on his Frontiers march'd out with a Resolution to give them Battle, the Prophet having assur'd him of Victory. The two Armies having stood facing each other seven Days successively, at last engag'd, and *Israel* with a Force very much inferior to the *Syrians*, soon routed them, killing upon the Spot an hundred thousand Men; the rest flying to *Aphek*, got into that City, where, instead of Safety, seven and twenty thousand of them found their Fate, being crush'd to Death by the falling down of the Wall upon them. *Benbadad*, among the rest, fled to *Aphek* and hid himself; but his Servants seeing no Security in that Place from their victorious Enemy, persuaded him to let

† That. See 1 Kings 20. 22.

them throw themselves at the King of *Israel's* Feet, for, said they, the Kings of *Israel* are merciful Princes. *Benhadad* consents, and they putting on Sackcloth, and Ropes about their Necks, went and presented themselves before *Abab* in that supplicant Posture, and beg'd Mercy for their King and themselves. *Abab*, as overjoy'd at this News, melts into a Tenderness (which afterwards cost him dear) and kindly inquiring after *Benhadad's* Welfare, calls him his Brother. The Soldiers readily catch hold of this kind Expression, and repeat it, saying, Thy Brother *Benhadad*. Whereupon, *Abab* bid them conduct their Master to him. *Benhadad* thus unexpectedly preserv'd, came to *Abab*, who very affectionately receives him, and takes him into his Chariot with him; where the overjoyed *Benhadad* promises to restore all the Places he or his Father had taken from *Abab* and his Predecessors. *Abab* approving of these Conditions, made a Leage with *Benhadad*, and set him at Liberty.

Abab making no better Use of this Advantage he had over the King of *Syria*, receives a severe Check from God, who sent a Prophet to him with this Message; "Since thou hast suffer'd the Man to escape, whom I appointed to utter Destruction, thy Life shall go for his Life; and thy People for his People." *Abab*, instead of humbling himself at the Denouncing of this heavy Sentence, or shewing any penitent Sorrow for his Fault, retir'd to his Palace sullen and displeas'd; and soon after adds to his former Guilt, by casting a greedy Eye on *Naboth* the *Jezereelite's* Vineyard; which, he thought, lay conveniently near his own Garden; and offer'd *Naboth* any other Piece of Land, as an Equivalent for it, or the Value of it in Money. *Naboth* had no Reason to refuse so fair a Proposal, had it not been for the express Command of the ¶ Law, of which *Naboth* was a conscientious Professor, and which forbade the Children of *Israel* to sell their Inheritances; which *Naboth* pleaded as an Excuse to *Abab*. This Disappointment, though a Trifle in it self to so great a Prince, so affected *Abab*, that in a sudden Fit he took his Bed, and would not eat his Victuals. *Jezebel* his Wife understanding the Cause of his Disquiet, reproaches him with Pusillanimity, who being a King, would not exert his Power to gratify himself. Then to cheer him up, she bid him be merry, for she had an Expedient to put him in Possession of the Vineyard. The Queen was not long in putting her wicked Purpose in Execution; for writing Letters in the King's Name, and sealing them with the Royal Signet, she sent them to

¶ Law. See *Levit.* 25. 23. and *Numb.* 36. 7, &c.

the Elders of *Jezebel*, commanded them to proclaim a Fast, and to procure two false Witnesses to depose, that *Naboth* blasphemed God and the King, and to stone him to Death. This was accordingly executed, and that there might be none to lay claim to *Naboth's* Inheritance, they stoned his * Sons. Upon this *Ahab* takes Possession of *Naboth's* Vineyard; but immediately came the Prophet *Elijah* by God's express Command, to declare, that since he had in so wicked a Manner kill'd *Naboth*, and seized his Vineyard, in the same Place where Dogs had licked *Naboth's* Blood, should Dogs lick the Blood of *Ahab*; and that he and his Race should perish.

Ahab terrified with this dreadful, but just Doom, rent his Clothes, and putting on Sackcloth, humbled himself before the Lord; who in respect to his Repentance told *Elijah*, that the Evils he had threatned to *Ahab's* House should not happen during his Reign, but in his Son's. And that *Jezebel*, the wicked Contriver of this Mischief might not go unpunish'd, the Prophet pronounc'd her Sentence, which was, That Dogs should eat her by the Wall of *Jezebel*.

Ahab's Humiliation might probably be the Inducement to cause *Jehoshaphat*, King of *Judah*, to make a League with *Ahab*; which was soon after strengthened by an Alliance between the two Families, for *Jehoshaphat* † married his Son and Heir to *Ahab's* Daughter. This unhappy League and Alliance soon after occasion'd an Interview between the two Kings, *Jehoshaphat* going to *Samaria* to visit *Ahab*, who entertains him and his Friends very splendidly; and, improving this Opportunity to the best Advantage, invites *Jehoshaphat* to go with him to the Siege of *Ramoth-Gilead*, then in Possession of the Syrians. *Jehoshaphat* unwarily consented, and promises to assist him; but recollecting himself, he would not undertake any Thing in this Affair, without the Approbation of the Lord. *Ahab* thereupon assembled his Prophets (Prophets of the Groves) and put the Question to them; who unanimously answer'd, "Go up, for the Lord will deliver the Place into thy Hands." *Jehoshaphat* not satisfy'd with what these false Prophets reported, asked *Ahab* if there were not a Prophet of the Lord near, that they might inquire by him? *Ahab* told him there was one, but that he never prophesied good of him. But *Jehoshaphat* desiring to have him produced, *Ahab* unwilling to disoblige him, sent for the Prophet *Micajah*; who charging *Ahab's* Prophets with Falshood, foretold that the Enterprize

* Sons. See 2 Kings 9. 26. † Married. See 2 Chron. 21. 6. and 2 Kings 8. 18.

would be fatal to *Israel*, and advis'd the two Kings to desist. *Ahab* refusing to give Credit to *Micajah's* Words, order'd him to be secur'd in Prison till his Return, and being resolv'd to give the *Syrians* Battle, he marches towards them. Tho' *Jehoshaphat* had heard all that pass'd, and could not but know *Micajah* to be a true Prophet, yet having engaged himself with *Ahab*, he bore him Company to *Ramoth-Gilead*. And now being in Sight of the Enemy, *Ahab* began to cool, and recollecting *Micajah's* Prophecy, he thought to frustrate it by a Project of his own; for disguising himself, he fought in his Chariot like one of his Captains, but he advis'd *Jehoshaphat* to fight in his Robes. The King of *Syria* had commanded his Officers to make all their Efforts against the King of *Israel*, who being disguised, the *Syrian* Officers not knowing him, took *Jehoshaphat* for him, and press'd him very hard; but perceiving it was not *Ahab*, they left him. *Jehoshaphat* escap'd this Time; but *Ahab's* politick Expedient did him no Service, for he was mortally wounded by a random Arrow: Notwithstanding which, the Action growing hotter, he was held up in his Chariot to encourage his Soldiers; but about Sunset he died, and the Retreat was sounded. *Ahab* thus dead was convey'd to *Samaria*, and buried there: But that the Prophecy of *Elijah* might not go unfulfill'd, his Chariot being stained by the Flux of Blood from his Wound, it was washed in the Pool of *Samaria*, where the Dogs licked up his Blood, as had been foretold.

As for *Jehoshaphat*, though he escaped without Hurt in the Battle, yet the Lord was angry with him, and sent the Prophet *Jehu* to meet him upon his return to *Jerusalem*, and chide him for assisting the Enemies of the Lord: But, not to deject him too much, told him he was acceptable to God, because he had taken away the Idolatrous Groves, and prepared his Heart to serve him. This gentle Reproof had so good an Effect upon pious *Jehoshaphat*, that he purged his Kingdom throughout, himself going in Person from *Beersheba* to Mount *Ephraim*, and Brought the People back to the Worship of the Lord. After this he settled the Legislature of his Kingdom, and reducing all Matters, publick and private, under an exact Oeconomy, he told them, that if they did their Duty, the Lord would be with them. Which *Jehoshaphat* soon found experimentally true; for the *Moabites* and *Ammonites*, with their Confederates, came with a vast Army, and invaded *Judah*, which put *Jehoshaphat* into a great Fright. This pious Prince distrusting his own Strength, immediately applies himself to God; and proclaiming a Fast, the

the People assembled all the Cities of *Judah* to *Jerusalem*, to ask Help. Then *Jehoshaphat*, in the Name of all the People, addressed himself in § Prayer to the Lord, standing before the Congregation in the Temple. To whom God was pleased by his Servant *Jehaziel*, the *Levite*, to give a gracious Answer, and assure them of Success the next Day. Upon which, the whole Congregation having worshipped the Lord, and the *Levites* praised him with a loud Voice, they marched out early the next Morning to the Wilderness of *Tekoa*; where making a Halt, *Jehoshaphat* in a short, but pathetick Speech, presses them to the Service of the Lord, assuring them, that if they would believe him and his Prophets, they should prosper. Then the King appointed Singers, who were to march at the Head of the Army, and to sing, "Praise the Lord, for his Mercy endureth for ever." This *Chorus* was to be the Signal; for as they began to sing, it pleased the Lord so to confound and infatuate the Ambuscades of the Enemy, that they fell upon one another through Mistake, the *Ammonites*, *Moabites*, and People of Mount *Seir*, killing and destroying those that opposed them, and afterwards themselves; so that here was a Victory gained without *Judah's* drawing a Sword; for when *Jehoshaphat* came with his Army where the Enemy lay, he found nothing but dead Bodies; and the Spoil was so great, that it was more than they could carry off. Three Days they were in gathering it, and on the fourth, meeting in the Valley, they gave thanks to God for this Deliverance. From which act the Place was called the *Valley of Blessing*.

Jehoshaphat enters *Jerusalem* in Triumph with his victorious Troops, and is received with the utmost Expressions of Joy by his People, who see the Hand of God apparent in this Defeat of their Enemies; which indeed being so manifest, it struck such Terror into the neighbouring Nations, that *Jehoshaphat* enjoyed an uninterrupted Peace all the rest of his Reign.

Ahab being dead, his Son *Abaziah* succeeded him, who inherited all his Father's Vices, as well as his Kingdom. With this wicked Prince, good *Jehoshaphat* is drawn into Confederacy; they agreeing to fit out a Fleet between them to fetch Gold from *Ophir*. But God not approving of this Enterprize, it came to nothing; for the Ships were lost in the Harbour. *Abaziah*, in the second Year of his Reign, received a Hurt

by a Fall through a † Lattice in his upper Room; whereupon he sent Messengers to inquire of *Baal-zebub*, the God of *Ekron*, whether he should recover of his Hurt, or not. This so provoked the Lord that he sent *Elijah* to meet the Messengers, and say to them, "Is there no God in *Israel*, that you go to consult ‖ *Baal-zebub*, the God of *Ekron*?" "Tell your Master, the Lord saith he shall not recover of this Distemper, but shall surely die." The Messengers go no further, but return with that Account to *Abaziah*, who, by the Description they gave of the Man they met, knew it must be *Elijah*. Whereupon he dispatches away a Captain with fifty Men to fetch *Elijah*. The Captain approaching him, who sat on the Top of a Hill, said to him, "Man of God come down." To whom *Elijah* answered, "If I am a Man of God, let Fire come from Heaven, and destroy thee and thy fifty Men." Immediately Fire fell from Heaven, and consumed the Captain and his Men. The same happened to another Captain and fifty Men: But the third Captain, dreading the Fate of his Fellows, came trembling over their Ashes, and paying a most profound Respect to the Prophet, begged his Life and his Soldiers. Whilst the Captain was interceding for himself and his People, the Lord hinted to *Elijah* to go with the Captain to *Abaziah*, and fear not. To whom he delivered this Message: "Thus saith the Lord, Since thou hast sent Messengers to inquire of *Baal-zebub*, as if there were no God in *Israel*, thou shalt not come down from off that Bed on which thou liest, but shalt surely die." Which soon happen'd; for he died in the Beginning of the second Year of his Reign, and was succeeded by his Brother *Jehoram*.

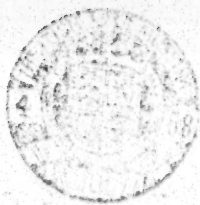
And now the Time being nigh at Hand that *Elijah* was to be translated to Heaven, he went to *Gilgal*, taking *Elisba*, who was to be his Successor in the prophetick Office, with him: From thence they went to *Bethel*, from *Bethel* to * *Jericho*, and from *Jericho* to the *Jordan*.

† *Lattice*. That is, through the latticed or chequer'd Window of the Battlement: For in *Palestine* the upper Chamber was the Roof of the House, where they used to walk, sup, and sleep. And this being built round with a Battlement, as the Law requir'd, *Deut. 22. 8.* to prevent any one's falling, it must be supposed that this chequer'd Window gave Way, and *Abaziah* fell through it.

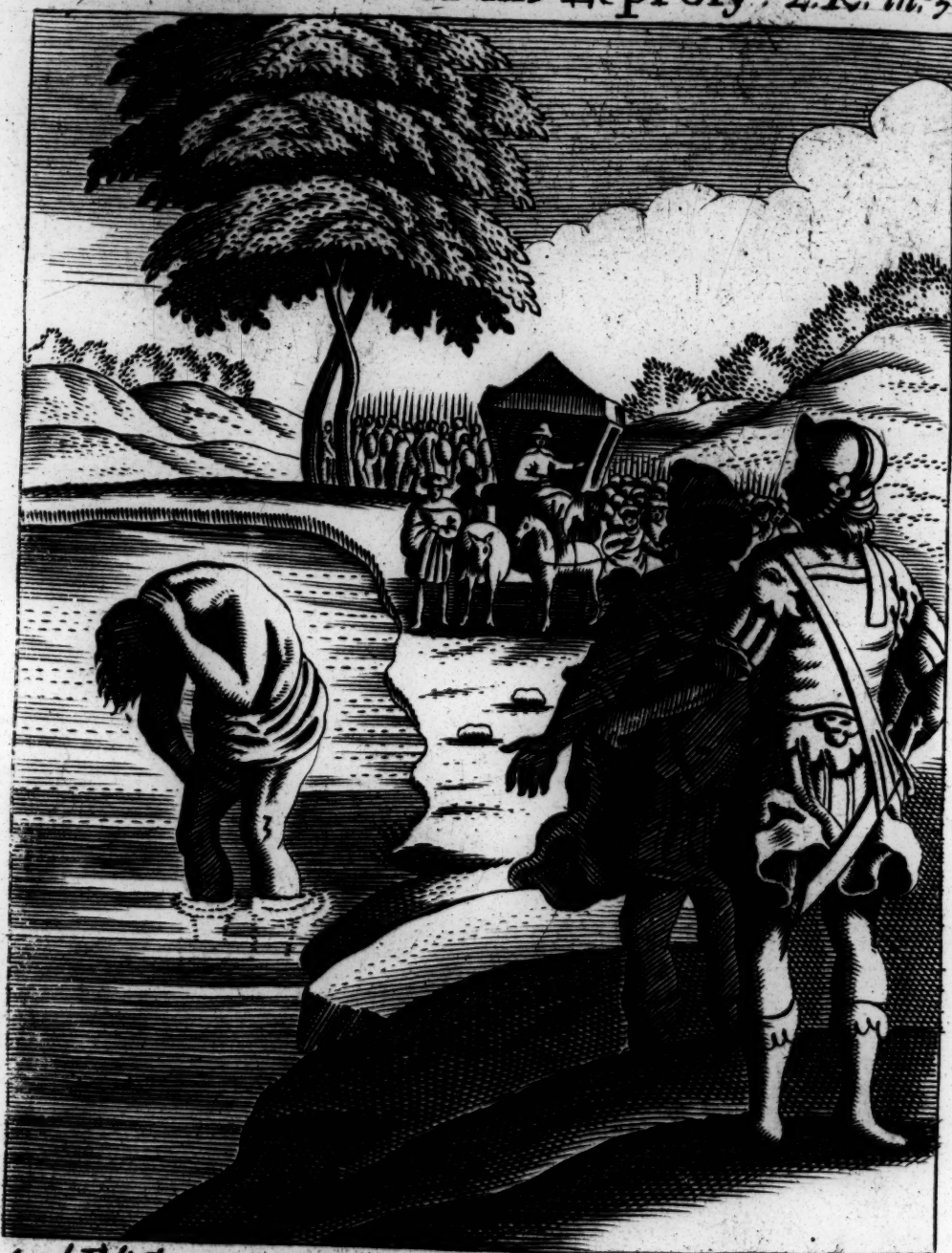
‖ *Baal-zebub*. He is called the God of Flies, because he was wont to be invoked by

the People of *Ekron* to drive away the Flies, with which that Country was much infested, being very hot and moist, and near the Sea.

* *Jericho*. This City was rebuilt by *Hiel* the *Bethlebite*, who, according to the Word of the Lord, which above five hundred Years before he spake by *Joshua* the Son of *Nun*, *Joshua* 6. 26. laid the Foundation of it in *Abiram* his first-born, and set up the Gates thereof in his younger Son *Ségub*, 1 *Kings* 16. 34.



Naaman cured of his Leprosy. 2. K. ^{Page 343} 17. 5



And Elisha sent a messenger unto him saying go & wash
in Jordan seven times. & thy flesh shall come again unto thee
Then he went down and dipped himself seven times in Jordan
and his flesh came again, etc and he was clean. verse. 14.



Page 343
Elijah taken up into Heaven. 2 Kings 2



Elijah is carried up to heaven in a Fiery Chariot in the presence of his disciple Elisha; who receives a double portion of his Spirit and divides the waters of Jordan with the mantle of Elijah.

In the two first Places *Elijah* would have left *Elisha* behind him ; but he would not be † shaken off. When they were come to the River's side, *Elijah* with his Mantle divided the Waters, so that they both passed over dry-shod. Then *Elijah* asking *Elisha* what he should do for him before he parted from him ; he desired || a double Portion of his Spirit to be dispensed on him. *Elijah* told him he asked a difficult Thing ; but yet it should be granted him, provided he could * see him when he should be taken from him, otherwise not. Whilst they were thus talking, there appeared a Chariot of Fire, and fiery Horses, which parting them asunder, *Elijah* was carried up to Heaven in a Whirlwind. *Elisha*, to let *Elijah* know he saw this, cried after him, " My Father, my Father." After which rending his Clothes to express his Sorrow, he took up *Elijah's* Mantle, which fell from him as he ascended, and with it dividing the Waters of the *Jordan*, as *Elijah* had done before, he passed over.

Elisha is soon recognized as *Elijah's* Successor by the Sons of the Prophets, who said one to another upon the Miracle of dividing the Water, " The Spirit of *Elijah* doth rest upon *Elisha*." And when they came near him, they paid him the same Respect they had done to *Elijah*. After this he went to *Jericho* ; where the Inhabitants complaining that their Water was unwholesome, and their Land barren, he remedied both. Going from hence to *Bethel*, a Company of little Children scoffing at, and mocking his venerable Head, " cried, Go up, thou Bald-head ; Go up, " thou Bald-head." The Prophet resenting this Indignity offered to his Character, cursed them in the Name of the Lord : Upon which two Bears rushed out of the Wood upon the Children, and † killed two and

45

4 X

forty

† Shaken, &c. The total Silence of any Business *Elijah* had at *Bethel* and *Jericho*, may make Way for Conjecture, that *Elijah* knowing *Elisha* was to be his Successor, took these Journeys to try his Zeal, Faith and Constancy.

|| A double. *Elisha* is here thought to have alluded to the Law for Inheritances among the Jews. Deut. 21. 17. by which he, who in Right of Primogeniture, succeeded to the Father in the Government of the Family, enjoyed a double Part or Portion of the Goods, or Estate. And therefore since God had been pleased to adopt him to be *Elijah's* Successor in the prophetick Ministry, he craved the Pri-

vilage of Primogeniture, a double Portion of that Spirit with which *Elijah* had been indued.

* See him. Implying that there must be a Spiritual Vigilance in him that expects to receive a spiritual Blessing.

† Killed. It is not to be supposed that so severe a Judgment had been inflicted upon these little Children, had their Mocking proceeded only from childish Folly. It is therefore reasonable to conclude, that the Prophet was sensible these Children had been encouraged by their idolatrous Parents, or others of that Place, (for *Bethel* had been, and, for ought that appears, was then the chief Seat of

forty of them. From hence *Elisha* went by the Way of Mount *Carmel* to *Samaria*; where God soon gave him an Opportunity of exerting his prophetick Office in a miraculous Manner.

Jehoram being advanced to the Throne of *Israel* by the Death of his Brother *Abaziah*, was not altogether so bad as his Father and Brother; for he removed the Idols of *Baal*, but continued to imitate the § Impieties of *Jeroboam*. However, he begun his Reign with a just War upon the *Moabites*; the Occasion of which was this: The *Moabites*, from the Time that *David* † conquered them, had continued Tributaries to *Israel* till *Abab's* Death: Upon which they refused to pay their || Tribute to his Son *Abaziah*, who having but a short and sickly Reign, had not reduced them. *Jehoram* makes a Demand of the Tribute, of *Mesha*, King of *Moab*, who refusing to stand to the ancient Contract, *Jehoram* resolves to compel him by Force; and raising an Army, he sends to *Jehoshaphat*, King of *Judah*, to assist him in the Recovery of his Right. *Jehoshaphat* readily consents, and with their joint Forces they marched through the Wilderness of *Edom*, and took the * King of *Edom* with them. These three Kings taking a large Compass, to come upon the Rear of the Enemy, and surprize them, it took them up seven Days Time; in which, they being got into a scorching hot Desert, Water grew scarce with them, and they were all ready to perish. *Jehoram* concluded they must all die with Thirst, or fall into the Enemy's Hands: But good *Jehoshaphat's* Piety found out a Remedy to prevent both; for taking the two Kings with him, he went to the Prophet *Elisha*, who was angry at the Sight of *Jehoram*, and reproached him with the Idolatry of his Parents; but for the Sake of *Jehoshaphat*, the Lord gave

of Idolatry in *Israel*, where *Jeroboam* had set up one of his Calves, 1 *Kings* 12. 28, 29.) to deride and mock him as a Prophet of the Lord, who was zealous against their Idolatry: And the Indignity offered to him in his prophetick Capacity reflecting on the Lord, who sent him, was therefore the more exemplarily punished, that others might fear, and learn to beware.

§ Impieties. In worshipping the golden Calves set up by *Jeroboam*, and compelling the People to do the same; lest, if the People should go up to *Jerusalem* to worship the true God in the Temple there, they should

revolt to the King of *Judah*. This was *Jeroboam's* false and wicked Policy, and continued by his Successors, till at last, for their Blindness and Obstinacy, they were all cut off.

† Conquer'd. See 2 *Sam* 8. 2.

|| Tribute. This was an hundred thousand Lambs, and as many Rams, with the Wool, 2 *Kings* 3. 5.

* King. Though he is called a King here, 2 *Kings* 3. 9. he was indeed but a Viceroy to *Jehoshaphat*, 1 *Kings* 22. 47. for *Edom* had been tributary to *Judah* ever since King *David* subdued them, 2 *Sam*. 8. 14. and for some Time after this continued so.

them

them † Instructions to procure Water, and at the same Time promised them Victory over the *Moabites*. The next Morning Water came on a sudden by the Way of *Edom*; and the *Moabites*, who, upon the Invasion of the three Kings had muster'd up all their Force to oppose them, seeing the Water like Blood, (for so God had disposed it) and in a Place where they knew there never used to be Water, concluded that the three Kings had quarrelled, and their Armies had engaged, fell to plunder their Camp; but were so warmly receiv'd by the *Israelites*, that they not only kill'd many upon the Spot, but pursued them to their own Country, destroyed their fortified Places, choaked up their Springs, and ravaged where-ever they came. The King of *Moab* fled to his Capital City *Kirbaraseb*, where the Confederate Armies besieged him, and employed all their Engines against it, but could not beat down the Wall. However the King of *Moab*, hopeless of maintaining the Place against so great a Force, choosing seven hundred brave Men, made a desperate Sally, intending to break through the King of *Edom's* Quarters: But being repulsed, he was forced to retreat to the City; where, in an act of Despair and Resolution to dispute it to the last, he § sacrificed his † eldest Son upon the Wall of the City in Sight of the *Israelitish* Army, who being struck with Horror at so barbarous an Action, return'd to their own Country.

Elisba, having left the three Kings, return'd to *Samaria*, where a certain Widow, Relict of one of the Sons of the Prophets, complaining to him that her Husband had left her poor, and that having nothing to satisfy his Debts, the Creditors came to take her two Sons, and make Slaves of them. *Elisba* asked her, whether she had any Thing left in her House? She answered, Only a little Oil. *Elisba* bid her borrow what empty Vessels she could of her Neighbours, and take them Home with her; then to shut herself up with her two Sons, and from her little, but multiplyed Store, to pour into the Vessels till they were full. The Widow obeyed, and the Oil increased till she had filled all the Vessels.

† Instructions. See 2 Kings 13. v. 16.

§ Sacrificed. Supposing thereby to pacify his offended Gods, that he might have better Success afterwards.

† Eldest. Some think (particularly Tremellius and Junius in the Annotations on Amos 1. 16. in the *English*, 2. 1.) that it was not his own Son that the King of *Moab* thus sa-

cificed, but the Son and Heir of the King of *Edom*, whom he had taken in the late Sally. But it seems more probable that it was his own Son, and that mentioned in *Amos*, of his burning of the Bones of the King of *Edom* into Lime, related to some other Fact and Time.

self. Then with Tears of Joy returning to her Benefactor, she relates the Success; who advised her to sell so many as would pay her Debts, and to maintain herself and Family with the rest.

This Miracle is succeeded by another. *Elisha* being hospitably entertain'd at a wealthy *Shunamite's* House, and pleased with the kind Treatment and Accommodations from his civil Host, sent his Servant *Gebazi* to the *Shunamite's* Wife, to acquaint her he would gladly make her a grateful Amends for her Civility, and if she had any Request to the King or the General, he would deliver it for her. She told *Gebazi*, that she lived lovingly with her Neighbours, and had no Occasion to complain, or seek Redress for any Thing. *Gebazi* deliver'd her Answer to his Master, who asked him, what he should do for her? *Gebazi* replied, "She hath no Child, and her Husband is old." Then sending for her, he said, "About this Season, according to the Course of Life, thou shalt have a Son." She at first distrusted the Prophet; but soon after she found herself with Child. When this Child was grown up, so that he could run about, he was taken sick in the Field as he was with his Father among the Reapers; and being carried home by a Servant, he expir'd in his Mother's Arms. The afflicted Mother thus bereft of her only Child, carried him up to the Chamber where *Elisha* used to lodge, and laid him upon the Bed; then with impatient Haste and Grief she hurries away to *Carmel*, where the Prophet was, who seeing her at a Distance coming in great Haste and Disorder, no sooner heard her speak, but apprehended the Cause of her Coming, and sent away *Gebazi* with his own Staff, ordering him to lay it upon the Face of the Child. But the impatient Mother having told him the Occasion of her Coming, would not leave him, but importunes him to go home with her. *Elisha* consents; and going into the Chamber where the dead Child was, he pray'd to the Lord, and the Child came to Life, whom he deliver'd to his overjoy'd Mother: At which she fell down at the Prophet's Feet, and bowing herself with Reverence to that Divine Power by which so great a Miracle was wrought, took up her Child, and the Prophet took his Leave of her, and went for *Gilgal*, where at that Time there happen'd to be a great Dearth. He order'd his Servant to prepare some Pottage for his Disciples, who were many in Number; and one going into the Field, thro' Mistake, instead of wholesome Herbs, gather'd his Lap full of a poisonous Plant, call'd *Golloquintida*; and shredding them into the Pot, they no sooner tasted of the Pottage, but they cried out to *Elisha* that

that it was Poison. The Prophet calls for some Meal to put into the Pot; upon which the Pottage became wholesome and palatable, and they did all eat without any Harm. During his Stay here in the College of the Prophets, *Elisha* miraculously fed an hundred Men with twenty Loaves of Barley, and had to spare. These Miracles encourag'd the young Prophets to address themselves to *Elisha* to have their Habitation enlarg'd, which they complained was too scanty for them; and therefore they desired Leave of him that they might go to *Jordan* to fetch Timber, and that he would accompany them. He went with them; and as they were felling Trees, one of them dropped his Ax into the River, and acquainting *Elisha* with the Loss, and shewing him where it dropp'd in, the Ax floated upon the Water, and the Man took it up.

Elisha returning to *Samaria*, a fresh Opportunity was offer'd of shewing the miraculous Power with which God had invested him; for *Naaman*, the King of *Syria*'s General, a Man famous for Exploits in War, and in great Esteem with his Master, being leprous, was advised by his Friends to get Letters of Recommendation from the King of *Syria* to the King of *Israel*, to procure a Remedy from the Prophet *Elisha*. His Master consents; and the General, taking a noble Present with him, sets forward for *Samaria*; and having deliver'd the Letter to the King of *Israel*, the King suspecting it a Design to quarrel with him, cried out, "Am I a God, to kill and make alive, that this Man doth send to me to recover a Man of his Leprosy?" News of this soon reach'd *Elisha*'s Ear, who sent this Message to the King, "Let the Leper come to me, and he shall know that there is a Prophet in *Israel*." The King referring *Naaman* to the Prophet, with all his stately Equipage he went to *Elisha*'s House, who, without Ceremony, sends his Servant to him, and bid him go and wash himself seven times in the *Jordan*, and his Flesh should come again. The haughty *Syrian*, who expected great Formalities from the Prophet, and that by some personal Act he would have perform'd the Cure, began to storm at this Contempt, and went away in a Rage: But upon better Advice he obey'd the Prophet's Direction, and having dipped himself in the *Jordan* seven times, his Flesh came again like that of a young Child. Then returning to *Elisha*, he acknowledged there was no God in all the Earth but the God of *Israel*, and importunately pressed *Elisha* to receive a Present from him, which the Prophet refused. *Naaman*, in a grateful Sense of the Benefit he had received, protested he would never offer Sacrifice to any but the God of *Israel*,

and begged two Mules Burden of * Earth to carry home with him; and to deprecate any Offence that might arise from his waiting on the King his Master, when he went to worship in the Temple of *Rimmon*, the God of the *Syrians*, he, addressing himself to the Prophet, said, "† The Lord pardon thy Servant, that when my Master goeth into the House of *Rimmon*, and he leaning on my Hand, I bow my self in the House of *Rimmon*, the Lord pardon thy Servant in this Thing." To this the Prophet gave him no other Answer, but, "Go in Peace."

Elisha having thus dismissed the *Syrian* General, *Gebazi* thinking it unreasonable that so potent and wealthy a Person should go off without paying any Thing for so great a Benefit, resolves to get something for himself, though his Master *Elisha* had refused the Presents: Therefore unknown to any Body, as he thought, he followed *Naaman*, and soon over-took him; who knowing him to be the Prophet's Servant, in respect to his Master lighted from his Chariot, and demanded his Business. *Gebazi*, forging a Message in his Master's Name, desired a Talent of Silver, and two Changes of Garments, for two Sons of the Prophets, that were come to visit him. *Naaman* glad of an Opportunity of obliging the Prophet *Elisha*, pressed *Gebazi* to take two Talents of Silver besides the Garments, and sends them with him by two of his Servants, whom *Gebazi* dismissed before they came to the House, and hid the Money and Garments. But his Master by Inspiration knowing where he had

* *Earth*. With which, it is supposed, he intended to build an Altar; zealously, but ignorantly, thinking either that there was some inherent Sanctity in the Earth of that Country, or that the God of *Israel* would not be sacrificed to upon any other Earth than the Earth of *Israel*.

† *The Lord*. Various are the Opinions of Interpreters and Commentators on this Text, 2 *Kings* 5. 18. some imputing Hypocrisy to *Naaman* in this Act, others excusing him. It is most certain that all Manner of Adoration was forbidden the *Israelites* to Idols, without any Exception or Reservation; but Strangers were not under that Obligation. Some very inadvertently from *Elisha's* Answer infer an Allowance or Connivance at this idolatrous Adoration of *Naaman's*, by saying, *Go in Peace*, (which was no more than a Valediction among the *Israelites*.) Others, varying

the Version, read, *When my Master went*, &c. for, *When my Master goeth*, &c. would make the Sense of the Words to imply a craving Pardon for a sinful Practice in Times past, not a Licence to continue in it for the Time to come. Others again, not allowing any to halt between two Opinions, are inquisitive to know why *Elisha* did not admonish *Naaman* of this Sin, which he acknowledged. To which take the Answer of *Peter Martyr*, and others on him; 1. *Naaman* was but in the Infancy of his Conversion, and it might have been inexpedient, if not dangerous, to extinguish the smoking Flax of his good Disposition towards the true Worship; for Admonitions ought to be timed to the Weak. 2. The Prophet had no need of reproofing *Naaman*, because he was conscious of his Sin: Wherefore he did not so much want to be instructed as to be cherished and strengthened by the Help of God. been,

been, and what he had done, taxes him with it, and reproaches him with Falshood; then for his Punishment he told him, that *Naaman's* Leprosy should continue upon him and his Posterity. *Gebazi* was immediately struck with it, and withdrew from his Master's Presence a Leper as white as Snow.

At this Time War was declar'd between the two Kings of *Syria* and *Israel*; and the King of *Syria* consulting with his Officers where to lay an Ambuscade for the King of *Israel*, and having pitched upon the Place, *Elisha* gave Notice of it to the King of *Israel*, who sent sufficient Force to secure it. The King of *Syria* suspecting himself to be betray'd by his Officers, taxed them with it; but § one of them told him it could be no Body but *Elisha*, who had discovered all the Secrets that were talked of in his Council. Whereupon enquiring where he might be found, he sent a Party to seize him at *Dothan*, a little City near *Samaria*. *Elisha*, having Notice of their Approach by his Servant, who in a great Fright came and told him, bid him not fear, for he had a better Army to defend him than those that came to attack him; and praying to the Lord, the young Man's Eyes were open'd, and he saw the Mountains cover'd with Horses and Chariots of Fire round about his Master. The *Syrians* coming near to seize *Elisha*, he praying again, the Lord struck them with Blindness; and he telling them they were out of the Way, if they would follow him, he would shew them the Man they look'd for; upon which he led them into the Midst of *Samaria*. The King of *Israel* having so great a Party of the Enemy in his Power, would have put them to the Sword; but *Elisha* would not allow of it, advising him to treat them kindly, and give them Liberty, which he did. This *Elisha* did to create a good Opinion in the King of *Syria* for the generous Usage of his Subjects, when they were at the *Israelites* Mercy.

This Generosity of the *Israelites* procured no long Peace; for soon after *Benhadad*, King of *Syria*, having muster'd up a vast Army, laid close Siege to *Samaria*, and reduced the City to such Distress by Famine, that an Ass's Head was sold for fourscore Pieces of † Silver, and || three Quar-

§ One, &c. Probably one that had been at *Samaria* with *Naaman*, and who might there, by the Miracle he saw wrought on the General, get further Knowledge of the Power of *Elisha* in other Things.

† Silver. Reckoning these Pieces of Silver,

or Shekels, at fifteen Pence a piece, they came to five Pounds Sterling.

|| Three, &c. This was the least Measure for dry Things, and was called *Cab*, mentioned only in 2 *Kings* 6. v. 25.

ters of a Pint of * Pulse for five. These Sorts of Provisions were above the Reach of the Poor, who were driven to the utmost Extremity, for + Mothers did eat their own Children; which the King hearing, it so affected him that he rent his Clothes, and in a great Rage swore to take off

* *Pulse.* All Translators have been manifestly mistaken in rendering the Hebrew Word *Ghirjonim* or *Dibjonim* by that of Dove's Dung, 2 Kings 6. v. 25. and Interpreters have invented several ridiculous Conjectures to explain how the Famine could have been so great in *Samaria* when *Benhadad* besieged it, that the Inhabitants thereof should be reduced to such Extremity, as to be obliged to buy so small a Measure of it for so great a Price. Some think they were forced to make Use of it for Food, though there is not the least Nourishment in Dove's Dung. Others imagin'd the *Samaritans* made use of it for Fire, not being able to go without the Town for Wood. But who can imagine that there could have been enough of this Matter for that Purpose in *Samaria*, since by all Appearance it did not contain many Dove Houses, it being the Place of Residence for their Kings? There are others who are of Opinion that it served them to dung and fatten the Fields and Gardens of *Samaria*, to provide against the Famine the Year following. But how can it be thought that there could be many Fields within that City, or that those who had some Grain remaining to live upon, could think of sowing it in such a Scarcity? Some think that it served them for Salt: But if they must have owed their Salt to Excrements, why might they not have extracted it from Urine, which would have furnished them with a greater Quantity, and at a less Charge? Besides it is not very probable that they could have been very much concerned for Salt in such a great Famine, since it serves rather to give a Relish to what we eat, than to nourish us. The *Talmudists* have fancied to have avoided all these Difficulties, by translating the Term of the Original by *Crop of Doves*, and have affirmed that they kept many Doves at *Samaria* to bring them Provisions from the Country, by disgorging the Grain which they had picked up, and which their

Masters sold at a dear Rate. But it is sufficient to name the *Talmud* to refute the Fables it relates: Who can imagine that so great a Number of Doves, as was necessary for such a Purpose, could have been suffer'd to live in a City so pinch'd with Famine? Or that the Doves could have been so docile as to bring to their Masters what they had ranged for? Or indeed that they could have found Nourishment in a Country which was in a Manner covered with the Enemy, who had altogether forraged and laid it waste? Not to mention that the Word in the Original cannot admit of this Signification. *Junius*, and others, think they have found a Remedy for all these Inconveniences, by translating the Hebrew Word by that of the Belly or Entrails of Doves: But their Proofs are so solidly refuted by *Bochart*, that every reasonable Person must be of his Mind. He observes that the *Arabians* give the Name of *Dove's-Dung*, or *Sparrow's-Dung* to two several Things: The first is a kind of Moss that grows on Trees or stony Ground, which resembles a kind of Pease, to which those of *Racea*, upon the River *Euphrates*, give this Name. They also give the Name of *Dove's* or *Sparrow's Dung* to a Sort of Pease or Pulse which was common in *Judea*, as may be seen, 2 Sam. 17. 28. where the *Gileadites* and the *Ammonites* in the Present which they brought to *David* had parched Pulse, as St. *Jerom* has very well render'd it. Whence the famous City of *Emesus*, on the Frontiers of *Judea*, seems to have taken its Name. Travellers do further observe that they have Magazines in *Grand Cairo* and *Damascus*, where they constantly fry this Kind of Pulse, of which those who go in Pilgrimage to *Mecca*, make Provision for their Journey.

+ *Mothers.* This was one of those Judgments which *Moses* had long before told the *Israelites* should fall upon them, Deut. 28. 53. if they rebelled against the Lord.

Elisha's

Elisha's Head, as the Cause of this Calamity. *Elisha* had Notice of the King's Design against his Life by divine Revelation, and told the Company where he was, that a Messenger was coming to dispatch him, and that the King was at his Heels. Whilst *Elisha* was telling his Friends that this Calamity was not accidental, but a Judgment from God for their Sins, the King came in, and hearing him say so, replied, "If this Evil be from the Lord, Why should I wait for the Lord any longer?" *Elisha* not able any longer to contain himself, cried out, "Hear the Word of the Lord: Thus saith the Lord, to Morrow at this Time shall a * Measure of Flower be sold for a Shekel, and two Measures of Barley for the same Price." A certain Lord that waited on the King hearing this, and considering the present Scarcity, looking upon it as an Impossibility, said in Derision, "If it should rain Corn, could this Thing be done?" This Incredulity and Contempt provoked the Prophet to give him this short Answer, "Thou shalt live to see this, but shalt not eat thereof." This Impossibility, which was beyond the Comprehension of humane Understanding, was soon made clear by the secret and invisible Power of God, who in a miraculous Manner verified what he spoke by his Prophet. At this Time there were four Lepers that sat at the Entrance of the City, being by the Law † forbid to be in the City, lest they should infect others. These poor Creatures concerting what Measures to take in this miserable Condition, concluded that if they went into the City they must there starve, and if they continued without the Gate they could expect no other, resolved to try the Generosity of the Enemy; for at the worst they could but die. This they put in Execution before it was Day, expecting to be seized by some of the Out-guards, but meeting with no Man, they went on to the Camp, where to their great Amazement they found no living Creature, but the Horses and Asses, the Men being fled: For God had so disposed it in the Night, that the Syrians fancying they heard a Noise of Chariots and Horses, concluded the King of *Israel* had called in to his Assistance the *Hittites* and *Egyptians*, and were coming to surprize them. This Thought put them into such Consternation, that it immediately spread through the whole Army, and leaving their Camp standing, every Man shifted for himself, and made the best of their Way home. The poor Lepers finding the

* Measure. This is thought to contain a preter commonly render'd *Modius*, 2 Kings 7. 1.
Gallon and a half, or six Quarts. It is particularly called *Seah*, and by the Latin Inter- † Law. See *Levit.* 13 46.

Coast clear, passed through the Camp, and before they fell to other Plunder, first gratified their Hunger; then seizing what rich Moveables they could carry off, they hid them, But considering that whilst they were thus regaling and providing for themselves, their Countrymen were under the dismal Apprehension of starving in the Town, or perishing by the Enemy, they returned to the Gate, and gave the Porter Notice of the Enemy's Flight, who soon communicated it to the King. But the King suspecting this to be a Stratagem of the *Syrians* to intice them out of the City, sent out Parties to discover whether there were no Ambuscades laid. The Parties returning told him, that all the Ways were strewed with Arms and Garments, which the *Syrians* had dropped as they fled. Upon this the People impatiently rushed out of the City, and fell to plundering the *Syrian* Camp; where, besides great Riches, they found such Store of Provisions, that being brought into *Samaria*, a Measure of fine Flower was sold for a Shekel, and two Measures of Barley for a Shekel. And that this Plenty might not be imbezell'd, the King appointed that Lord, who before had flighted *Elisba's* Prediction, to guard the Gate through which the Spoil of the *Syrian* Camp was to be brought; where the impatient People crowding in great Numbers, trampled him under Foot, that he died: So that though he saw the Plenty, yet he tasted not of it, as the Prophet had before told him.

After this, a severe and long Famine wasted the Land of *Israel*; of which *Elisba* gave his Hostess, the *Shunamite*, Warning, advising her to go to some other Country with her Family, and tarry there till the Famine was over: Which she did; and at the End of seven Years returning, she found her Estate seized and possessed by others in her Absence. And not prevailing with the Usurpers of her Right to give her Repossession, she was forced to address herself to the King, who at that Time was talking with *Gebazi*, whom the King commanded to recount unto him the miraculous Performances of his Master, the Prophet *Elisba*. *Gebazi* seeing the *Shunamite*, and her Son coming to present her Petition to the King, told him, That was she of whom he had been speaking, and this was her Son whom *Elisba* brought again to Life. The King hearing a Confirmation of what *Gebazi* had told him from the Woman's Mouth, gave Orders for her Estate to be restor'd to her, and that the Profits thereof should be paid her, from the Time she had left the Land until that Day.

From

From the miraculous Raising of the Siege of *Samaria* till about this Time, we have no other Account than that of *Benhadad* King of *Syria's* Sickness, which happened about the same Time when *Elisha* arrived at *Damascus*, the Capital of *Syria*. The King hearing of it, and being well acquainted with the Power of the Prophet, sent a Servant of his, named *Hazael*, with a Present, to inquire of the Lord by him, whether he should recover of his Sickness. The Prophet told him he might recover; but, added he, the Lord hath shewed me that he shall surely die. The Sense of which, and the Mischief he would afterwards do to *Israel*, made the Prophet look sternly on *Hazael*, and drew Tears from *Elisha's* Eyes. *Hazael* asked the Cause of his Grief; who told him it proceeded from the Sense he had of the Evil he would one Day bring upon *Israel*, in demolishing their Fortifications, putting their Men to the Sword, dashing their Children in Pieces, and ripping up their Women with Child. *Hazael*, considering the Meanness of his present Condition, and the Improbability of doing such Things, expressed his Abhorrence of so great an Inhumanity. But the Prophet answered, "The Lord hath shewed me that thou shalt be King of *Syria*." *Hazael's* Ambition took Wing at this; and returning to his Master, told him, he should recover; but to prevent it, the next Day he stifled him, and usurped his Throne. Let us now return to the Affairs of the Kingdom of *Judah*. *Jehoshaphat*, the good King of *Judah*, four Years before his Death had taken his Son † *Jehoram* into Partnership of the Government; after which he died, and left his Son in sole Possession of the Throne of *Judah*; who was so far from imitating his Father's Piety, that he walked in the Steps of the Kings of *Israel*, as *Abab's* Family had done; for which this || Reason is assigned, That he had the Daughter of *Abab* to his Wife. Nor did he himself only turn Idolater, but compelled his Subjects to be so. He was in short a Complication of all Wickedness, and so unnaturally cruel, that he murder'd his six Brothers, and several

§ Recover. This Text of 2 Kings 8. 10. seems difficult and contradictory to it self, and which the Versions confound. The Rabbins and others read, *Thou shalt not recover*; but the Chaldee, Septuagint, and the Latin Versions, *Thou shalt recover*. But this Text, rightly taken, admits of no Contradiction; for the former Part of the Answer, *Thou shalt recover*, related to the Nature of the Disease, which of it self was not mortal, but curable; the latter Part, *he shall surely die*, related to the Fore-knowledge the Prophet had received from God, of the Treachery of *Hazael*, who should murder *Benhadad*.
 † *Jehoram* or *Joram*.
 || Reason. See 2 Chron. 21. 6. so dangerous a thing it is to mix with a sinful Communion.

other

other Princes. But he was soon reprov'd and punish'd; for there came a Writing to him from * *Elijah* the Prophet, to tell him, That since he had deviated from the Ways of his pious Ancestors, and followed the wicked Examples of the Kings of *Israel*, and murder'd his Brothers, who were better than himself, God would visit him and his People with a great Plague, and destroy him with a painful Disease. Which soon after befel him; for the † *Edomites* revolted from the Government of *Judah*, and set up a King of their own. And though *Jehoram* went to suppress them, and did some small Execution on them, yet they maintain'd there Revolt, and were never afterwards § reduced to the Subjection of *Judah*. At the same Time || *Libnah* threw off the Yoke of *Judah*: And literally to fulfill what *Elijah's* Letter ‡ threaten'd, the Lord stirred up the *Philistines* and *Arabians* to disturb *Jehoram*, who breaking into *Jerusalem*, plunder'd the Royal Palace, and carried away *Jehoram's* Wives and Sons, and left him none but ** *Jehoahaz*, his youngest Son. And now to compleat the Judgment denounced against *Jehoram's* Person, God smote him in his Bowels with an incurable Disease, under which, when he had labour'd two Years, his Bowels fell out. Thus died *Jehoram*, having reigned §§ eight Years, but unlamented of the People, who buried him in the City of *David*, but not in the Sepulchre of the Kings, and without any Funeral Pomp or Honour. His Son †† *Abaziah* succeeded him, all his other Sons being slain by the *Arabians* and

* *Elijah*. *Elijah* having been translated some Years before, it is thought by some that *Elijah* instead of *Elisba* is by neglect crept into the Text. Others say *Elijah* sent this Letter from Paradise, or the Place to which he was translated, to King *Jehoram* by an Angel in humane Shape, or by the Prophet *Elisba*. But *Junius* and *Tremellius* say, *Elijah* in his Lifetime writ it by a propheticall Foresight, and left it for him.

† *Edomites*. Whom *David* had subdued; 2 *Sam.* 8. 14. and who, from that Time to this had no King of their own, but were governed by a Viceroy or Deputy set over them, 1 *Kings* 22. 47.

§ Reduced. In this the Prophecy of *Isaac* seems to have been in a great Measure compleated, which foretold *Edom's* Subjection to

Israel, and his breaking afterwards *Jacob's* Yoke from off his Neck, *Gen.* 27. v. 40.

|| *Libnah*. This was a City and Territory of good Account, which in *Joshua's* Time had a King of its own, *Josh.* 10. 29, 30. and was afterwards given to the Children of *Aaron* for a City of Refuge to the Manslayer, *Josh.* 31. 13.

‡ Threaten'd. See 2 *Chron.* 21. 14.

** *Jehoahaz*. Who is also called *Abaziah*, 2 *Chron.* 22. 1. and *Azariah*, v. 6.

§§ Eight. Of these Years he is supposed to have reigned four as Co Rex with his Father, and the other as sole King.

†† *Abaziah*. Transcribers must necessarily have been mistaken in what is said of *Abaziah*, 2 *Chron.* 22. v. 2. that he was two and forty Years old when he began to reign; for if this had

and *Philistines* in the late Incurſion. His Reign was but ſhort, and no great Matter could be expected in it. What was remarkable was his Affection to, and Alliance with *Jehoram*, King of *Israel*, with whom he marched againſt *Hazael*, King of *Syria*, at *Ramoth-Gilead*, where *Jehoram* being defeated, and wounded, and returning to *Jezreel* to be cured, *Abaziah* went thither to viſit him, and bear him Company while he lay ſick of his Wounds.

And now the Time was come when *Abab's* Family muſt be extirpated, and *Jezebel* puniſhed for her Wickedneſs. In order to which, *Eliſha* calling to him one of the Sons of the Prophets, bid him go to *Ramoth-Gilead*, and there † anoint *Jehu*, which he did: And *Jehu* was by a general Conſent acknowledged King, and proclaimed by the Army. The Prophet having at *Jehu's* Anointing given him Inſtructions to take Vengeance of *Jezebel*, and cut off *Abab's* Family, the better to carry on his Affairs, in a Council obliged the Officers of the Army to let no Man ſtir out of *Ramoth-Gilead*, that *Jehoram* hearing nothing of what had happened, he might ſurprize him. *Jehu* being punctually obeyed in this, ſet forward for *Jezreel*, that he might ſurprize and ſeize the King there. But in his March he was diſcover'd from a Watch-Tower by a Sentinel, who gave

had been right, *Abaziah* muſt have been born two Years before his Father; for it is obſerved in *Ch. 21. v. 20.* that *Jehoram* his Father was but forty Years old when he died: This Circumſtance is likewise directly oppoſite to *2 Kings 8. v. 26.* where it is plainly mention'd that *Abaziah* was but two and twenty Years old when he began to reign. The moſt learned Interpreters do acknowledge that this Difficulty cannot be reſolved without admitting of a Fault in the Transcribers. Some think that the Words ſhould be render'd, That *Abaziah* reigned to the Age of four and forty Years; which is plainly contrary to the Text. Others think the forty two Years do not relate to *Abaziah*, but to the Kingdom of *Israel*, which can by no Means be allowed. It ſeems indeed moſt reaſonable to own that there is a Fault crept into the Text by the Negligence of Transcribers, who have written forty two Years inſtead of twenty two. This Solution ſeems to be the moſt probable, if we conſider the agreement of the Versions: The *Septuagint* in ſeveral Copies, the Manuſcripts of *Cambridge* and *Oxford*, that of *Rome*, and

the *Syriack* and *Arabick*, with ſeveral others, do retain the Number of twenty two. However it be, theſe Explications and Conjectures ſuppoſe that the Version of this Text wants to be corrected, whatſoever Way we take it. The *Hebrew* and *Greek* Texts have been often reformed upon leſs ſolid Grounds: And if moſt Versions have undertaken to tranſlate a Word in *St. James*, which ſignifies to kill, by a Word which ſignifies to envy, by changing the *Greek* Verb *Phoneuete* into *Phthoneite*, *Jam. 4. 2.* againſt the general Conſent of Manuſcripts, it may not be thought unreaſonable to reject an Amendment which ſeems ſo viſibly neceſſary.

† Anoint. This ſeems to be the ſecond Time of *Jehu's* being anointed; for the firſt was *1 Kings 19. 16.* when the Prophet *Elijah* anointed him and *Hazael* over *Israel* and *Syria*. But that Unction was only previous, and, as it were, a Prognostick of their Reign. But this ſecond Unction of *Jehu*, by the Order of *Eliſha*, was a Collating him to the Crown, and making him King.

Notice of it to the King; and he having no Accounts from the Messengers he sent to inquire, mounted his Chariot, and taking his Friend *Abaziah* with him, they both went out to meet *Jehu*, which happen'd in the very Spot of Ground which *Ahab* had taken from *Naboth*, the *Jezreelite*. *Jehoram* being come within hearing, asked *Jehu* whether he came in Peace or not? To whom *Jehu* replied, "What Peace canst thou expect, so long as the Whoredoms of thy Mother *Jezebel*, and her Witchcrafts are so many?" *Jehoram* guess'd the rest, and crying out Treason to his Friend *Abaziah*, fled; but *Jehu* with a swift Arrow soon over-took him, shooting him through the Heart; and seeing him drop, bid an Officer throw him into *Naboth's* Field, that the Word of the Lord might be fulfilled. *Abaziah* seeing his Friend *Jehoram* thus disposed of, fled another Way; but *Jehu* having a watchful Eye upon him, detached a Party to pursue and dispatch him too; which they did: For being mortally wounded he fled to *Megiddo*, and died there; from whence his Servants removed his Body to the Royal Sepulchre at *Jerusalem*.

Jehu having thus done Execution on the two * Kings, makes the best of his Way to *Jezreel*, where *Jezebel* the Queen-Mother having dress'd herself, and resolving to keep up her Grandeur, reproached him with Treachery, comparing him to *Zimri*, who slew his King and Master *Elah*. *Jehu* looking up to the Window where she was, called to the Eunuchs, who threw her by his Order out of the Window, and her Blood by the Fall stain'd the Walls of the Palace. When she was upon the Pavement, the Horses trampled on her, and the Dogs devour'd her Body. *Jehu* entring the Palace refresh'd himself, and his Men; and be- thinking himself of the Condition of this wicked Woman, bid his Servants take care of her Body and bury her, because she was of Royal Extraction. But when they went to inquire after her, they found nothing of her remaining, but her Skull, Feet, and the Palms of her Hands; which when *Jehu* heard, he observed to those that brought the News, That this was the Effect of *Elijah's* Prophecy, which said, That in *Jezreel* Dogs should eat *Jezebel*, and that her Carcass should be as Dung up- on the Earth, so that no Body should say, This is *Jezebel*.

* Kings. *Abaziah's* Destruction was due to all which utter Destruction was denounced; to him, not only as he was a Branch of *Ahab's* Family, (being the Son of *Ahab's* Daughter) but as he walked, the little Time he reigned, in the Way of his Grandfather *Ahab*.

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Iezabel thrown out of a window. 2 k. 9.



Jezebel being thrown out of a Window by Jehu's order is devoured of Dogs. Thus God by setting a mark on this Persecutor forwarns others from following her examples, least they likewise Perish in a violent manner.



Jehu, to make sure of as many of *Abab's* Family as were any way within Reach, sends a Letter to those who had the Care of the † Princes of the Blood at *Samaria*, to choose the fittest of them for their King. This he did to sound their Inclinations; but they hearing how he had dispatch'd two Kings already, and seeing all things look ill to the House of *Abab*, sent a submissive Answer to *Jehu*, and referred themselves wholly to him. Upon which he sent an Order to them, to bring him the Heads of those Princes by that Time to Morrow. He was punctually obeyed in this; after which he put to Death all that remained of *Abab's* Family in *Israel*, the great Men of his Court, and all his Friends and Priests. In his Way to *Samaria* he met with the Brothers and Kindred of *Abaziah*, who were going to pay a Visit to the Court at *Samaria*: These he likewise slew, and at *Samaria* cut off all that remain'd of the House of *Abab*. Then giving out that he would worship *Baal*, he by Proclamation invited all his Ministers and Priests to offer Sacrifice in his Temple, to which they repaired in great Numbers; and that none but the Worshippers of *Baal* might perish, he gave strict Charge to them to search the Temple, and see that none of the Servants of the Lord were there among them, but the Worshippers of *Baal* only. Then setting a Guard of eighty Men, to prevent any Escape, as soon as the Burnt-Offering was ended, he commanded the Guard to go in and put them all to the Sword. After this he broke down the Images of *Baal* and burnt them, and demolishing his Temple made a Jakes of it. But yet notwithstanding *Jehu's* Zeal for the Service of God, he let the § Golden Calves, which *Jeroboam* had set up at *Bethel* and *Dan* remain. However, *Jehu's* Diligence in readily executing God's Judgments upon the House of *Abab* was so acceptable, that he thereupon intail'd the Crown of *Israel* upon his Family to the fourth Generation. Yet because he offended in following the Examples of *Jeroboam*, God made him sensible of his Displeasure; for he suffer'd the *Syrians* to make Incursions into his Kingdom, who ravaged the Country from the River *Jordan* to the Ocean, and ruined the Countries of *Gilead*, *Ruben*, *Gad*, and *Manasseh*.

† Princes. 2 Kings 10. 1. *Abab* is said to have had seventy Sons in *Samaria*, under which Term Nephews or Grandsons are sometimes comprehended.

§ Golden Calves. The setting up of these being not so much a Religious as Politick Piece of Idolatry, contrived at the first Division of

the Kingdom to keep the *Israelites* from going up to *Jerusalem* to worship, lest they should in Time take the Crown along with them, and reunite themselves in *Judah*: The same Interest and Reason of State prevailed possibly with *Jehu* to continue them.

Jehu, having reigned eight and twenty Years over *Israel*, died, and was buried in *Samaria*. During this Reign, no doubt, there happen'd many remarkable Transactions, which are † lost.

Whilst *Jehu* was executing the Command of the Lord in *Israel*, *Athaliah*, the Queen Dowager of *Judah*, and Mother to the late King *Abaziah*, hearing her Son was slain, usurp'd the Government of *Judah*, and, in Revenge of the Death of her Father *Abab*'s Family, murder'd all the Blood Royal, that she might utterly extinguish the Race of pious *Jehoshaphat*, and secure to herself and her || other Children, the Kingdom. But by God's Providence young *Joash*, an Infant of a Year old, escaped her Rage; for his Aunt *Jehoshaba*, the Daughter of King *Joram*, and Sister to the late King *Abaziah*, concealed him and his Nurse in an Apartment of the House of the Lord, which she could more conveniently do, because she was the Wife of *Jehoida* the High-Priest. Here this young Prince continued under the Care of his Aunt, unknown to *Athaliah*, for six Years; and in the seventh Year his Uncle *Jehoida*, having ingaged the Priests and *Levites*, and the leading Men in all Parts of the Kingdom, in the Infant Prince's Interest, in a publick Assembly produced him, and made them take an Oath of Fidelity to him. Then distributing the Arms which had been consecrated by King *David*, and ever since kept in the Temple, he disposed the People with him into three Bodies, one to guard the King's Person, and the other two to secure the Gates, with a strict Charge, that if any should attempt to break in upon them, they should be put to Death. Things thus disposed, *Jehoida* brought out the young King, set the Crown on his Head, and put the Book of the * Law into his Hand; and having anointed him, they clapt their Hands and shouted for Joy, and with Sound of Trumpet proclaiming him, said, *God save the King*. The loud Shouts and Acclamations of the People, soon reach'd *Athaliah*'s Ears, who, in great Haste repairing to the Temple, to her great Surprise saw the young King on the Throne, and the People about him rejoicing; upon which she rent her Mantle, and cried out,

† *Lost*. For the rest of the Acts, and power of *Jehu*, we are referred to the Book of the Chronicles of the Kings of *Israel*, which cannot be either of those Books now extant under that Name; for very little Mention is made of him in either of those Books; nothing in Comparison of what is said of him in the ninth and tenth Chapters of the second

Book of *Kings*: Whence we may well conclude, that that Book of Chronicles, to which we are here, and often elsewhere referred, is lost.

|| *Other*. That *Athaliah* had other Sons may be proved from 2 *Chron.* 24. 7.

* *Law*. This was according to the Law *Deut.* 17. 18.

Treason

Treason. But *Jehoida* soon silenc'd her; for he commanded the Guards to seize and carry her out of the Temple, and put to the Sword all that should offer to rescue or assist her: Whereupon they without Opposition brought her to the Horsegate and slew her. Then *Jehoida* made a Covenant between the Lord, the King and the People; and between the King and the People; and going from hence to *Baal's* Temple, they broke the Images, demolish'd the Altars, pull'd down the whole Building, and slew *Mattan*, *Baal's* Priest. *Jehoida* after this purg'd out several Corruptions which in former Reigns had been introduc'd into the Temple; and then he and all the Officers and People conducted the King to the Royal Palace, and put him into Possession of the Kingdom of *Judah*.

Joash began his Reign at seven Years of Age, in the seventh Year of *Jehu* King of *Israel*, and reign'd forty Years. He was a just and religious Prince so long as the good High-Priest *Jehoida* lived, and restored the worship of the true God; but he did not destroy the Altars that were in the † High Places. During his Minority *Jehoida* reform'd the Ecclesiastical State; but when he was grown to Man's Estate, he repaired the Temple, which through the Corruption of former Times was very much decay'd, and sacrilegiously stript by *Athaliah* and her Children.

All things hitherto went on hopefully, and *Jehoida's* Presence and Advice kept the young King within the Bounds of his Duty. But the good old Man being an hundred and thirty Years of Age paid the last Debt to Nature: And in Consideration of his great Services towards God and his House, in restoring the Worship of God, and settling the Kingdom in the House of *David*, they buried him in the City of *David* amongst their Kings. And now the great Men of *Judah*, who had lived in the idolatrous Reigns, take the Advantage of their King's defenceless & Youth, and by their Flattery, and other Insinuations, prevail with him to forsake the Worship of the Lord, and to adore their Idols. For this the Lord by several Prophets admonish'd the People of *Judah*, but they minded them not: At last the Spirit of the Lord came upon *Zachariah*, the Son of *Jehoida* the High-Priest, who for reproving them was stoned to Death in the Porch of the Temple, and at the Command of the King; though the

† High Places. Where the People sacrificed and burnt Incense; which, so long as they did it to the Lord, not to *Baal* or other Idols, was winked at; though expressly contrary to God's Command, *Numb.* 33. 52. and commonly destructive to the People.

& Youth. *Jehoida* the High-Priest is supposed to die in or near the three and twentieth Year of King *Joash's* Reign; so that *Joash* was about thirty Years old when the Princes of *Judah* seduced him to Idolatry.

Sacredness of the Place, the Dignity of his Office, and his Father's Services, might very reasonably have stay'd their wicked Hands. But God soon required the innocent Blood of *Zachariah* both of the King and People: For within a Year after the Death of him, *Hazael* King of *Syria* took *Gath* from the King of *Judah* with a small Army; and taking the Advantage of their Surprize, march'd directly to *Jerusalem*, where he put to the Sword all the Princes that had seduced their King to Idolatry. So remarkable was the Justice of God in punishing those Princes, that they fell by the Arms of an Idolater; for such was *Hazael* King of *Syria*. King *Joash* being frighted at the sudden Arrival of *Hazael*, took all the consecrated Vessels and Goods of the Temple, which his Ancestors and himself had devoted to the Service of God, together with all the Gold that was in the Treasures of the Temple and his own Palace, and made a Present of them to the King of *Syria*, to perswade him to leave *Jerusalem*.

The *Syrian* Army was no sooner march'd off, but God calls *Joash* himself to an Account for his Idolatry, and the Murder of the innocent *Zachariah*: For he being very infirm in his Health, and labouring under a Complication of Diseases, his Servants *Zabad* and *Jehozabad*, conspiring against him for the Blood of the Son of *Jehoida* the Priest, murder'd him in his Bed. Thus died *Joash*, after forty Years Reign; and being of Royal Extraction, they buried him in the City of *David*, but not in the Royal Sepulchre, because he was an Idolater.

Jehu dying in the three and twentieth Year of *Joash* King of *Judah*, his Son *Jehoabaz* succeeded him; who imitating his Predecessors in the political Idolatry of the Golden Calves, to preserve the Crown of *Israel* from being united to that of *Judah*, he provoked the Lord to afflict both him and his People, which he did by delivering them into the Hands of *Hazael* the King of *Syria*, and afterwards into the Hand of his Son *Benbadad*. Yet when *Jehoabaz* return'd to the Lord, he had Compassion on him, and in due Time sent them a Deliverer; but this was not in the Reign of *Jehoabaz*, but of his Son * *Joas*. *Jehoabaz* was brought

* *Joas* The Synarchies or Joint-Reigns of Father and Son in those Times (which were frequent) have render'd the Chronology very difficult; as in this Case: For *Jehoabaz*; in *1 Kings 13. 1.* is said to have reigned seventeen Years; which cannot be according to what is said in the same *Verse*, viz. That he

began his Reign in the three and twentieth Year of *Joash* King of *Judah*; for then he could reign but fourteen at the most. To reconcile this then, we must suppose him to be taken into Partnership of the Government by his Father two or three Years before his Death; which is very probable.

to so low a Condition by the frequent Invasions of the *Syrians*, that he had but fifty Horsemen, ten Chariots, and ten thousand Foot Soldiers left. The many Defeats he had received, and the Oppression under which he labour'd from the *Syrians*, so dispirited *Jeboabaz*, that grown weary of Government and Life, he died, and is succeeded by his Son *Joas*, a Prince more fortunate, though not more religious, than his Father.

Elisha had lived to see the Completion of what he foretold *Hazael* before he was King of *Syria*, which was literally fulfilled in *Jeboabaz's* Reign; and being now very old, and taken sick in the beginning of King *Joas's* Reign, he receives a Visit from him upon his sick Bed. Young King *Joas* seeing him very weak, in Tears lamented the approaching Death of so great a Prophet and so holy a Man. The Prophet observing this, and knowing that the Lord had determined to deliver *Israel* by this King from the Oppression of the *Syrians*, by the § Allusion of the Bow and Arrows, shew'd him what Success he was likely to have against his Enemies. *Joas* encouraged with this favourable Prediction, in three pitch'd Battles beat *Benbadad* King of *Syria*, and recover'd from him all the Cities of *Israel* which had been taken from them by *Hazael*, *Benbadad's* Father. During which Transactions the Prophet *Elisha* died, and after he had been some time buried, the divine Power, by which he wrought so many Miracles in his Life-time, gave a sacred Approbation of his prophetick Actions by a posthumous one; for a certain Man being buried near *Elisha's* Sepulchre, the dead Man no sooner touch'd the Bones of *Elisha*, but he revived and stood upon his Feet.

Joash King of *Judah*, having receiv'd the Reward of his Ingratitude and Cruelty from his two treacherous Servants, his Son *Amaziah* succeeded him, and for a while walked in the Ways of the Lord; but he held not long so; for following the Example of his Father, he let the High Places stand, and suffer'd the People to offer Sacrifice and burn Incense there. As soon as he was settled, he took Revenge of the two Traytors that had murder'd his Father: Then having new officer'd and new model'd his Army, upon a general Muster he found he had three hundred thousand able Men. But not thinking them strong enough, he added a hundred thousand hired Troops of *Israelites*, and with these he intended

+ Low, &c. Now it was that the Prophet *Elisha* had seen the fulfilling of that Prediction, which he had given *Hazael*, concerning the Cruelty and Devastation he would exercise

upon *Israel*, when he came to the Crown of *Syria*.

§ Allusion. See 2 Kings 13. 15.

to fall upon the *Edomites*, but was forbidden by a Prophet, who advised him to discharge the *Israelites*; which with great Unwillingness he did, and marched against the *Edomites* with his own People only, and attacking them in the Valley of *Salt*, he killed ten thousand upon the Spot, and took ten thousand Prisoners, whom he cruelly executed by throwing them headlong down a steep Rock. But this Victory was somewhat eclips'd by the *Israelites*, whom King *Amaziah* had discharged; for they thinking themselves ill used, in being not permitted to go to fight the *Edomites*, in their Return plunder'd all the Towns in their Way, killed three thousand Men, and carry'd away much Spoil. But the greatest Misfortune of all was, that of *Amaziah's* bringing home the *Edomite* Gods with him, to which he paid Adoration, and offered Incense. This so provoked the Lord, that sending a Prophet, he reproach'd him for his Apostacy, and threaten'd to cut him off. Which Prediction soon came to pass; for *Amaziah* being somewhat elated with his late Success against the *Edomites*, and thinking himself bound in Honour to revenge the Damage the *Israelitish* Army had done his Towns, he sent a Challenge to *Joas* King of *Israel*, to meet him and fight a pitch'd Battle. *Joas* despised this vain Prince, and advised him to stay at home; which so fretted *Amaziah*, that he, without Delay, drew out his Forces, and marched to meet *Joas*; who was so well prepared to receive him, that he routed the Army, took the King Prisoner, and carried his victorious Arms to *Jerusalem*; where he entered in Triumph, broke down four hundred Cubits Length of the Wall, plunder'd the Temple and Palace of all that was valuable, and taking Hostages with him, he left the King of *Judah* to deplore his Fate at *Jerusalem*, whilst he marches in Triumph to *Samaria*. *Amaziah* lived fifteen Years after this Defeat; but there is nothing remarkable of him to be found, save that he was slain at *Lachish* by some Inhabitants of *Jerusalem*, who had conspired against him; and being without any State or Formality brought to *Jerusalem*, he was buried in the City of *David*.

Joas King of *Israel* was succeeded by his Son *Jeroboam*, who came to the Throne in the * fifteenth Year of *Amaziah* King of *Judah*. This King enjoy'd a long Reign, and was successful in many military Atchievements, to which he was encouraged by the Prophet *Jonah*, whom God

* *Fifteenth*. This is *Josephus's* Calculation, which seems to be very just; for he reign'd thirty Years, fifteen of which he liv'd after

the Death of *Joas* King of *Israel*, who died in the fifteenth Year of *Amaziah*.

for that End sent to him ; for taking Pity on the Distress of *Israel*, which had long lain exposed to the Incursions of their Neighbours, and unwilling to let them be quite extirpated, under the Conduct of this King *Jeroboam*, he restored them to part of their former Condition. He recovered the greatest Part of the Country his Ancestors had lost, and restored the ancient Boundaries of the Kingdom of *Israel* from *Hamarh* to the Sea of the Plain.

† The King of *Israel* having thus reduced his troublesome Neighbours to a more peaceable Temper, the Prophet § *Jonah*, ‡ who had encouraged and directed him in all warlike Undertakings, is by God commanded to another Place. His || Commission was expressly for * *Nineveh*, whither he was to go and exhort the Inhabitants to Repentance ; for the Cry of their Sins was come before the Lord. The sharp Message which *Jonah* was to deliver, (no less than the ** Destruction of their City after the Expiration of forty Days) and the great Power of the People, so terrify'd *Jonah*, that forgetting the Presence of God, which is every where,

† To some part of this King's Reign, (*viz.* *Jeroboam's*) should be referred that Action which we read in 1 *Chron.* 5. 18. was performed by the *Reubenites*, *Gadites*, and the half Tribe of *Manasseh* ; who mustering four and forty thousand seven hundred and sixty able Men, and well skill'd in War, attack'd the *Hagarites* ; and being assisted by the Lord, to whom in the Time of the Battle they address'd themselves, they gave the *Hagarites* a very great Defeat, and took a prodigious Booty from them, consisting of fifty thousand Camels, two hundred and fifty thousand Sheep, two hundred thousand Asses, and one hundred thousand Prisoners, besides a great Number that were slain in the Action. Thus they prosper'd, because God engaged on their side ; and these two Tribes and a half having dispossest the *Hagarites*, they dwelt in their Places till the Captivity.

§ *Jonah*. He is called the Son of *Amitai*, *Jon.* 1. 1. This probably was the Name of his Father : But St. *Jerome*, in his Prologue to this Prophet's Book, says, the *Hebrews* affirm, that he was that Son of the Widow of *Sarepta*, whom the Prophet *Elijah* raised from the dead, 1 *Kings* 17.

‡ Who. See 2 *Kings* 14. 25.

NUMB. XLVIII.

|| Commission. The Reason of the Lord's sending a Prophet to a Heathen City, when Prophets were wanting to correct and instruct his own People, was, that the Heathens being converted by the mighty Power of his Word, and that in three Days Preaching too, *Israel* might see how horribly they had provoked God's Wrath, who had by the diligent and constant Preaching of his Prophets for so many Years, endeavour'd to convert them.

* *Nineveh*. It was the Metropolis of the *Assyrian* Monarchy, and very ancient, being built soon after the Flood by *Nimrod*, Great Grandson to *Noah* ; (for so interpreters take the Words in *Gen.* 10. 11. which have some Confirmation from *Micah* 5. 6.) but being afterwards enlarged by *Ninus*, it took its Name from him. It was a very large Place, being fifty Miles in Compass. And how populous it was may be gather'd from its containing in it more than sixscore thousand Persons, that did not know their right Hand from their left, which must be understood of Infants. The Name of the King who at this Time reign'd there is said to be *Phul*, the Father of *Sardanapalus*.

** Destruction. See *Jon.* 3. 4.

he thought to § evade this Errand by going to some other Place. Intending therefore to go to *Tarshish*, he went down to *Joppa*, a Sea-port Town, to seek a Passage, where finding a Ship ready to sail, he paid the Fare and went on board. But God soon convinced him of his Disobedience; for when they were out at Sea, a sudden Storm arose, which continuing, the Seamen, seeing their Ship in danger of being lost, cried to their Gods for Help, and unloading the Ship found *Jonah* in the Hold fast asleep. Then rousing him, they bid him call upon his God, that they might not all perish; but the Storm continuing, they agreed to cast † Lots, that they might know who was the guilty Person, for whose sake this Calamity befel them. The Lot falling upon *Jonah*, they press'd him to tell them what he had done, who he was, and from whence he came. *Jonah's* Conscience struck him, for he plainly saw the Justice of God had overtaken him, and confessing his Guilt told them, he was a *Hebrew*; that he had disobeyed the Lord, in thinking to fly from his Presence; and, to appease God's Wrath, he bid them throw him over board, and then the Storm would cease: Which the Seamen with much Reluctancy did, praying at the same time to God not to lay the innocent Blood of this his Servant to them, who did it for their own Preservation. *Jonah* was no sooner thrown over-board, but the Sea was calm; which struck the poor Seamen with such Devotion, that they offered a Sacrifice to the Lord, and made Vows.

Though God was pleased thus to punish *Jonah's* Disobedience, yet in the midst of Judgment remembering Mercy, he had prepared a great || Fish to receive him, which swallowing up *Jonah*, he continued in the Belly of the Fish * three Days and three Nights; after which Time, having before pray'd to the Lord, the Fish vomited him out upon dry Land. *Jonah* being thus miraculously deliver'd from his living Prison, no more disputes the Command of his God, but hastens away to *Nineveh*; and being got a Day's Journey into the City, he with a Freedom and Presence

§ *Evade*. Some Interpreters suppose the Reason of *Jonah's* Disobedience to be, That it was new and unusual for the Prophets of the Lord to be taken from the Elect People, and sent to the *Gentiles*.

† *Lots*. Which was wont to be done, when there was no Hope that all could escape; for the Heathens used superstitiously to cast Lots in Case of Necessity.

|| *Fish*. The Name of this Fish is not ex-

press'd in *Jon.* 1. 17. nor in *1. 2. v. 10*. Interpreters differ much about the Species of it, in which they might have saved their Labour, since our Blessed Lord in *Matt.* 12. 40. calls it a Whale.

* *Three, &c.* In this respect *Jonah* was a very apt Type of our Blessed Saviour, who for the same Space of Time was in the Belly of the Earth, the Grave.

of Mind becoming his Character, proclaim'd, † *Yet forty Days, and Nineveh shall be overthrow'n.* The People of Nineveh believing this Message to be sent from God, proclaim'd a Fast, and putting on Sackcloth, shew'd such Tokens of Sorrow and Repentance, that God revers'd their Doom. This displeased *Jonah* exceedingly; for he having positively denounced Destruction to *Nineveh*, and fix'd the Time, he thought this Clemency of God in sparing them would subject him to the Censure of having been a false Prophet, and accordingly expostulates with God about it, who gently reproved him, asking him, whether he did well to be angry? However, *Jonah* in Discontent went out of the City, and building a Booth, he sat under the Shade of it, waiting to see what would be the Fate of the City; seeming rather to desire the Destruction of the Place, than indure the least Reflection on his Prophetical Office. But God gave him a rational Conviction of his Partiality to himself, and want of Pity to the *Ninevites*; for he prepared a § Gourd, and made it shade *Jonah* from the scorching Beams of the Sun which were troublesome to him. This pleased *Jonah*; but early the next Morning God prepared a Worm, which gnawed the Gourd, and made it wither. *Jonah* having lost this Defence

† *Yet, &c.* Though this be the Substance of the Judgment denounced by *Jonah* against *Nineveh*, *Jon.* 3. 4. yet it is reasonable to believe, that *Jonah* preach'd more than barely this; both for Conviction, by laying open the sins of the *Ninevites*, to manifest the Justice of the Judgment denounced; and also for Exhortation, to bring them to Repentance, that they might escape it.

§ Gourd. That Translations, by sticking so closely to the Original, and likewise by going too far from it, have multiplied Controversies, and given Occasion to several foolish and superstitious Fancies, and dangerous errors; amongst many others, we have here in this Text of *Jonah* 4. 6. a very remarkable Instance. What this Gourd was, no Body certainly knows: There are many Conjectures about it, and it has afforded Matter for great Debate formerly, especially between the two Fathers, St. *Jerome* and St. *Augustine*, St. *Jerome* translated the Hebrew Word *Kikaion* that of *Ivy*; but the *Septuagint* and vulgar Latin, which were St. *Augustine's* Favourite Versions, translated the one a wild Gourd, the other a Pumpkin, St. *Jerome's* Freedom had

like to have cost him dear; for St. *Augustine* attack'd him violently in several Letters to which St. *Jerome* always answer'd very civilly, telling him he did not pretend to determine positively that it was an *Ivy*, but that it must have been some such Plant, rather than a Gourd or a Pumpkin, which growing close to the Earth could not have shaded *Jonah* from the Heat of the Sun. But this was not all; for St. *Jerome* complains that he was sent for to Rome, and there accused of Sacrilege and Heresie by St. *Augustine's* Friends, for changing the Name of this Plant from a Gourd to *Ivy*; and that they who stood for this Version of this Word were so scurvily used, that they were often forced to come to Blows. Whatever Name this Plant should go by, no doubt it was a Plant of a spreading Leaf; whence some have taken it for a wild Vine; others for a Cucumber, or a Pumpkin; and, perhaps, it might be the *Palmetta*. If any desire to be further informed of this ridiculous Controversy, they may consult *Ribera* on *Jonah*, *Sixtus Senensis*, *Martinius*, and *Calvin's* Commentary on the Place.

from

from the Heat of the Sun, was so infested with its Scorching, and the violent East Wind, that he fainted, and in the Extremity of Pain he wish'd to die. Upon which God expostulated with *Jonah* thus: "Thou hast had Compassion on the Gourd, for which thou hast not laboured, neither didst thou make it grow, and which came up in a Night, and perish'd in a Night: And should not I spare *Nineveh*, that great City, wherein are more than sixscore thousand Persons that cannot discern between their right Hand and their left; and also much Cattle? †

Return we now to the Affairs of *Judah*, whose last King was assassinated at *Lachish* by some Conspirators of *Jerusalem*. His Son, young * *Uzziah*, at the Age of sixteen Years is proclaimed King. He was a religious Prince the former Part of his Reign, maintaining the Worship of the true God, for which the Lord bless'd his Arms with Success. He worsted the *Philistines* in many Battles, dismantled the Cities *Gath*, *Jabneh* and *Azoth*, and was so successful against the *Arabs* and the *Ammonites*, that he became terrible to his Neighbours: And to secure and adorn his Royal City at *Jerusalem*, he built Towers on the Walls of it, from whence by Engines they could throw Darts and Stones on an approaching Invader. He was a great Admirer of Husbandry, which he vastly improv'd, and by it grew very wealthy. But the Glory of all his Kingdom was his Arms, which consisted of two thousand six hundred Officers, and three hundred and seven thousand and five hundred Soldiers compleatly arm'd both for Offence and Defence. Thus bless'd in all Things was this happy King, so long as the Prophet § *Zechariah* lived, which was to the three and thirtieth Year of his Reign; but when he was dead, the King was so puffed up with his Greatness, that forget

† The Book of *Jonah* ends as abruptly as it begins; for it begins with a Conjunction Copulative {*And the Word of the Lord came to Jonah*} (for so it should be read; and in the Bible of 1600 it is, *The Word of the Lord came ALSO to Jonah*) which has made some Commentators think, that this was but an Appendix to some other Writing of his, or of some other concerning him. This Book of *Jonah* likewise ends as abruptly as it begun; for it gives no Account of what became of the *Ninevites*, or of *Jonah* himself after this: Though from God's convicting *Jonah* by the Miracle of the Gourd, and his compassionate Expression concerning the *Ninevites*, &c.

4. v. 11. it is likely he revers'd their Doom * *Uzziah*. In 2 Kings 15. 1. he is called *Azariah*.

§ *Zechariah*. He was not only a Prophet but Preceptor to the King. St. *Jerome* says this *Zechariah* was the Son of that *Zechariah* the Son of *Jehoida*, who was stoned by the Command of King *Joash*, and born after his Father's Death. *Helvicus* will not allow this *Zechariah*, whom he mentions in the third Year of *Uzziah's* Reign, to be the same with the Prophet *Zechariah* who wrote the Prophecy under *Darius*; and with good Reason.

ting himself, he would needs go into the Temple of the Lord to burn Incense upon the Altar. *Azariah* the Priest seeing this, attended by eighty other Priests, followed the King, and told him; It was not his Office to burn Incense, but theirs. The haughty King inrag'd to be thus reproved by his Subjects, holding a Censor in his Hand, threatned them, and was just going to burn the Incense; but he was in the Instant struck with a Leprosy, and obliged to depart the Temple in a shameful Manner. Nor did he ever recover of this Disease, but was forced to dwell apart by himself; and his Son *Jotham*, as Vice-Roy, took upon him the Administration during his Father's Life. Who having reigned * two and fifty Years, died, and was buried in the same Field wherein the Royal Sepulchres were, but at a Distance from them.

Whilst the Affairs of *Judah* were in a flourishing Condition under that Part of *Uzziah's* Reign, wherein he served the Lord, the Kingdom of *Israel* began to † decline; for *Zechariah* the Son of *Jeroboam*, the second and last of the Race of *Jehu*, who succeeded his Father in the eight and thirtieth Year of *Uzziah* King of *Judah*, was at the End of six Months murder'd by *Shallum*, who usurp'd the *Israelitish* Crown, which he possess'd but one Month; for *Menahem* going from § *Tirzah*, slew *Shallum*, and made himself ‡ King. *Menahem* being settled on the Throne took the Town of *Tiphsah*, which had refused to open their Gates to him; for which he put the Inhabitants to the Sword, and was so barbarously cruel, that he ripp'd up all the Women that were with Child in the Place; after which he plunder'd and laid waste all the Country about it as far as *Tirzah*.

* Two, &c. The Prophecies containing but little historical Matter in them, I shall only take Notice of them in the Reigns of those Kings in whose Time they prophesied.

† Decline. King *Zechariah* was the fourth from *Jehu*, and the last King of his Race; in whom was fulfilled that gracious Promise, which the Lord was pleased to make to *Jehu*, as a Reward of his Courage and Zeal in executing the Judgment which God had commanded him to do upon the House of *Ahab*, viz. That he and his Family should sit on the Throne of *Israel* unto the fourth Generation; which was about an hundred Years; the last of the Family being this

King *Zechariah* the Son of *Jeroboam* the second.

§ *Tirzah*. *Josephus* says that this *Menahem* was at the Siege of *Tirzah* by King *Zechariah's* Order, where it is probable he might be General, because of making himself King upon the Death of *Shallum*.

‡ King. We are referred to the Book of the *Chronicles* of the Kings of *Israel*, for an Account of the rest of the Acts of these three last Kings, *Zechariah*, *Shallum* and *Menahem*; of which Acts no mention is made in either of those Books of *Chronicles* which we have. Which makes it still more evident, that that Book, so often referred to, is lost.

In these Times was *Israel* torn with terrible Convulsions; Rapine, Murder, and all manner of Violence, and especially Superstition and Idolatry, reigning throughout the Land; and though God often admonish'd, reprov'd and threaten'd them by his Prophets, yet they would not repent; whereupon God stirred up § *Phul* King of *Assyria* to come and || invade the Land. *Menahem* understanding this, politickly contriv'd to make an Advantage of this threatening Storm; for presenting the *Assyrian* King with three thousand Talents of Silver, which he raised among his People, he not only perswaded *Phul* to withdraw his Forces, but before he went, to confirm the Possession of the Crown to him. This answer'd his End, for he reigned quietly ten Years, and was succeeded by *Pekabiah*, in the fiftieth Year of *Uzziah* King of *Judah*. He had not reign'd above two Years, when *Pekab* the General of his Army conspir'd against him, and having slain him in the Tower of the Palace Royal, seiz'd the Crown, which he wore twenty Years; though not with great Quiet, for *Tiglathpileser* King of *Assyria* fell upon *Ijon*, *Abelbethmaacchab*, *Janoah*, *Kadesh*, *Hazor*, *Gilead*, and *Galilee*, and all the Land of *Naphthali*, all subject to the Crown of *Israel*, and carried the Inhabitants Captives to *Assyria*. *Hoshea* the Son of *Elah* taking Advantage of *Pekab's* Confusion and Distress by this Ravage and Stripping of his Country, murders him and crowds himself into the Throne; where for a while we will leave him, and return to the Affairs of *Judah*.

Jotham was five and twenty Years old when he began to reign, though as Vice-Roy, some Years before, the whole Administration had gone through his Hands. He had frequent War with his Neighbours, particularly with *Rezin* King of *Syria*, and with *Pekab* King of *Israel*: He made War likewise with the *Ammonites*, whom he defeated, and obliged to pay him Tribute. He was a just, powerful, and * religious Prince; and of a publick Spirit, for he built a Gate to the Temple, and raised many other Structures for the Service and Strength of his Kingdom; and after sixteen Years Reign he died, and was succeeded by his Son *Ahaz*, a wicked Prince, who degenerated from the Piety of his Father and Grandfather, and so far exceeded the worst of his Predecessors, that he not only walked in the Steps of *Jeroboam*, who set up the Calve-Wor-

§ *Phul*. This *Phul* is by some taken to be that King of *Nineveh*, then the chief City of the *Assyrian* Monarchy, who is said to have repented at the Preaching of *Jonah*.

|| *Invasions*. See 2 *Kings* 15. 13. & 1 *Chron.* 5. 26.

* *Religious*. Though the High Places remained during his Time, 2 *Kings* 15. 35. yet the People that sacrificed there, sacrificed to the Lord.

ship, but made molten Images for all the inferior Gods of the Heathens. He sacrificed and burnt Incense in the High Places, and on the Hills, and under every green Tree. He likewise burnt Incense in the Valley of the Son of *Hinnom* (a Place not far from *Jerusalem*) and, to add to his other Impieties, he made his Son to pass through the † Fire, according to the Custom of the Heathen, whom God had cast out to make Room for the Children of *Israel*. But God soon called him to a strict Account for these abominable Doings, by permitting the * Kings of *Syria* and *Israel* to invade and ravage his Country. These two Kings, with their joint Forces, laid Siege to *Jerusalem*; which put *Abaz* and his People into a great Fright: But the Lord sent the Prophet *Isaiab* to *Abaz* to comfort him, and foretel the Destruction of his Enemies, and the Establishment of himself and People, if they would believe in the Lord. For Confirmation of this, the Prophet bid *Abaz* ask a Sign of the Lord; but the stubborn King would not, under a hypocritical Pretence that he would not tempt God; though it was nothing but a Distrust of his Preservation. The two Kings having spent some Time in the Siege of *Jerusalem*, despairing of taking it, retir'd; but they com-

† Fire. Interpreters agree, that this passing through the Fire was done either by causing the Child to pass to *Moloch* between two Fires, made near the one to the other for that Purpose; by which the Child was not killed, but consecrated to that Idol. Or by shutting up the Child in the Body of the Idol, which was made of Brass, in Body like a Man, but in Head like an Ox; in Bulk so great, that the Body was divided into seven distinct Cells, into one of which the Child to be sacrificed being put, was suffocated and burnt to Death by the Heat which was conveyed from a Fire without. And, that the Shrieks of the Children might not be heard, the Priests beat Drums; from whence the Place was called *Tophet*, which signifies a Drum.

* Kings, &c. As this Story is related in the Books of *Kings* and *Chronicles*, there seems some Disagreement. For in 2 *Chron.* 28. 5. &c. it is said, that God delivered *Abaz* into the Hand of the King of *Syria*, who smote him, and carried away a great Multitude of Prisoners to *Damascus*. And that

he was delivered into the Hand of *Pekab* King of *Israel*, who slew in one Day six-score thousand Men of *Judah*, and carried two hundred thousand Women and Children, with much Spoil, to *Samaria*. And in 2 *Kings* 16. 5. it is said, that *Rezin* King of *Syria*, and *Pekab* King of *Israel*, came up to *Jerusalem*, and besieged *Abaz*, but could not overcome him. And *Isaiab*, chap. 7. ver. 1. &c. says the same as 2 *Kings* 16. 5. To accommodate these several Relations, we must suppose, that the Account given in the Book of *Kings*, and by the Prophet *Isaiab*, related to one Time, and that of *Chronicles* to another; or else, that the two Kings of *Syria* and *Israel*, after they were forced to raise the Siege of *Jerusalem*, committed those Hostilities of killing so many Men, and taking so many Captives, in other Parts of the Kingdom. For there seems to be no ground for Suspicion of any Mistake of the Transcriber in either Place; the Text agreeing in all three, only that in *Isaiab* and *Chronicles* is more particular than that in *Kings*.

mitted

mitted most barbarous Hostilities in other Parts of the Kingdom; for *Rezin* King of *Syria* recovered *Elatb*, out of which he drove the *Jews* and settled the *Edomites* in it, and return'd to *Damascus* with a great Booty. *Pekab* on his Side ravage'd the Country with an unlimited Fury, putting a hundred and twenty thousand Men of *Judah* to the Sword, and carrying away two hundred thousand Women and Children Captives. At the same Time *Zichri*, a powerful Man of *Ephraim*, slew *Maasiah* the King's Son, together with *Azrikam* the great Master of the King's Household, and *Elkanah*, who was next in Authority to the King. These Barbarities provoked the Lord, who in Pity to distressed *Judah* sent the Prophet *Obed* to reprove the cruel *Israelites* for the Slaughter they had made, and the Prisoners they had taken. Upon this the Chiefs of the Tribe of *Ephraim* oppos'd the bringing the Captives and Plunder into *Samaria*, alledging, that they had already enough provoked God, and need not add this to their other Sins. This so weigh'd with the Army, that they quitted both the Prisoners and the Booty, and the Princes of *Israel* clothing them that had been stripp'd, and supplying them with Necessaries, sent them and the Spoil to *Jericho* to their Friends.

The *Edomites* having gotten Possession of *Elam*, and the Territories belonging to it, grew troublesome Neighbours to *Judah*, which they infested with frequent Incurfions, as did the *Philistines*, who took several Cities in the South Parts of *Judah*. Under which Afflictions, King *Abaz*, instead of repenting, persisted in his Idolatry, and sacrificed to the Gods of *Damascus*, hoping for Success from them, because he saw that the People flourished. But this, and his mistaken Policy, in calling in a foreign Aid, contributed to his Ruin; for distrusting the Providence of the Lord, he sent Ambassadors to † *Tiglathpileser*, King of *Assyria*, with a Present of Silver and Gold, to desire him to come and assist him, against the Kings of *Syria* and *Israel*, offering to become a Tributary to him. The *Assyrian* King glad of this Opportunity, makes short Work with the King of *Syria*, for coming with a great Army against *Damascus*, he besieged and ‡ took it, slew *Rezin* the *Syrian* King, and carried away the People Captive. But before the *Syrian* King left *Damascus*, *Abaz* came to pay him a || Visit there; where he increased his Idolatry by un-

luckily

† *Tiglathpileser*. He is also called *Tiglath-pilnefer*, 2 *Chron.* 28. 20.

‡ Took. This Destruction of *Damascus* was not only foretold by *Isaiah*, chap. 7. but

by the Prophet *Amos*, chap. 1. ver. 3. and also, chap. 7. ver. 12.

|| Visit. This may be reasonably supposed to be done in Policy, lest the victorious *Assyrian*

luckily seeing and admiring an idolatrous Altar, which so pleased him, that he caused a Model of it to be made, and sent it to *Urijah* the Priest at *Jerusalem*, to make him such another against his Return. *Urijah* pursued the King's Directions, and when *Abaz* came to *Jerusalem* he sacrificed on it, and grew so fond of this additional Idolatry, that he made great * Alterations and Innovations, removing to it part of the Vessels which were in the Temple, and at last shut the Temple up: And to extinguish the Worship of the God of his Fathers quite, he caused Altars to be erected in every Corner of *Jerusalem*; and in all the Cities of *Judah* he made High Places to burn Incense in to other Gods. In the Height of these Impieties *Abaz* died, having reigned sixteen Years, and was buried in *Jerusalem*; but not in the Royal Sepulchre of the Kings of *Judah*.

Hoshea the Son of *Elah* having murdered *Pekah* King of *Israel*, and seized the Crown, soon found his Usurpation attended with many Incumbrances. For he, imitating his wicked Predecessors, and together with the People continuing in Disobedience and Rebellion against the Lord, slighting the Admonitions and Threatnings of the Prophets, they at last so highly provoked God, that he deserted them, and suffered the King of † *Assyria* to afflict them. For *Hoshea* was scarce settled in his ill-gotten Throne, when *Salmanassar*, the *Assyrian* Monarch, invaded him. *Hoshea* for this Time pacify'd him with large Presents, and a Promise of becoming a Tributary to him: But neglecting to pay the Tribute-Money, and intending to revolt by the Assistance of the King of *Egypt*, *Salmanassar* having early Intelligence of his Designs, marches with a vast Army Directly to *Samaria*, and laid Siege to it; which held out three Years, but at last was forc'd to yield, which was in the ninth and last Year of *Hoshea's* Reign. *Salmanassar* having taken the Place, put *Hoshea* in Irons, and confined him close, and carrying all *Israel* Captives into *Assyria*, he placed them in *Halab* and in *Habor*, by the River *Gozan*, and in the Cities of *Media*. Thus were ten Tribes dispossessed of the Land of Ca-

Assyrian should come to *Jerusalem*, after his Success against *Damascus*, and take the Advantage of the Nakedness and Weakness of *Judah*, which had been of late so often pillag'd. And that what the King of *Assyria* did against the Enemies of *Judah*, was not so much out of Pity to them, as to enrich him-

self: For, as the Text says, 2 *Chron.* 28. 20. *Tiglathpilneser* troubled *Ahaz*, but did not strengthen him.

* Alterations. See 1 *Kings* 7. 27. and 2 *Kings* 16. 14, &c.

† *Assyria*. The King of *Assyria* is call'd in *Isa.* 10. 5. the Rod of his Anger.

naan, which God had given to their Fathers, § “Because they obeyed
 “ not the Voice of the Lord their God, but transgressed his Covenant, and
 “ all that Moses the Servant of the Lord had commanded, and would
 “ not hear them, nor do them:” And of this Calamity they had been
 often admonished, and their Captivity foretold by the † Prophets.

Among the Captive *Israelites* that were led away by *Salmanassar*, was
 ‖ *Tobit*, a Man of the Tribe and City of *Naphtali*. He had served God
 from his Infancy, and done many Acts of Charity. He married a Wife
 of his own Tribe, called *Anna*, by whom he had a Son named *Tobias*, or
Tobit, whom he brought up very piously. In their Captivity this little
 Family served God, and would not eat of the Food of the Heathens,
 but lived after the Manner of the *Jews*. His Piety was conspicuous to
 all, and so won upon the Conqueror *Salmanassar*, that he made him his
 Purveyor, and gave him Leave to go whither he pleased. He made a
 pious Use of this Liberty, and from it took an Occasion of visiting and
 relieving his enslaved Country-Men. He went one Day to *Rages*, a City
 of the *Medes*, with ten Talents of Silver, which the King had bestowed
 on him, and finding *Gabel*, who was of his own Tribe, very poor, he
 lent him the ten Talents, and took a Receipt. After the Death of *Sal-*
manassar, *Sennaakerib* persecuted the *Israelites*, yet *Tobit* did not cease to
 assist them; for he went daily to visit his Kindred, comforted, and dis-
 tributed among them what he had, to the utmost of his Power; for he
 fed the Hungry, cloathed the Naked, and buried those that died, or had
 been killed. King *Sennacherib*, after flying from the Land of *Judah*,
 by Reason of a Plague God had sent amongst his Soldiers, and retiring
 into his own Country, in a Rage against the *Israelites*, he caus'd many of
 them to be slain, whose Bodies *Tobit* buried. The King being inform'd

§ *Because.* See 2 *Chron.* 18. 12. and more
 at large, 2 *Kings* 17. from v. 7. to v. 24:
 where the Justice of God in disinheriting the
Israelites, and the Cause of it, are very amply
 set forth.

† *Prophets.* *Isaiah* 8. 4. and 9. 9. to the
 End. *Hosea* 8. 5, 6, 7, 8, 9. and chap. 13.
 16. *Amos* 3. 9. to the End; chap. 5. 2, 3, 5.
 and chap. 6. 7. and 7. 17. and *Micah* 1. 5, 6;
 &c. chap. 2. 3, 4, &c.

‖ *Tobit.* The *Jews* themselves look'd upon
 the History of *Tobit* to be true, though they
 have not placed the Book of *Tobit* among their

Canonical Books of Scripture. It is generally
 believ'd to be writ by the two *Tobits*; but
 there is no Certainty of that. It is likely the
 Book was first written in *Chaldaick*, which
 was the Language of the Country where *Tobit*
 was a Captive. St. *Jerom* translated it from
 the *Chaldaick* Original, which is now lost;
 from which the *Greek* varies a little. I insert
 this Story here, because it happened as near
 this Time as I can conjecture, and for the
 Sake of the divine Revelation, so often men-
 tion'd in it.

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Tobias in his Journey taketh a Fish. Tob. 6.



And as they went on their journey, they came in y^e evening to the river Tigris, & they lodged there. v. 1. then y^e Angel said take y^e fish & y^e young man laud hold of y^e fish & drev it to land. v. 3. the Angel, said open y^e fish and take the heart liver and gall and put them up safely. v. 4.





The same night also I returned from my burial and slept by my wall
of my court yard being polluted, & my face was uncovered. v. 9
& mine eyes being open, my Sparrow's mewed warm dung into mine
eyes & whiteness came into mine eyes & I went to my physicians. but they helped me not.
v. 10

of this, commanded him to be killed, and his Goods to be seized. *Tobit* hearing this fled, and having been a Friend to many in Distress, did not now want a Friend to conceal him. About six Weeks after the King was murdered by his two Sons; upon which *Tobit* returned to his House, and had all his Goods restored to him. The Danger he had been in before did not deter him from burying the Dead. And having one Day very much fatigu'd himself in that charitable Office, he lay down to sleep under a Wall, and as he slept, there fell from a Swallow's Nest some hot Dung into his Eyes, and blinded him. This Affliction he bore with much Patience, in which Time he and his Wife were driven to such great Straights, that she was forced to take in Work to maintain them.

Tobit believing he had not long to live, gave his Son excellent * Instructions, and ordered him to go to *Gabel* at *Rages*, to recover the ten Talents he had lent him, and return his Receipt. Young *Tobias* was unwilling to undertake this Journey alone, therefore his Father bid him inquire for some civil Person to bear him Company, whom he would requite for his Trouble. The Angel *Raphael* appeared to *Tobias* in the Shape of a young *Israelite*, and offered to conduct him to his Father's Friend *Gabel* at *Rages*, at whose House he said he had been, calling himself *Azariah* the Son of *Ananias*, and promised to carry out and bring back the young Man in Safety. As soon as they were gone, *Tobias's* Mother wept, fearing she should never see her Son again; but the Husband, trusting in God, comforted her. *Tobias* being on the Way, and coming to the River *Tigris*, went to wash his Feet, and saw a great Fish coming out of the Water, which he thought would devour him; but the Angel encouraged him; advising him to lay hold of the Fish and pull it upon the Land: When he had so done, the Angel bid him take the Intraills of it, and to keep the Heart, the Gall and the Liver, assigning for a Reason, that the Liver and the Heart being burnt on the Coals, the Smoke of them would drive away evil Spirits, and that the Gall was proper for curing of Blemishes in the Eyes. Then they dressed some of the Fish, and salted up the rest to serve them till they came to their Journey's end.

Being come near *Ecbatan*, a City of *Media*, the Angel told *Tobias* there was a Man in that City called *Raguel*, who was of the same Tribe, and his near Kinsman; that he should go and lodge at his House, ask his Daughter in Marriage, and by that Means he would get all he had. *Tobias*

* Instructions. See *Tobit* 4.

told him he was informed she had been married already to seven Husbands, who were all dead, and that the evil Spirit had killed them; that he feared the same Fate would befall him, and being an only Son, his Death would cause so great Affliction and Grief to his Parents, that it would hasten their End. The Angel answered, That the Persons over whom the evil Spirit had Power, were such as married without the Fear of God, and only thought of satisfying their brutal Appetites like Beasts; that to prevent the Misfortune that had befallen the others, when he married the young Woman, he should strictly observe Continence for the first three Days, wholly devoting himself and his Wife to Prayer. That the first Night he should lay the Liver of the Fish on the Fire, and it would drive away the evil Spirit; and when the third Night was passed, he should take the young Woman in the Fear of the Lord, and for the Sake of having Children.

Tobias being arrived at *Raguel's* House, is received with much Joy and Respect, which encouraged the young Man to demand his Daughter in Marriage. *Raguel* at first made some Difficulty to give her, fearing that the same Mischief might fall on him, which had happened to the other seven that had married her; but the Angel bidding him not fear, he without more to do gave her to him. *Tobias* punctually performed what the Angel had enjoined him in Regard of his Wife; for he roasted the Liver of the Fish on the Coals, and spent three Nights in Continence and Prayer. *Raguel*, who expected the Death of this his Eighth Son-in-Law, was surprized and amazed to see him alive and well in the Morning; and for Joy of this made a Feast, and conjured his Son *Tobias* to stay with him a Fortnight. In which Time, that he might not seem to neglect his Father's Affairs, whilst he was engaged at his Father-in-Law's House a merry-making, he intreated the Angel, whom he took still to be *Azariab*, to go to *Rages*, to receive the Money of *Gabel*, which he owed to his Father. The Angel did so, went and received the Money, told *Gabel* what had happened to young *Tobias*, and conducted him to the Wedding.

In the mean Time old *Tobit* and his Wife were in great Pain for their Son. The Mother was inconsolable, but the Father still had Hopes. And now *Tobias* considering his Parents Uneasiness at his long Absence, took Leave of his Father-in-Law, and set out with the Angel, his Wife, Men and Women-Servants, Cattle and Camels, which carried a considerable Sum of Money. They arrived in eleven Days at *Charan*, which





Tobit also went forth toward y^e door & stumbled but his Son ran unto him, and took hold of his father & he strake of the gall on his fathers eyes &c. v. 10. 11 & when his eyes began to smart, he rubbed them. v. 12 & y^e whiteness piled from y^e corners of his eyes. v. 13

is not far from *Nineveh*. The Angel and *Tobias* set out before his Wife; and the Dog that had gone with them ran Home before them. By this the good old Parents knew their Son was not far off, and went out to meet him. After Imbraces and mutual Salutations, *Tobias* rubbing his Father's Eyes with the Fish's Gall, a Sort of white Film dropped from them, and the old Man recovered his Sight. *Sarah*, *Tobias's* Wife, and all their Family came seven Days after; and being now all met, there was great Feasting and Rejoicing for a whole Week; after which *Tobias* designing to reward *Azariah*, offered him half of all he had brought home from his Journey. Upon which he, whom they took for *Azariah*, declared he was the Angel *Raphael*, and vanished. *Tobit* lived to be an hundred and eight and fifty Years old. Before his Death he foretold the approaching Destruction of *Nineveh*, and the Rebuilding of *Jerusalem*. He advised his Son to depart from *Nineveh* with his seven Children, as soon as his Mother was dead. The Son obeyed him, and immediately after the Decease of his Mother, taking his Wife, Children, and Grand-Children, he left *Nineveh*, and returned to his Father and Mother-in-Law, whom he found still living in a good old Age. Upon *Raguel's* Death he inherited all that he had, and, having lived a hundred and seven and twenty Years, died in the Fear of the Lord.

The poor *Israelites* being forced out of their own Country, the *Assyrian* King drew out several Colonies of his own People from *Babylon*, and other Provinces, and sent them into * *Canaan*, where they took Possession of the Cities, and dwelt in them; but polluting the Holy Land with various Idolatries, the Lord sent † Lions among them, which slew many of them. The People attributing this Affliction to their not adoring the God of the Country in such Manner as he would be worshipped, dispatched away Messengers to the King of *Assyria*, to acquaint him that the God of the Land had sent Lions among them, because they, not knowing how that God would be served, had performed no Worship to him. Upon this the King ordered that one of the Priests that had been brought Captive out of the Land of *Israel*, should be carried back thither, to instruct these new Inhabitants in the Worship of the God

* *Canaan*. This re-peopling of *Samaria*, and other Cities of *Israel*, is ascribed to *Esharhaddon*, *Ezra* 4. 2. But he being the Grandson of *Salmanassar*, by whom the Country was depopulated, it may be considered, whether it be probable, that the Country lay waste and

uninhabited so many Years, as were between the Grand-father and Grand-son; and whether they, who were sent by *Esharhaddon*, might not in all Likelihood be a second Colony.

† *Lions*. See 2 *Kings* 17. 25.

of the Land. Accordingly one of the captive Priests was sent, who settled in *Bethel*, and taught the People how they should § fear the Lord. But these Colonies consisting of a Mixture of People of several Nations and Provinces, each made a God of their own, according to the Manner of the Place from which they came, and put them in the Houses of the High Places, which the † *Israelites* had made. Thus there came amongst them a confused Mixture of the Worship of the true God, and of false Deities, they at the same Time serving the true God, and their own Idols: The last of which were many and various, according to the Custom of the Country from whence they came. They that came from *Babylon* set up || *Succothbenoth* for their God. They that came from *Chuthath* made * *Nergal* their God. The Men of *Hamath* set up † *Asbima*. The *Avites* had two Gods, §§ *Nibhaz* and ** *Tartak*. They that came from *Sepharvaim* had two, †† *Adramelech* and ††† *Anammelech*.

Though this Captivity, and the Afflictions that attended it, were a literal Completion of what the Prophets had told the *Israelites* would inevitably befall them for their Disobedience; yet were they so far from being reclaimed, that they persisted in their wicked Course of Idolatry, and neglected the Statutes and Laws, which the Lord had given to their Forefathers. This was the End of the *Israelitish* Kingdom, and the Beginning of that Mungrel People, which were afterwards called *Samaritans*; Enemies to the *Jews*, and, as such, rejected by them.

The Kingdom of *Israel* thus extinguished, that of *Judah* had a longer Period, continuing about a hundred and forty Years after the Captivity of *Israel* commenced. Good *Hezekiah* succeeding his wicked Father *Ahaz*, began his Reign in the third Year of *Hoshea*, and in the six and twentieth Year of his own Age. God blessed him with nine and

§ *Fear*. That is, how they should worship the Calf, as the degenerated *Israelites* had done.

† *Israelites*. 2 *Kings* 17. 29. they are call'd *Samaritans*, because *Samaria* was the Metropolis, or chief City of that Kingdom.

|| *Succothbenoth* was the Picture of a Hen with her Chickens, *Godwyn*, *Mos.* and *Aar.* l. 4. c. 7.

* *Nergal*. The *Hebrew* Doctors call this the *Gallus Sylvestris*, others, a *Woodcock*. But *D'Assigny*, l. 1. p. 103. says, *Nergal* was a continual Fire.

† *Asbima* was represented by a Goat, *Godwyn*, ut *supra*.

§§ *Nibhaz*. Suppos'd to be the same with *Anubis*, which the *Egyptians* worshipped in the Image of a Dog.

** *Tartak*. Worshipped in the Form of an Ass.

†† *Adramelech*. Represented in the Form of a Mule.

††† *Anammelech*. In the Form of a Horse. But because the *Sepharvaites*, 2 *Kings* 17. 31. are said to burn their Children in the Fire to these Gods, some have thence conjectured, that these two Idols were the same with *Moloch*.

twenty Years Reign of Plenty and Prosperity; for he was a religious Prince, and permitted no other Worship throughout his Dominions, but that of the true God, as it had been appointed by the Law. The very first Month of the first Year of his Reign he caused the Gates of the Temple, which his Father had shut up, to be opened, and the Fabrick to be repaired. Then giving Order to the Priests and Levites to sanctify themselves, he caused them to cleanse it, and put all Things in Order. When the Temple was cleansed, the King, having recovered all the Vessels and Utensils that could be found, had them cleansed, and placed before the Altar of the Lord. Pious *Hezekiah* having thus prepared all Things for the Worship of his God, went early in the Morning to the Temple, attended with his chief Officers; where he offered Burnt Offerings and Sacrifices in such Abundance, that the Priests were too few to slay them, and were forced to accept of the Help of the *Levites* who (so great was the Corruption then in the Priesthood) were more ready to sanctify themselves than the Priests. Thus was the Service of the House of the Lord revived and set in Order, to the mutual Joy and Satisfaction both of King and People. And now a Way being opened for a thorough Reformation, the King proposed the reviving of the Passover; which, by Reason of the Division of the Kingdom, and the frequent Commotions that had happened thereupon, had not been regularly observed for a long Time. Wherefore consulting with his Princes, it was agreed, that since it could not be kept in the first Month, (which was the usual Time for it) because there was not a sufficient Number of Priests sanctified, and the People could not have timely Notice to assemble at *Jerusalem*, it should be kept in the second Month, and Proclamation to be made from *Dan* to *Beersheba*, to invite not only the two Tribes of the Kingdom of *Judah*, but all those of the ten Tribes of *Israel*, that had escaped the Captivity. Accordingly § Letters were sent by Post from the King throughout all *Israel* and *Judah*. But when the Messengers came to the Countries of *Ephraim*, *Manasseh* and *Zebulun*, they were derided and uncivilly used. However, several of the Tribes of *Asser*, *Manasseh* and *Zebulun*, gladly imbraced the Opportunity of Worshipping the Lord the true Way, and came to *Jerusalem*. As for the Men of *Judah* the Power of God wrought so effectually upon them, that they unanimously obeyed the King and his Princes, who, they were sensible, acted by the Command of the Lord.

§ Letters. See 2 Chron. 30. 6.

All Things being prepared, as well as the Time would permit, and the idolatrous Altars in *Jerusalem* demolished and thrown into the Brook *Kidron*, the People met, and on the fourteenth Day of the second Month, celebrated the Passover. But good King *Hezekiah* fearing that in so great a Multitude there might be some who had not observed the Ceremony of sanctifying themselves, offered this atoning & Prayer for them, "The good Lord pardon every one, that prepareth his Heart to seek God, even the Lord God of his Fathers; although he be not cleansed, according to the Purification of the Sanctuary." The Passover being over, the King commanded all that were present to go into all the Cities of *Judah*, and break down the Images, burn the Groves, and demolish the High Places and Altars, not only in *Judah*, but in all Parts of *Benjamin*, and in those Places of *Ephraim* and *Manasseh*, which were subject to *Judah*. In fine, he restored the ancient Worship, that had been used in the Temple in all its Solemnities, allotting to the Priests and Levites their respective Services and Allowances of Provisions and other Necessaries. And to perfect the Reformation in Point of Religion, he broke in Pieces the Brazen Serpent which *Moses* had made, because the People had offered Sacrifice to it till that Time.

Hezekiah continuing strict in the Worship of the Lord, his Piety was rewarded with a prosperous Reign; and he merited the Title of, The best King of *Judah* † before and after his Time. He recovered those Cities which the *Philistines* had taken from his Father in the Low-Country, and South Parts of *Judah*; and being uneasy under the Tribute which his Father had engaged to pay to the King of *Assyria*, he refused to pay it any longer. Upon this *Sennacherib* enters *Judah* in the fourteenth Year of *Hezekiah*'s Reign, and besieging several Cities, took them. Which *Hezekiah* hearing, and rightly conjecturing that he would at last bend his whole Force against *Jerusalem*, resolved while he had Time to make it as strong as he could: And to supply himself, and straiten the Enemy, he stopped up all the Springs without the City, and turn'd the Brook *Gibon* into the City. Then he repaired the || Wall, made several new Fortifications, and added another Wall without the old one.

§ Prayer. See 2 *Chron.* 30. 18, 19. In which Chapter is set down the rest of this great Solemnity, the greatest that had been performed in *Jerusalem*, since the Time of *Solomon*,

† Before. That must he meant, since the Division of the Kingdom.

|| Wall. This I suppose was that Part of the Wall which *Joab*, King of *Israel*, had broke down in the Time of *Amaziah*, King of *Judah*, 2 *Chron.* 25. 23.

He likewise repaired the Citadel *Millo*, and provided the City with all Manner of warlike Ammunition.

Notwithstanding these Preparations, *Hezekiah* wisely considering the Inequality of Power, thought it safer to submit and compound the Matter, than to run the Hazard of a Battle, and suffer his Country to be ravaged and plundered by the Enemy. To which End he sent Ambassadors to *Sennacherib*, who then was before *Lachish*, and by them acknowledging his Offence, intreated him to withdraw his Army, promising to submit to what Terms he pleased. The haughty *Assyrian* Monarch demands * thirty Talents of Gold, and † three hundred Talents of Silver, which *Hezekiah* with much Difficulty did, for he was forced to strip the Temple and his own Palace. Base *Sennacherib* having received the Money, refuses to stand to the Agreement, and, instead of raising the Siege, or withdrawing his Army, sent away a large Detachment under the Command of three Generals, *Tartan*, *Rabsaris*, and *Rabshekeh*, to take Possession of *Jerusalem*; where *Rabshekeh*, in the Name of his Master, and in great Contempt of the God of *Israel* and King *Hezekiah*, demanded the Surrender of the City. *Hezekiah* had sent three of his Ministers to parly with the three *Assyrian* Generals, viz. *Eliakim*, Comptroller of his Household; *Shebna*, the Secretary, and *Joab* the Recorder. To these *Rabshekeh* addressed himself after that insolent Manner in the *Jewish* Language, which he continued to repeat, that the People, hearing his proud Threats, and vain Boastings, might be afraid, and incline the King to yield to their insolent Demands. The three Ministers return to *Hezekiah* in a very mournful Manner, and relate to him what had passed between the *Assyrian* Commanders and them; upon which the King sent *Eliakim* and *Shebna* to *Isaiab*, to desire him to consult the Lord for them: Who not in the least dismayed at the Arrogance of the blasphemous King of *Assyria*, returned this short and comfortable § Answer to the King of *Judah*; “ Thus saith the Lord, be not afraid of the Words which thou hast heard, with which the Servant of the King of *Assyria* hath blasphemed me. Behold I will send a Blast upon him, and he shall hear a Rumour, and shall return to his own Land, and I will cause him to fall by the Sword in his own Land.

* *Thirty, &c.* At four thousand five hundred Pounds a piece, thirty Talents of Gold come to one hundred thirty-five thousand Pounds.

Silver, at three hundred seventy five Pounds each come to one hundred twelve thousand and five hundred Pounds.

§ *Answer. See Isa. 37. 6. 7. &c.*

† *Three, &c.* Three hundred Talents of

Rabshekeh having summoned *Jerusalem* to yield, and receiving no Answer, returned to his Master, who was incamped before *Libna*. Here it was that *Sennacherib* heard the Rumour, which God threatned by *Isaiab*; which was, that his Country was invaded by *Tirhakab* King of *Ethiopia*. Wherefore resolving to return Home with all Speed, he sent a second Summons to *Hezekiab*, as blasphemous and as insolent as the former. *Hezekiab* having read the Letter, went into the Temple, and spreading it before the Lord, he prayed to him for Deliverance from the King of *Assyria*. *Hezekiab* had no sooner made his Prayer, but the Lord returned him another comfortable † Answer by the Prophet *Isaiab*, which was an Assurance of speedy Deliverance; for the King of *Assyria* should not attack *Jerusalem*, but return without doing any Hurt. This was soon verified; for in that same Night the Angel of the Lord came into the Camp of *Sennacherib*, and || slew a hundred and eighty thousand, who were all choice Men. * *Sennacherib* the next Day seeing such a Slaughter of his People, hastned with the rest into his own Country, and took up his Residence at *Nineveh*; where he had not long been, but one Day, as he was worshipping in the Temple of † *Nisroch*, his God, his two unnatural Sons, *Adrammelech* and *Sharezar*, § assassinated him; who escaping into *Armenia*, made Way for *Esfarbaddon*, their Brother, to ascend the *Assyrian* Throne. After this Defeat of *Sennacherib*, *Hezekiab* was very much respected by all the neighbouring Princes, several sending him Presents; so that he became exceeding rich and powerful. In the midst of all

† Answer. See 2 Kings 19. 20.

|| Slew. What manner of Death these Men died is not mentioned in the Text, so that there is Room for Variety of Conjecture. Though most agree it was a Sort of Suffocation, probably occasioned by Lightning.

* *Sennacherib*. He being the grand Offender in this Case, and his People but as Subjects obeying him; it may be asked why he escaped in this great Slaughter? To which Interpreters answer, 1. That he might be sensible of that great Power which he had so insolently blasphemed. And, 2. That after he had seen the Slaughter of his People, and shamefully fled, he might die a more scandalous and ignominious Death, by the Hands of his unnatural Sons.

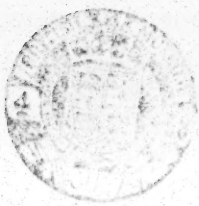
† *Nisroch*. Some take this God to be the Figure of *Noah's Ark*, others of an Eagle.

§ Assassinated. The Cause of this Paricide

is not mentioned in the Holy Text. But Dr. *Prideaux*, in his Introduction to the Reading of History, p. 154. gives this plausible Account. When *Senacherib* was got home, with the Loss of so great an Army, he demanded of some about him, what the Reason might be, that the irresistible God of Heaven so favoured the Jewish Nation? To which he was answered, that *Abraham*, from whom they were defended, by sacrificing his only Son to him, had purchased this Protection to his Progeny. Whereupon the King replied, "If that will win him, I'll spare him two of my Sons, to gain him to my Side." Which when his Sons, *Sharezar* and *Adrammelech* heard, they resolved to prevent their own Deaths by his. To these Times may be referred those Prophecies of *Isaiab* which are contained in chap. 10. and in chap. 14. 25. and chap. 31. 8. and that of *Micah*, chap. 3. 6.

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Hezekiahs life lengthned. 2.K:20. Page 381.



*King Hezekiah being sick nigh unto death by pray-
er hath his Life lengthned fifteen Years, and a mira-
cle wrought to confirm it.*

which he is seized by a mortal Disease, and to assure him it was so, the Prophet *Isaiab*, in the Name of the Lord, came to advise him to settle his Affairs, for he should die ; and then withdrew. *Hezekiab* knew no other Way to deprecate this Sentence, but by applying directly to his God, whom he thus address'd : " Remember me, O Lord, I beseech thee, how I walked before thee in Truth, and with a perfect Heart ; " and have done that which is good in thy Sight." This short Prayer had so good Effect with God, that before *Isaiab* was got into the Middle of the Court, the Spirit of the Lord bid him return, and tell *Hezekiab*, that he had heard his Prayers, and seen his Tears ; that he should recover in three Days, and that he would add fifteen Years to his Life ; giving him at the same Time an Assurance of his Care and Protection of him and his People. *Hezekiab*, in Surprise at the sudden Reverse of his Doom, asked the Prophet by what Sign he might know he should recover. *Isaiab* told him, he might take his Choice ; either to have the Shadow on the Sun-Dial go ten Degrees forward or backward ; and he chose the latter, which accordingly came to pass. Then the Prophet ordered a Lump of dry Figs to be laid upon the King's Ulcer, and he recovered. Immediately after which he drew up a lamentable Memorial of his Affliction upon the Thought of his Death, and a grateful Acknowledgment of his Recovery ; which he committed to † Writing. The Fame of this Cure, and the Miracle attending it spread so far, that it reached the Ear of *Morodach Baladan*, King of || *Babylon*, who sent Ambassadors with Letters and Presents to congratulate *Hezekiab*'s Recovery ; who thinking he could not more honourably return the Compliment, than by shewing them the Grandeur of his Kingdom, very * indiscreetly gave them a Sight of all his Strength and Treasure. For which *Isaiab*, by the Order of God, reprov'd him severely, and foretold, that the Day would come, when all the Treasures he had gathered, and his Children also, should be carried into *Babylon*. *Hezekiab* having erred through human Weakness, not Stubbornness, † humbly bowing to the Judgment, replied, " Good is the Word of the Lord which thou hast spoken, seeing there shall be " Peace and Truth in my Days. How long after this *Hezekiab* reigned,

† Writing See *Isa.* 38 9, &c.

|| *Babylon*. At that Time *Babylon* was a Tributary of the *Assyrian* Monarchy, and though *Morodach Baladan* is called King, he is thought to be no more than Vice Roy.

* Indiscreetly. Such Actions have cost Na-

tions dear ; and have been often the Occasion of drawing the barbarous People into the Roman Empire.

† Humbly. This shews that *Hezekiab* had some Ostentation or Vanity in shewing his Treasures to the *Babylonish* Ambassadors.

is not certain ; though this is the last Act recorded of him. Undoubtedly in fifteen Years after his Sickneſs, ſo pious and good a Prince did many Things for the Honour of God, and the Good of his People ; but being only recorded in the Chronicles of the Kings of *Judah*, we are deprived of the Memoirs of the latter Part of this and other Kings Lives. He was buried in the chief Sepulchre of the Sons of *David*, and all *Judah* lamented his Death, and did him Honour *.

Good King *Hezekiah* is ſucceeded by his Son *Manaſſeh*, at the Age of twelve Years. Though he was but young, yet he could not be a Stranger to the happy Reign of his pious Father, whoſe Example he was ſo far from imitating, that he acted directly contrary to him in all Things, eſpecially in what related to the Worſhip of God ; for he adored Idols, reſtored the High Places, erected Altars to *Baal*, ſet up an Idol in the Temple, made his Son paſs through the Fire, and made uſe of Diviners, Inchanters, and thoſe who ſaid they had familiar Spirits. He was naturally very cruel ; for, to add to the reſt of his Crimes, he is ſaid to have ſhed ſo much † innocent Blood, that *Jeruſalem* was filled with it. By theſe horrid Impieties he provoked the Lord to ſend his Prophet to him with this dreadful Meſſage ; That he would bring ſuch Calamities upon *Jeruſalem* and *Judah*, that whoſoever ſhould hear of them, they ſhould make their Ears to tingle : Declaring that he would forſake the Remnant of his Inheritance, and deliver them into the Hands of their Enemies. Theſe Judgments ſoon came to paſs ; for God permitted the *Aſſyrians* to enter *Judah*, who committed all Manner of Outrage, and

* In *Hezekiah's* Reign we read of two great Miniſters, *Eliakim* and *Shebna*, who were ſent to receive the King of *Aſſyria's* Meſſage by *Rabſhekeh*, and afterwards to conſult the Prophet *Iſaiab* about it, 2. Kings. 18. 17. 18. and chap. 19. 2. *Eliakim* was a good Man ; but *Shebna* a wicked Man. The Prophet *Iſaiab*, chap. 22. was ſent by the Lord to *Shebna* to reprove him, and tell him, that he would not only throw him out of his Offices, and place *Eliakim* in them, but ſend him away Captive, and would violently turn and toſs him, like a Ball, into a large Country, where he ſhould die. And he would give his Office to *Eliakim* (whom he had ſupplanted. and gotten from him the Office of Treasuſer) and would make *Eliakim* a Father to the Inhabitants of *Jeruſalem*, and to the Houſe of *Judah*.

† Innocent. Amongſt the reſt that made up this purple Stream, it is more than probable, the innocent Blood of the Prophet *Iſaiab* was ſpilt. For tho' the Holy Text gives no Account of his Death, yet Eccleſiaſtick Writers tell us, that under this King *Manaſſeh* (who is reported to have been his Son-in-Law) he was in his extream Age, after he had lived more than a hundred Years, and prophesied more than ſixty of them, moſt barbarouſly put to Death, by being ſawed in two with a wooden Saw. To which, very probably, the Author of the Epistle to the Hebrews might refer, when he ſaid, They were ſawed aſunder, Heb. 11. 37. He collected into one Volume all the Prophecies he had made under the Kings, *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*.

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seizing the guilty King, who hid himself among the Briars, put him in Irons, and with his People, carried him Prisoner to *Babylon*.

Manasseh, in this Distress, came to himself, and considering the Hand of God was just upon him for his abominable Practices, he, in most pungent Sorrow, and Sense of his Condition, addressed himself to God, who graciously accepted his Prayers, and restored him to his Kingdom. Upon his Return, to manifest the Sincerity of his Repentance, he removed the Idols and Altars of strange Gods out of the Temple, and suffered none of them to remain in *Jerusalem*. Then repairing the Altar of the Lord, he sacrificed thereon Burnt-Offerings, and Thank-Offerings, and obliged the People of *Judah* to serve the Lord. However, the People did still sacrifice in the High Places, not to Idols, but to the Lord their God only. And as he reformed in Matters of Religion, so he did in those of the States; for he garrison'd his Towns, and built a very high Wall, to inclose Mount *Sion* in the City. Having reigned five and fifty Years, he died, and was buried (not as the good Kings of *Judah*, in the Royal Sepulchre) in the * Garden of his own House, called the Garden of *Uzziab*.

Amon, his Son, succeeded him, who inherited the worst of his Father's Vices, and followed the ill Example he had set him in the Beginning of his Reign, for which God shortned his Government, by permitting his Servants to conspire against him, and slay him. However, as wicked as he was, his Death was reveng'd; for the People put the Conspirators to Death, and placed his Son § *Josiah* upon the Throne, who was then a Child but eight Years old.

This youthful Prince gave such early Tokens of a pious Genius, that the Lord took him into his immediate Care, and He his Conduct from the Example of his most pious Predecessors. This recommended him still to the more immediate Providence of God, who inspired him with

* *Garden*. See 2 Kings 21: 18. Though his Reign was the longest of any of the Kings of *Judah* or *Israel*, and that his Captivity was in a few Years after his Accession to the Crown, yet we have very little said of him in the Holy Scriptures after his Restauration; but are referred to the Book of the *Seers* for the former part of his Reign. Who these *Seers* were, is differently opined. In our Margin they are called *Hozai*, which the *Jews*

will have to be the Prophet *Hosea*, which cannot be. The *Septuagint* turn the Word *Hozai* by that of *Seers*, making it not a proper, but common Name; from which *Vatablus* rightly calls them Prophets: For so was *Samuel* called, when *Saul* went to inquire of him.

§ *Josiah*. This was the King, who was prophesied of by Name above three hundred Years before he was born. 1 Kings 13. 2.

Divine Graces; for in the || eighth Year of his Reign, he not only destroyed the Idols and Altars of *Baal*, but the Altar at *Bethel*, and those that were in the High Places, with all other Things that tended to Idolatry. And to shew his Contempt of *Bethel*, where *Jeroboam* had set up one of the Calf-Idols, he sent the Ashes of the idolatrous Things, that he had burnt, thither. And, to be satisfied in a thorough Purgation of the idolatrous Worship, he visited *Bethel* in Person, where, after many Expressions of Zeal for the Service of the true God, he not only deposed the false Priests, but seeing many Monuments of the Dead in the Mount, he ordered the Bones to be taken out of them and burnt upon one of the Altars. But by the Inscription discovering the Monument of the * Man of God, that came from *Judah*, to declare against the Altar at *Bethel*, he would not let his bones be removed. *Josiah* carried this Reformation through all the Cities of *Samaria* that were subject to the Crown of *Judah*. And where-ever he found any Priests of the *Levitical* Order, that had sacrificed to Idols, he deposed them from their sacerdotal Office; yet sacrificed the false Priests upon their own Altars, and burnt their Bones there. But all this while that the King was zealous in reviving the Worship of the Lord God of *Israel*, the People shewed so much Indifference and Unwillingness in it, that he was forced to make use of his Royal Power to compel them. So dangerous are ill Habits, and difficult to be shaken off. Of this the Prophet † *Jeremy* very much complain'd.

This pious Prince having so happily carried on this Reformation in the distant Parts of the Kingdom, had ordered the Temple at *Jerusalem* to be repaired and cleansed of all the Remains of Idolatry; and having lodged the Money, which the Officers, by his Command, had collected for this Work, in the Temple, whilst *Hilkiah* the High-Priest was locking up the Money, he found the § Book of the Law, which being brought to the King, and read by *Shaphan* the Chancellor to him, he rent his Robes,

|| Eighth. See 2 Chron. 34. 2.

* Man, &c. See 1 Kings 13. 31: 2 Kings 13. 18. 1 Kings 13. 11.

† *Jeremy*. See Chap. 3. 4, 5.

§ Book. This was the Book of *Deuteronomy*, or rather the whole *Pentateuch*, 2 Chron. 34. 14. which *Moses*, by the Command of God, had laid up in the Ark. Which Book having been so neglected by *Manasseh* and *Amon*, it was look'd upon as an extraordinary Thing to find it in the Temple. For those

two impious Kings had burnt or suppress'd all the Holy Books they could meet with. So that King *Josiah*, as yet, had not the Book of the Law; for when *Shaphan* the Chancellor read it before the King, he was so concern'd that he had been ignorant of it all this while, that in Grief he rent his Robes: Though some are of Opinion, that his Grief proceeded from the heavy Judgments pronounced therein against the Transgressors of it.

and

and immediately commanded *Hilkiab*, and the Princes of the Kingdom, to go and inquire of the Lord for him and themselves what they should do, for fear God's Wrath should be executed on them, for the Wickedness of their Predecessors, that had so flagrantly disobeyed the Words of the Law. Upon which *Hilkiab*, attended with the great Ministers, went to * *Huldab* the Prophetess, the Wife of § *Shallum*, Keeper of the Wardrobe. who dwelt in the † College in *Jerusalem*: And having imparted their Business to her, she told them, That the Evils threatned in the Book of the Law would soon fall on the House of *Judab*; but for the King, because he had humbled himself, when he heard the Judgments denounced against the People, he should die a King in Peace, and see none of the Evils he intended to bring against *Jerusalem*, and the Inhabitants of it.

With this Answer they return'd to the King, who thereupon assembled the People, and went with them to the Temple; where, when he had distinctly read to them the Words of the Book of the Law, he entered into a Covenant to observe all that was contained in it, and ingaged all the People to stand to that Covenant. Then he kept the Passover with such State and Solemnity, as had never been observ'd from the Days of || *Samuel* to that Time.

These Transactions, from the finding the Book of the Law, to the keeping the Passover, were in the eighteenth Year of *Josiah's* Reign; from

* *Huldab*. She was a Woman very much revered and esteemed for her Age, Wisdom and Piety; as we read of other Women before, viz. *Deborah*, *Judg.* 4. and *Hannah* the Mother of *Samuel*, *l. i. c. 2.* And therefore there is no Ground for thinking it strange, that at a Time when there were Men Prophets, and so eminent as *Jeremy* and *Zephany*, King *Josiah* should send his Ministers to enquire at the Mouth of a Woman. Besides, as *St. Jerom*, *l. 2. contra Pelag.* well observes, God in directing them to consult a Woman on so solemn and important an Occasion, might do it, as a secret Reprehension for their own want of Sanctity; for though *Jeremy* the Prophet was then in being, and prophesied, yet possibly he might be at some Distance from *Jerusalem*; (for as he observes, *chap. i. ver. 1.* he dwelt at *Anathoth*, three Miles from *Jerusalem*) and besides, as others observe, he might possibly be ingaged in ad-

monishing and instructing Part of the other ten Tribes; so that the King, being impatient to know what to do to avert the Judgment threatned in the Book of the Law against the Violaters of it (as they all at that Time were) took the speediest Way, and, as it proved, the best, for Satisfaction in this Case.

§ *Shallum*. The *Jews* say, that this *Shallum* was the Uncle of *Jeremy's* Father

† College. That is, in the *Second City*, near the second Wall of the City (for in those Days great Towns had three Walls) The *Chaldee* Paraphrase calls this second City, a House of Learning, or School; and *Vatablus* says, it held the second Place of Dignity next to the Temple, and in which the Prophets and Doctors lived; others, that it was a School of profane Learning, which is very likely at this Time, when there were no Books of the Law in Being, that they knew of.

|| *Samuel*. See *2 Chron.* 35. 18.

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which Time to his one and thirtieth Year, which was his last, we have no Account of him, but are referred to the Book of the Kings of *Israel* and *Judah*. The last Act of this King was his opposing *Necho* King of *Egypt*, who marching through *Josiah's* Country to attack *Carchemish*, a Place belonging to the King of * *Babylon*, *Josiah* immediately marched against him. The *Egyptian* King hearing this, sent Ambassadors to desire him to desist; for he declared he came not to invade his Territories, but to do himself Justice on the King of *Babylon*; assuring him at the same Time, that what he did was by § Instruction from God. But *Josiah* having so far advanced with his Army, would not || believe the *Egyptian* King, for he did not know that this was of the Lord, no otherwise than as King *Necho* told him, whom, as an invading Enemy, he thought he was not bound to believe: And therefore resolving to drive him out, he disguised himself, and in the Valley of *Megiddo* drew up his Army to fight the *Egyptian*; who was not unprepared to receive him. The two Armies engaged, and the Action grew so hot, that the *Egyptian* Archers discovering *Josiah*, notwithstanding his Disguise, ply'd that Quarter where he fought so warmly with their Arrows, that at last one prov'd the Messenger of Death to him. *Josiah* finding himself wounded, bid his Charioteer drive him out of the Battle, who shifting him into another Chariot, brought him to *Jerusalem*, where he soon died, and was buried in the Sepulchre of his Fathers. The Death of this excellent Prince was

* *Babylon*. He is called King of *Assyria*, 2 Kings 23. 29. but that cannot be properly meant so; for at that Time *Assyria* was under *Nabopolassar* (who is called *Nabuchodonosar* Senior) King of *Babylon*, who was King of *Babylon* and *Assyria* too. Besides, *Asarhaddon* was the Son of *Sennacherib*, who reigned but ten Years after the Defeat of his Army by the Angel in *Judea*, the last King of *Assyria*, properly speaking. So that it was against *Nabopolassar* that *Pharaoh Necho* went, when King *Josiah* oppos'd his Passage through the Country.

§ Instruction, &c. This, as St. *Jerom* says, was by Word of Mouth to the King of *Egypt* by *Jeremy* the Prophet, and that *Josiah* lost his Life in that Action, for not obeying the Word of the Lord. Which is the more probable, in that the Lord had often by his Prophets admonish'd Kings that were Strangers to the Law.

|| Believe. It is reasonable to suppose that *Necho* King of *Egypt* being to pass with his Army through King *Josiah's* Country, *Josiah* not understanding his Intent in this Expedition, might suspect he had a Design upon him; and therefore went out with an Army to stop him, being unwilling to trust a foreign Army in his Country. But it is plain, that by this unadvised and wilful Act of his, in going to fight with the King of *Egypt*, without any other Cause than his own Suspicion of that Prince's invading him, though the *Egyptian* told him had no Design on him, and that what he did was by the Advice of God, I say, this wilful Act of his shortned his own Life, and deprived himself of the Benefit of that Part of the divine Promise by the Prophetess *Huldah*, that he should go to his Grave in Peace, 2 *Chron.* 34. 28.

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lamented by all his Subjects; but by none so much as the Prophet *Jeremy*; who, upon that Occasion, composed the greatest Part of that mournful Song, which is called *The Lamentations of Jeremy*; wherein he foretold the Miseries that would fall upon the People after the Death of *Josiah*. And in so great a Veneration was the Memory of this good King, that upon all mournful Occasions afterwards the singing Men and Women were obliged to commemorate the untimely Death of good King *Josiah*: Which lasted an hundred Years after, even to the Prophet * *Zechary's* Time. Though good King *Josiah* had indeavoured by his own pious Example, by wholesome Advice, pressing Instances, Threats, and Force, to reclaim his People; yet the Lord, who well knew the obstinate Nature of them, before *Josiah's* Death, § declar'd, he would remove *Judah* out of his Sight, as he had done *Israel*, (who was now in Captivity) and would reject the City of *Jerusalem*, which he had formerly chosen, and the Temple in which he said, "His Name should remain.

Upon the Death of *Josiah*, his Son *Jeboabaz* was proclaimed and appointed King; but his Reign was short, lasting but three Months: For the King of *Egypt* improving his Victory at *Megiddo*, deposed *Jeboabaz*, and set up *Eliakim*, *Jeboabaz's* elder Brother, changing his Name to *Jeboiakim*. Then making the Crown of *Judah* tributary to *Egypt*, he obliged the Country to pay him a hundred Talents of Silver, and one of Gold; which Money *Jeboiakim* raised by a general Tax upon the Land, rating every Man according to his ‡ Ability.

Jeboabaz being deposed, the King of *Egypt* loaded him with Irons, and left him at *Riblah*, a City of *Syria*, whilst he pursued his Expedition against the || *Assyrian*, and afterwards, at his Return he took him

* *Zechary's*. Who remembred it, by comparing the Mourning, which he then prophesied should in After-times be in *Jerusalem*, to the Mourning of *Hadadrimmon*, in the Valley of *Megiddon*, which was the Place where *Josiah* received his mortal Wound.

§ Declared. See 2 *Kings* 23. 26, 27. From hence it is, that the Prophets of that Time complained so grievously of the People, and denounced the Judgments of the Lord against them; even to the Destruction of their City, and their own Captivity: As did *Jeremy* in the four, five, six, fourteen, fifteen, sixteen, nineteen, and twenty Chapters of this Prophecy; and the Prophet *Zephany* in his. With

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whom may be joined the Prophet *Habakkuk*, who is supposed to have liv'd in the latter Part of *Josiah's* Reign, or under his Son's, a little before their Captivity by the *Chaldeans*, which he foretold, *Hab.* 1. from v. 5. to the 12th.

‡ Ability. See 2 *Kings* 23. 35. It is very probable the Prophet *Jeremy* had regard to this Taxation, when in his mournful Complaint he said of *Jerusalem*, *She that was great among the Nations, and Princess among the Provinces how is she become tributary?* Lam. 1. 1:

|| *Assyrian*. Or rather *Babalonian*, as we have observed in our Note with this * mark, in the Page before,

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along with him to *Egypt*, where he soon † died. And * now *Jeboiakim* being placed on the Throne of *Judah* by *Pharaoh Necho*, King of *Egypt*, instead of taking Warning by the manifest Judgments God had inflicted on his Predecessors, imitates them in the worst of their wicked Actions; notwithstanding which, though he deserv'd immediate Punishment, God in Mercy, to reclaim him and his People, sent his Servant, the Prophet *Jeremy*, to admonish and exhort them to Repentance, and

† Died. This the Prophet *Jeremy* foretold, chap. 22. ver. 10. 11, 12. where he bids the King and People of *Judah*, not to weep for the Dead, (meaning *Josiah*) but for him that goeth away, for he shall return no more, nor see his native Country. For, said he, Thus saith the Lord concerning Shallum (which was the right Name of *Jeboahaz*, Jer. 22. 11.) the Son of *Josiah* King of *Judah*, who reigned instead of *Josiah* his Father, and who went forth out of this Place, he shall not return hither any more.

* Now. The Prophet *Nabum*, the *Elkesite*, (so called in the Title of his Prophecy, either because he was of the Town of *Elkesha*, in the Tribe of *Judah*, as is the Opinion of St. *Jerom*. or that it was the Name of his Family) is supposed to have lived and prophesied about this Time. It is certain he prophesied after the Captivity of the ten Tribes, and before that of *Judah*; which last he foretold in his first Chapter, and the Destruction of *Nineveh* in those that follow. Concerning the particular Time in which he lived there are various Opinions: The *Jews* place him in *Manasseh's* Reign; the Notes on our Bible in sixteen hundred, set him before *Manasseh*, and about the Time of *Hezekiah*; St. *Jerom* places him under *Hezekiah*, about the Time that *Sennacherib* besieged *Jerusalem*, After the ten Tribes were carried away captive. But *Tremellius* and *Junius* refer him to the latter Part of *Josiah's* Reign. Which seems the more likely, as being nearer to the Destruction of *Nineveh*, and the *Assyrian* Monarchy, to which *Nabum's* Prophecy did more particularly relate. Nor did this Prophet only prophesy against *Nineveh*, but the Prophet *Zephany* also, who began to Prophecy in the Days of *Josiah* King of *Judah*, Zeph. 1. 1. and pro-

phesied directly against *Assyria* in general, and of the Destruction of *Nineveh* in particular, Chap. 2. v. 13, &c.

And now we are making mention of the Time of some Prophets, it may not be amiss to inform the Reader in general of the Reason of the Prophets Writings being misplaced: for in the Bible they are not ranged according to Order of Time, wherein they deliver'd them. This is supposed to have happened through the Negligence of the Priests in those Days, who had the Charge of Registring and keeping them. For the Manner was, when any Prophet had written a Prophecy, he caused it to be fixed to the Gate of the Temple, where it remained for certain Days, that all might read and take Notice of it. And after it had stood there the appointed Time, the Priests took it into the Temple to record it in a Book; but for want of due Care to enter them in Course, as they were written, they left them in that disorderly Manner, in which we now have them. But besides that, it must be consider'd, that divers of the Prophets, especially *Jeremy*, *Ezekiel*, and *Daniel*, wrote in very troublesome Times; *Ezekiel* and *Daniel*, when in Captivity at *Babylon*, and *Jeremy*, when all Things both in Church and State were in the greatest Confusion and Disorder at *Jerusalem*; and the first Copy of his Book was destroyed by King *Jeboiakim*, Jer. 36. 23. So that it is not to be wondered at, that they are so misplaced, but rather ought thankfully to be admired, that we have them at all. The Account of Time also, and Computation of Years, wherein some chief Actions were transacted, and mention'd by the Prophets, are so differently related, that it is difficult, and, sometimes, scarcely possible to reduce them to a Certainty.

assure

assure them, that if they persisted in their wicked Way of Living, he would make the Temple like the House of § *Shiloh*, and the City of *Jerusalem* a * Curse to all Nations. This so enraged the Priests and false Prophets, that they caused the People to § seize *Jeremy*, and brought him before the Princes of *Judah* in the Temple, who were so far from pronouncing the Sentence of Death against him, as the Priests and false Prophets had done already, that they unanimously acquitted him, saying, "This Man is not worthy of Death, for he hath spoken to us "in the Name of the Lord our God." And to confirm this their Judgment, they urged as a Precedent, the Prophet *Micah*, his prophesying the Destruction of *Jerusalem* before King *Hezekiah* with Impunity. To ballance which, they urged a later Precedent of one *Urijah*, a Prophet of the Lord, who for prophesying against the City and whole Land was by King *Jehoiakim* put to Death. But it pleased God to raise up *Jeremy* a powerful Friend in the Person of *Abikam*, one of the King's Counsellors, who protected him from the Malice of the Priests, and Rage of the People. He being thus secured by this good Man *Abikam*, went on more boldly in the Work of the Lord.

Soon after *Jehoiakim* was made King, *Nebuchadnezzar*, King of *Babylon* and *Affyria*, to revenge the late Expedition of *Pharaoh Necho*, King of *Egypt*, against *Cherchamish*, having gather'd a great Army, attacked the King of *Egypt* there, and routed him, taking from him all the Country that lies between the River † *Euphrates* and the *Nile*. After which he made an easy Conquest of *Judah*; for he besieged *Jerusalem*, and took it, and carried the King and Part of the Vessels of the Temple to *Babylon*. Where after he had continued a Prisoner for some Time, he || restored him to his Crown, on Condition that he should become a Tributary

§ *Shiloh*. The Place where the Ark had abode more than three hundred Years; yet he had given it up to utter Destruction.

* *Curse*. Or rather a Pattern for Cursing.

§ *Seize*. See *Jeremy* 26. 8.

† *Euphrates*. See 2 *Kings* 24. 7.

|| *Restored*. This is not expressly mentioned in the Holy Scripture, yet some Passages give a Hint that Way: And as it is the common Opinion, so it may somewhat help to make out the Time of his Reign, and give more Room for the Prophecies that belong to it, which are many, for he reigned eleven Years. At this Time, and also with him, it is thought, and with great Reason, that the Prophet *Daniel*, with his three Companions, *Hananiab*,

Misael, and *Azariah*, (who were *Shadrach*, *Mesbach*, and *Abednego*) were carried to *Babylon*, *Dan.* 1. 6. For *Daniel*. Chap. 1. v. 1. says, when *Nebuchadnezzar* took *Jehoiakim*, and the Vessels of the Temple, he spake unto *Ashpenaz*, the Master of the Eunuchs, that he should bring with him to *Babylon* some of the Children of *Israel*, of the Seed of the King, and of the Princes, such as were well favoured, and without Blemish, of good Parts, and well educated; that being instructed in the Language and Learning of the *Chaldeans*, they might be fit to serve the King in his Palace: And that the *Eunuch* thereupon made Choice of them four, *Dan.* 1. 3, 4, 6.

to him. In the fourth Year of his Reign *Jeremy* deliver'd another Message from the Lord to the Inhabitants of *Judah* and *Jerusalem*; in which he positively told them, that since no Admonitions and Warnings would serve them, the Lord would bring *Nebuchadnezzar* his † Servant, with all the Northern Nations that were subject to him, against the Land of *Judah* and City of *Jerusalem*, and would make them serve the King of *Babylon* * seventy Years. Yet to let them see he would not even then give them quite up, he told them that at the Expiration of the seventy Years he would punish the *Assyrians* and *Chaldeans*, and all the other Nations that had afflicted them, for their Iniquities.

And now *Jehoiakim* having continued three Years in Subjection to *Nebuchadnezzar*, in the fourth refused any longer Submission to him. Upon which *Nebuchadnezzar* ordered him to be attacked by some *Chaldean* Troops, joined by the *Syrians*, *Moabites*, and *Ammonites*. This War lasted some Time, during which God frequently admonished *Jehoiakim* and his People to return to their Duty. The first of which was this: The Approach of *Nebuchadnezzar's* Army having frightened the § *Rechabites* from their Habitation, they fled to *Jerusalem* for Safety. The Lord intending by these to convince and reprove *Jehoiakim* and the *Jews*, he bid *Jeremy* the Prophet bring them into an Apartment in the Temple, and to offer them Wine; which they refused, alledging that it was contrary to their Institution, which they had hitherto religiously observed. The Prophet commended their Obedience, and promised them a Reward from God; and turning it upon the *Jews*, he reproached them, who were the peculiar People of the Lord, for being less obedient than the poor *Rechabites*, who were not of the Stock of *Israel*. But this Method not having the intended Effect, the Lord commanded *Jeremy* to make a Book, and write in it all the Prophecies which the Lord had given him against *Israel* and *Judah*, from his first Beginning to prophecy, to see if the *Jews*, upon hearing all the Judgments summed up together against them for their Disobedience, would return to their Duty, that he might forgive them. In order to this *Jeremy* imploy'd *Baruch* his *Amanuensis*, to write what he should dictate to him; and when it was finished, the Prophet bid *Baruch* take it, and, because he was ‡ shut up, that

† Servant. See *Jeremy* 25. 9.

* Seventy. See *Ibid.* v. 11:

§ *Rechabites*. They were the Posterity of *Rehobab*, who came from *Jethro*, or *Hahab*,

the *Kenite*, and by the Institution of *Jonadab* their Founder were obliged to build no Houses, but to dwell in Tents, and to drink no Wine.

‡ Shut up. It is uncertain what the Prophet

that he might not enter into the House of the Lord, to go and read it to the People in the Temple upon the || Fast-Day. *Baruch* pursues his Instructions, and going to the Temple, read what he had written in the Book. This was done in *Gemariab's* Apartment, and afterwards in the Secretary's Office, before all the Princes; who being satisfied that what *Baruch* read was the Prophet *Jeremy's* inditing, they advised him and *Baruch* to withdraw to some Place of Security, till they knew the King's Pleasure concerning the Book: Which they secured in the Secretary's Office, went and told the King what they had heard. Upon which sending *Jebudi*, one of his Attendants, for it, he commanded him to read it: But he had not gone far in it, when the King, impatient at the Judgments that threaten'd him, took the Book out of his Hand, and cut it into Pieces, and notwithstanding the Importunity of some of the first Quality about him, he threw it into the Fire, where it was burnt. And to shew his want of Penitence, he dispatch'd away Officers to apprehend the Prophet *Jeremy*, and his *Amanuensis*, *Baruch*; but Providence had secured them. This wilful Act of *Jehoiakim*, in burning the Roll, so provoked the Lord, that he commanded the Prophet to provide another, and write the same Words in it that were in the first, with this Addition, That *Jehoiakim* should have none to sit on the Throne of *David*, and his dead Body should be cast out, in the Day to the Heat, and in the Night to the Frost, and that he would bring upon the Inhabitants of *Judah* all the Evils pronounced against them. And to let him see that God was in earnest, he permitted this obstinate Prince to fall into the Hand of *Nebuchadnezzar*, who put him in Irons, intending to have carried him to *Babylon*, if he had not died on the Way.

phet meant here in *Jeremy* 36. ver. 5. by saying, *He was shut up*. Some say he was shut up in Prison by the Malice of the Priests, who, no doubt, were malicious enough to do so: But the contrary appears from *Verse* 19. where the Princes advised him and *Baruch* to hide themselves, *Ver. 26*. *Tremellius* and *Junius* suppose three ways of his being shut up, and leave us to take which of the three we like best. The first is, That the King had forbidden him to go into the Temple to speak to the People: But the Prophets of God did not use to observe such Prohibitions of their prophetick Ministry. The second is, That the Chief

Priests had excommunicated him, and therefore he might not go. But that, in all Likelihood, he would have less regarded, for the same Reason. The third is, That God, to provide for the Safety of his Prophet, and to punish the People, would not let him go among them. This of the three seems the most probable, and so his being shut up was by a Restraint in his Spirit or Mind.

|| *Fast Day*. This, it seems, was a Fast of their own appointing, as was usual when they feared War, or any great Plague from God, as now they did by the *Babylonians*.

To *Jehoiakim* succeeded his Son * *Jehoiakin*, a Youth of about eighteen Years of Age : Who treading in the Steps of his wicked Father, the Lord sent him his Doom by the Prophet † *Jeremy*, which was soon executed upon him ; for in the fourth Month of his Reign *Nebuchadnezzar* having conceived some ill Suspicion of this young Prince, who was viciously inclined, came and besieged *Jerusalem* in Person, at the Head of a powerful Army. *Jehoiakin* finding himself too weak to defend the Place, surrender'd himself, his Mother, his Princes Officers, and Servants, to the King of *Babylon*, who carried them all away Prisoners, taking with them all the Treasure of the Temple and the Royal Palace, and all the useful Artificers ; leaving none but the poorest Sort of People behind.

The Conqueror having thus disposed of the Captives, above seven thousand in Number, substituted to *Jehoiakin* his Uncle *Mattaniah*, the third Son of good King *Josiah*, whose Name he changed to *Zedekiah*, who though he had seen the Ruin of his two Brothers, *Jehoahaz* and *Jehoiakim*, and of his Nephew *Jehoiakin*, yet persisting in their wicked Ways, God sent the Prophet *Jeremy* to admonish him, who related to him the § Vision of the two Baskets of Figs, the one good, and the other naught. By the first representing the Captivity of those that were in *Babylon*, which being limited to a Time, was for the good of their Posterity : The latter the Condition of *Zedekiah*, and those that remained in the Land of *Judah*, all which the Lord threaten'd to deliver up to their Enemies, and make them a Reproach and Curse in all Places ; adding, that the Lord would send the Sword, Famine, and Pestilence, among them, till they were consumed.

In the Reign of *Jehoiakim*, the Prophet † *Jeremy*, by God's Command, had made Bonds and Yokes, and put them upon his Neck in Token of Bondage, with which the Lord had threatned *Judah*, and other Nations ; and now he was commanded to send the Bonds and Yokes to the Kings of *Edom*, *Moab*, *Ammon*, *Tyre*, and *Zidon*, to let them know

* *Jehoiakin*. In 1 *Chron.* 3. 16. he is called *Jechoniah*. In 2 *Chron.* 36. v. 9. he is said to be but eight Years old when he began to reign, and in 2 *Kings* 24. 8. he is said to be eighteen. The latter is the most reasonable to suppose, because of the Message which God sent to him by the Prophet *Jeremy*, which he would scarce have done to a Child of eight Years old. And as to the Book of *Chronicles* saying he was eight Years old, it must be suppo-

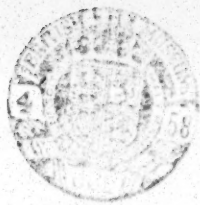
sed that his Father had created him his Partner in the Kingdom at eight Years of Age, out of Jealousy, that if he (*Jehoiakim*) should die and leave his Son young, his Brother *Mattaniah* might take the Advantage of his Childhood, and put him by the Crown.

† *Jeremy*. See *Chap.* 22. ver. 24.

§ *Vision*. See *Jeremy* 24. 1, &c.

‡ *Jeremy*. See *Chap.* 27. v. 2.

that





Now as I beheld y^e living creatures behold one Wheel
 upon y^e earth by y^e living creatures with his four faces
 v.15 y^e throne was y^e likenesse as y^e appearance of a man
 above upon it. v.26 eat this roll and go speak unto c.3.v.1



Jeremiah weareth a yoke about his neck as a propheticall representation to his countrymen to submit to King Nebuchadnezzar.



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that God had given their Countries to *Nebuchadnezzar*, King of *Babylon*, his || Servant, and to warn them of their Idolatry, and to submit to him. But to *Zedekiah*, King of *Judah*, the Prophet went in Person, and advised him to submit to the King of *Babylon*, and not to believe the false Prophets, who flatter'd him with hopes of *Judah's* recovering her former State, and foretold the Destruction of *Babylon*. Among these was *Haniah*, who gave *Jeremy* much Trouble: However, when the Lord commanded him, he readily went on his Prophetick Ministry. And taking the Opportunity of *Zedekiah's* sending an Ambassy to *Babylon*, he sent a Letter to the Captive Priests and People, to admonish them, that their Captivity was for their Good, and that their Posterity should return; but that God would severely judge those that were left at *Jerusalem*, both King and People, with Sword, Pestilence, and Famine, and afterwards deliver them up to their Enemies, to be a Reproach and Curse among all Nations. Upon the Receipt of this Letter, one *Shemaiah*, a popular Man among the captive *Jews* at *Babylon*, took upon him to write to *Zephaniah*, who was next in Place to *Serajah* the High-Priest at *Jerusalem*, and to the rest of the Priests there, representing *Jeremy* as a Madman, and a Prophet of his own making, and advising them to confine him. *Jeremy* hearing this Letter of *Shemaiah* read, is commanded by God to send again to the Captives of *Babylon*, to let them know that the Lord would punish *Shemaiah* and his Posterity, because he had prophesied falsely to them. And to warn them that still remain'd at *Jerusalem*, God bid *Jeremy* shew them by the * Emblem of the Potter's Bottle, that it was in his Power to destroy the Despisers of his Word. But notwithstanding this, and the Threats of the Lord by his Prophets, they desperately § resolve to go on in their own Ways, and plot against *Jeremy*, abusing him with Words and Blows, and putting him into the Stocks.

About this Time was † *Ezekiel* called to the Office of a Prophet, and made to see the Visions of God. He having been instructed and encouraged in the Service of God, by the glorious † Discoveries made to him, prophesied the same Things at *Babylon*, that *Jeremy* did at *Jerusalem*; which confirming *Jeremy's* Prophecies, was a great Comfort to him. Thus did these two great Prophets visit the People with several Warnings, endeavouring, by very significant Emblems, and direct Prophecies, to reclaim them. But they still persisting in their Obstinacy and Disobedience,

|| Servant. See *Jeremy* 27. 6.

* Emblem. See *Jeremy* 18.

§ Resolve. See *Jeremy* 18. 12, 18.

† *Ezekiel*. He was a Priest, and carried to *Babylon* among the Captives of *Jehoiakin*.

† Discoveries. See *Ezekiel* 1. 2, 3, 4, 5, 8. God

God brought upon them those Judgments he had so often by his Prophets threaten'd, and which *Zedekiah's* Impiety hastened: For he revolting, in the ninth Year of his Reign, from *Nebuchadnezzar*, who had made him King, provoked the haughty *Babylonish* Monarch to march with a vast Army, and besiege *Jerusalem*. Where we will leave the *Jews*, and look back a little to an Action which happen'd in another Part of the Kingdom of *Judah*, wherein *Bethulia* ow'd its Deliverance to the Policy and Courage of the Heroine † *Judith*.

Nebuchadnezzar, King of *Babylon* and *Nineveh*, having defeated and taken *Arphaxad*, King of the *Medes*, propos'd to himself to subdue the Nations of *Asia* to the Westward: On which Expedition he sent his General *Holofernes* with a mighty Army, who, spreading Terror in all Parts, made himself Master of *Mesopotamia*, *Syria*, *Libya*, and *Cilicia*, which voluntarily submitted to him. After these Conquests he turn'd

† *Judith*. Some modern Criticks have endeavour'd to make this History of *Judith* pass for an Allegory; but it has nothing of the Air of a Fiction or Parable. For both *Jews* and ancient *Christians* looked upon it as a true History, though the former have not plac'd it among their Canonical Books. The Author is not certainly known; but it is very probable that it was compos'd during the Captivity, because it was written in the *Chaldaick* Tongue. The Original, from which were made the *Greek* Versions, quoted by the Fathers, and the *Latin* done by St. *Jerom*, are lost. As to the Time, it is most certain that it was before the Burning of *Jerusalem* and the Temple, and after the Captivity in *Jehoiakim's* Days; which appears from *Judg.* 4. 3. where it is said, *They were newly return'd from the Captivity*, which must be that in *Jehoiakim's* Time, for that in *Zedekiah's* continued seventy Years, before which *Nebuchadnezzar*, King of *Babylon*, had subdued *Arphaxad*, King of the *Medes*, and demolished *Ecbatane*. This *Arphaxad*, in all Likelihood, was *Phraartes*, or *Aphraartes*, who, as *Herodotus* tells us, was defeated by the *Affyrians* (who were then subject to the King of *Babylon*) and perished with his Army. Which agrees with what is said in the first Chapter of *Judith*, that *Arphaxad* was overcome by

Nebuchadnezzar, who return'd to *Nineveh*, which was the Capital of the Kingdom of *Affyria*. But to come more precisely to the Time of *Holofernes*, King *Nebuchadnezzar's* General, in the second Chapter of *Judith* it is positively said, that *Nebuchadnezzar* put his General on this Expedition in the first Month of the eighteenth Year of his Reign, which was the ninth Year of *Zedekiah*, King of *Judah*; so that the Defeat of *Holofernes* and the Siege of *Jerusalem* happen'd in the same Year, though it must be suppos'd that the Expedition against *Bethulia* was in the Beginning of the Year, and the Siege at the End of it; for we read in the fifteenth of *Judith*, that *Joakim* the Priest, with the Elders, came from *Jerusalem* to salute *Judith*, and she return'd to *Jerusalem* with them to give Thanks, which could not be in the Time of a Siege. As for the *Bethulians* injoying Peace during *Judith's* Life, it may be suppos'd that *Nebuchadnezzar* being employ'd two Years in the Siege of *Jerusalem*, might spend some Years in reducing other Parts of the Country; and *Bethulia* being a Place naturally strong, as situated in the Mountainous Part of the Country, was unwilling to foil his Army before it or make any Attempt on it, till he had subdued the rest.

his Arms to the Country of *Edom*, where he found as little Resistance. The *Israelites* taking the Alarm, gathered what Forces they had, possessed themselves of the Mountains, and fortified their Towns. *Holofernes*, surpriz'd that they should think of opposing his Army, inquir'd of the *Moabites* and *Ammonites* what Strength that People had, and what Motive could induce them to stand out. *Achior*, Chief of the *Ammonites*, in few Words told him the History of that Nation, and having informed him how they had been sometimes protected, and sometimes abandon'd by their God, concluded, that if they had offended their God, he would deliver them into his Hands; but if they had not, their God would defend them, and all his Army would not be able to subdue them. *Holofernes* hearing this Account, with great Indignation caused *Achior* to be sent into *Bethulia*, which he besieged, intending to destroy him when it was taken. The Inhabitants of *Bethulia* seeing the Number of the Enemy, began to be frighted, and were so pressing with *Ozias* the Governor of the Place, that to quiet them, he promised to surrender the Town, if in five Days they were not relieved. But that which pressed them most was the Want of Water, for otherwise the Town, by Reason of its high Situation, was inaccessible. This Want of Water was occasioned by the Advice of the *Idumeans* and others, whom *Holofernes* had subdued, who told him, there was no Way of reducing the Place, but by cutting off the Water at the Foot of the Mountain, which supplied them. This Advice *Holofernes* pursued, which made *Ozias* the Governor, in Despair, promise the People he would hold out no longer than five Days.

At that Time there dwelt in *Bethulia* a Woman named *Judith*, as eminent for Virtue and Piety as for the great Wealth and Possessions her Husband had left her. She hearing what the Governor had done to quiet the People, sent for him and the leading Men of the City, and in their Presence chid him for it, telling them all, that God by her would find out an Expedient to deliver them; but enjoined them not to inquire into her Project, for she declar'd she would not tell them. Upon this they left her, wishing her good Success. *Judith* was sensible of the Charms of her Beauty, for she was very handsome, and with these she proposed to captivate and betray the proud General. Having therefore addressed her self in Religion to God, she adds all the Imbellishments of Art and Dress, and attended only with her Maid, makes the best of her Way to the *Assyrian* Camp. Being come to the Out-guard, she was stopp'd, and ask'd Who, and Whence she was. She told them she was a *Hebrew* that

had fled from her Countrymen for Protection, because she was sensible that her Fate was near. Her Dress and Beauty commanded Respect, and they immediately provided a Chariot for her and her Maid, and a Guard of a hundred choice Men to conduct her to the General's Tent. Where being arrived, and waiting without the Tent till the General was ready to receive her, the Officers and Soldiers with much Pleasure survey'd and admir'd her Beauty. Being introduced, *Holofernes* met her at the Tent-Door, and seating himself under a rich Canopy of State, he assured her of his Protection, and desired an Account of the Cause of her Coming. After due Respect paid to the Presence of so great a Person, she told him as she had done the Out-guard; and address'd her self so artfully to him in Words that admitted a double Meaning, [* as, *That the Lord had sent her to work a Thing with him, that should make the World to wonder when they should come to hear it*] that he became inamour'd with her Wit and Beauty. *Holofernes* fondly concluding that the God of the *Hebrews* was angry with them, which he, through Mistake, imagin'd the Cause of *Judith's* quitting them, gave her Leave to go and come whither, and when she pleased, without Controul. *Judith* was a strict Observer of the Ceremonies of her Religion; and to prevent any Pollution of eating with the *Assyrians*, when *Holofernes* press'd her to eat as he did, she declined it, telling him, that she had brought enough to serve her till she had finish'd what she came about. Thus she continued three Days in the *Assyrian* Camp, and on the fourth Day *Holofernes* invited her to an Entertainment, where she drank of his Wine, but eat only what she had ordered her Maid to provide. The General was so well pleas'd with her Conversation, that he drank very liberally, and propos'd to enjoy the beautiful Stranger that Night; but he grew so intoxicated with Wine and her Beauty, that he fell upon his Bed fast asleep. Upon which *Bagoas*, the General's Eunuch, dismiss'd all the Company, except *Judith*, and then himself withdrew. Now was *Judith's* Project ripe for Execution; praying therefore to God to strengthen her in the Performance of it, she approached the Bed, and finding his Senses quite lock'd up with Wine, she drew his Scimiter, and at two Strokes cut off his Head, which she immediately gave to her Maid. The Maid put up the Head in the Bag in which she carried their Provisions, and away they hast'd towards the Mountains of *Bethulia*. When they were come within Hearing, *Judith* called to the Watch to open the Gates, and being admitted, the Governor and

* As. See *Judith* 11. 16.

People from all Quarters of the Town came thronging to see her; upon which she shewed them *Holofernes's* Head, assuring them, that though she had insnared him with her Beauty, yet he had committed nothing immodest with her. *Judith* well knowing the Consternation into which the sudden Death of *Holofernes* would put the *Assyrian* Army, advised the *Bethulians* to take the Advantage of it, and arm to pursue and kill them. They had great Reason to observe her Instructions, whose Conduct had so far put them in the Way for their Deliverance. The Besieged therefore immediately ran to Arms, and to encourage them, *Judith* had ordered the Head of *Holofernes* to be hung upon the Wall in Sight of the Enemy. The *Bethulians* appearing in the Passes of the Mountains, the Enemy's Out-guards gave Notice to their Officers, and the Officers sent to the General; upon which *Bagoas*, his Eunuch, went to the Tent, and knocked at the Door, but having no Answer, he opened it, and went in, where, to his great Amazement and Surprise, he saw the headless Body of his Master wallowing in his Blood; missing *Judith*, who he thought had lain with *Holofernes* that Night, he went to her Tent; but not finding her there, he straightway concluded who was the Author of this Mischiefs and Disgrace to the *Assyrians*. This Misfortune soon dispersed thro' the Camp, and put them in such a Fright, that every one began to shift for himself, flying over the Campaign and Mountains in the greatest Confusion and Disorder. The *Bethulians* took the Advantage of this, and attacked them in small Parties from several Quarters, as did likewise all the neighbouring People, who, as well as those of *Bethulia*, enriched themselves vastly with the Booty. After this *Joachim* came to *Bethulia*, attended with the chief Men of *Israel*, and having saluted *Judith*, and complimented her for her glorious Conduct and Policy, she returned with them to *Jerusalem*, where they all gave publick Thanks, and offered Burnt-Offerings; but *Judith's* Offering was the Plunder of *Holofernes's* Tent, with all his Equipage, with which the Soldiers had presented her. After this she returned to *Bethulia*, and died in a good old Age, being a hundred and five Years old. Return we now to the Siege of *Jerusalem*.

The *Jews* being closely besieged, the Prophet *Jeremy* frequently applied to the King, telling him his own, and the Fate of the City; which at last so affected *Zedekiah*, that he and his People, to shew some Token of Reformation, agreed to proclaim a Manumission or Liberty to all *Hebrew* Servants of either Sex, which they ratified by the ancient and usual

usual Solemnity of * dividing a Calf into two Parts, and passing between them. But this they soon retracted; for upon the coming of † *Hophra*, King of *Egypt*, to the Relief of *Jerusalem*, the § *Chaldeans* raised the Siege of *Jerusalem*, and went to fight the *Egyptians*; and the People of *Jerusalem*, that had made the Proclamation of Liberty, thinking that *Nebuchadnezzar's* Army fled for fear of the *Egyptian* Army, made the Servants return every one to his respective Duty and Service. This Prevarication so incensed the Lord, that he repeats his former Judgments of Sword, Famine, and Pestilence, by his Servant *Jeremy*. Upon which, soon after *Zedekiah* sent *Jehucal* and *Zephaniah* the Priest, to the Prophet *Jeremy*, to desire him to pray to the Lord for them. But he returned Answer, That they were mistaken to think the *Chaldeans* gone, and supposing that the *Chaldeans* should be worsted, so that none but wounded Men should be left, yet they should fire the City.

After this, the Prophet seeing the Siege raised for the present, thought to take this Opportunity of the Gates being open, and go into the Country; but being stopped by the Guards, was seiz'd as a Deserter, and carried before the Princes, who were in such a Rage, that they fell upon him, beat him, and committed him to Prison. From whence he was, by the King's Order, released, and brought to his House, where between themselves, the King asked him if he had any Word from the Lord concerning him. Yes replied *Jeremy*, for thou shalt be delivered into the Hands of the King of *Babylon*. Then expostulating with the King the Hardship of his Case, who, for telling the Truth in the Siege of the City, and other Things, was punish'd and confin'd, and the false Prophets excused, desired the King to put him in a more commodious Prison, and he was removed, and better Care taken of him so long as any Provision was left.

The good old Prophet, though in Prison, spoke what the Lord commanded him; and all that he said being a constant Denunciation of the heavy Judgments of God against the City and People of *Jerusalem*, particularly that it should be taken by the King of *Babylon*, and that they should languish under those three Plagues, Famine, Pestilence and Sword;

* *Dividing*. *Jeremy* 34. 9. which imported a Sort of Imprecation on themselves, that they might be cut asunder in Case they did not observe and perform the Covenant into which they then enter'd.

† *Hophra*. He is called so by the Prophet *Jeremy*, c. 44. v. 33. by others *Apries*, by *Eusebius*, *Vaphres*.

§ *Chaldeans*. They were Part of *Nebuchadnezzar's* Army.

Judith cuts off Holofernes head Judith. 13 Page 396

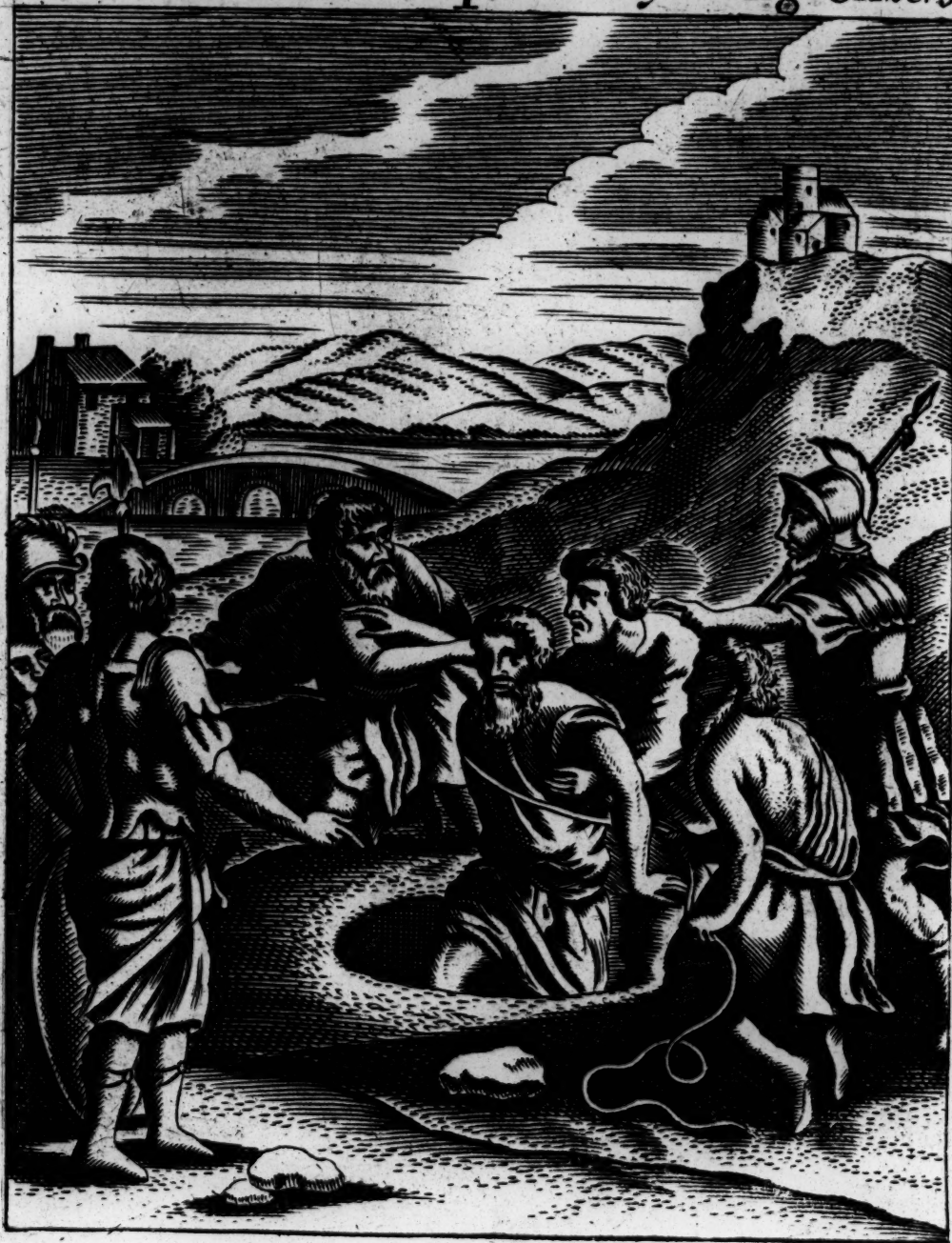


Then she came to y^e pillar of y^e bed. which was att Holofernes's head & took down his fauchion from thence & smote twice upon his neck with all her might & she took his head from him v. 6: v. 8 & after she went forth & gave his head to her maid v. 9.





Jeremiah drawn up out of y^e dungeon. ^{Page 399} Jer 38.



*Jeremiah being let down into a miry dungeon for
prophecying the Chaldeans should take the City
Is drawn out by Ebed-melech*

the Princes were so enraged, that they went to the King, and remonstrated to him that the Prophet ought to be put to Death, for he by those Speeches discouraged the Soldiers and People. The King, in this Distress, not daring to contest with his People, who, upon every little Occasion, were too apt to mutiny, bid them do what they pleased. Upon which they took the good old Man, and let him down by Cords into a nasty miry Dungeon, where he must inevitably have perished, had not God raised him up a Friend in the Person of *Ebedmelech*, an Eunuch Black-moor, who interceded with the King for him, and procured him to be brought back to his former Prison. For this Courtesy, *Jeremy* assured the charitable Moor, that when the City should be taken he should not fall by the Sword. And now the King having the Prophet near him again, he desired him not to hide any Thing from him that he should ask. But the Prophet, who had been ill treated before for speaking his Mind so freely, began now to capitulate with him, and before he answered the King, he told him, That if he would * promise not to put him to Death, if what he should report to him did not please him, and if he gave him good Advice, he would observe it, that he would freely answer him. To the first the King answered positively, that no Body should hurt him; and as to the second he was silent. However, the Prophet ventur'd to advise him to surrender to the King of *Babylon*, with Assurance of good Quarter for himself and Family. The King scrupled at it, but the Prophet persisted; and at breaking off the Discourse, the King obliged him to Secrecy, which for his own Sake he observed; for if the Princes had known what had passed between him and the King, it might have cost the Prophet his Life.

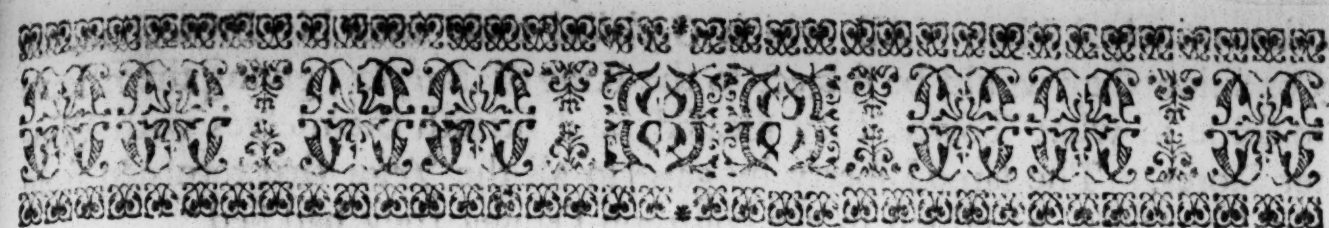
The Siege drawing near an End, the People, through the Scarcity of Provisions, are reduced to extremity, being forced to rake the very Dung-hills for Food, and at last to feed on one † another. In this said Condition the City was taken by Storm in the eleventh Year of *Zedekiah's* Reign. The *Chaldeans* having possessed themselves of one Gate, King *Zedekiah*, with the few Forces he had left, endeavour'd to escape at another Gate; but the City being inclosed on every Side with the Enemy's Army, he had not gone far before he was taken, and the few that were with him dispersed. The wretched King, thus taken, was carried to *Nebuchadnezzar*, who was then at *Riblah*, where, to add to his Misery,

* Promise. See *Jeremy* 28. 16.

† Another. See *Lament.* 4. 4, 5, 10. and *Ezek.* 5. 10.

he saw his Sons put to Death before his Face, and the Princes of *Judah*, who had opposed his inclining to believe the Prophet *Jeremy*, were likewise slain. As for himself, the King of *Babylon* commanded his Eyes to be put out, and binding him in Fetters of Brass, he carried him in Triumph to *Babylon*, where he died in Prison. The People being put to military Execution, the Enemy fell to plunder and destroy the Place. This *Nebuzaradan*, Captain of the King of *Babylon*'s Guards, executed with the utmost Rage; for he threw down the Walls, burnt the Temple and Royal Palace, and all the great Men's Houses, and set the rest of the City on fire. Those that escaped the Sword, with them that had deserted during the Siege, were sent Prisoners to *Babylon*; none but a few of the poorer Sort being left to till the Country. All the sacred Vessels, Utenfils, and Treasure of the Temple, were carried off, together with the Priests and some Officers that used to attend the Service of the Lord.





A C O M P L E A T

H I S T O R Y

O F T H E

H O L Y B I B L E.

B O O K VII.



BEFORE *Nebuzaradan* had begun the demolishing of the Place, the King of *Babylon* having understood what Pains the Prophet *Jeremy* had taken to incline the King of *Judah* and his Princes to a timely Surrender, and what Hardships he had suffered for so doing, gave a strict * Charge to *Nebuzaradan* to have a special Regard to him, and to grant him whatever he should desire. But in the Heat of the Action he had neglected to inquire after him, and they that had the Charge of transporting the Captives, had carried him away among the rest as far as *Ramah*. Upon which *Nebuzaradan* sent for him Back, and gave him his Liberty. *Jeremy* understanding by *Nebuzaradan*, that the King of *Babylon* had made *Gedaliah* Governour of the Land, he went to him, by *Nebuzaradan's* Advice, and dwelt with him at *Mizpah*, as did several of King *Zedekiah's* Officers who upon the taking of the City had fled, and were dispersed about the Country. Among these were *Ismael*, who was of the Royal Blood, and *Johanan* and *Jonathan*, two Brothers, and

* Charge. See *Jeremy* 39. 40.

other principal Men. All which *Gedaliah* took into his Protection, on Condition they would be subject to the King of *Babylon*, giving them leave to settle in what Towns they pleased, and furnish themselves with Winter Stores. The same Liberty he gave to all the *Jews* that returned from the Countries, to which in the common Danger they had fled.

But notwithstanding the Generosity of *Gedaliah*, *Ishmael* turns Male-content ; for envying the Promotion of *Gedaliah*, who was an obscure Person in Comparison of himself, he with ten more conspired to murder *Gedaliah*, which base Design was under-hand encouraged by the King of *Ammon*. *Jobanan* discovered this Conspiracy to *Gedaliah*, and offered his Service to dispatch *Ishmael*. The generous Governor, who was a Man of Honour himself, and not ready to entertain ill Thoughts of others, would not believe *Jobanan*, nor permit him to kill *Ishmael*. But his Incredulity soon cost him dear ; for the Conspirators pretending to pay a Visit to the Governor, murder'd him ; and to secure themselves, taking Advantage of the People's being unprovided for Defence, fell upon them too, and slew not only the *Jews*, but the *Chaldeans* also. This they kept so private for some Days, that fourscore *Israelites*, who were carrying Offerings and Incense to § *Jerusalem*, fell into their Hands, whom they barbarously murder'd, except ten, which they saved for the Discovering of their Treasures in the Field.

Ishmael not thinking himself secure here, leaves *Mizpah*, and taking what People were left as Captives with him, (among whom were King *Zedekiah's* * Daughters) he makes the best of his Way to the King of *Ammon*, who had put him upon this treacherous Enterprize. But *Jobanan* having Intelligence of the late Massacre, with what Forces he had, marched after *Ishmael*, whom he found at the Pool of *Gibeon*. The People that *Ishmael* had carried off from *Mizpah*, seeing *Jobanan* and the rest come to rescue them, ran over to their Deliverers ; which *Ishmael* perceiving, with only eight Men in his Company, fled to the *Ammonites*. *Ishmael* thus gone, *Jobanan* and his Company take up their Dwelling at || *Cbimbam* near *Bethlehem*, which they † chose, the rather, that if they should be attack'd by the *Chaldeans* for *Ishmael's* Conspiracy, they might the more readily take Refuge in *Egypt*.

§ *Jerusalem*. It is to be supposed that these *Israelites* had not heard that the Temple and City were destroyed, when they came from home.

* Daughters. See *Jeremy* 41. 10.

|| *Cbimbam*. This Place may be supposed

from 2 *Sam.* 19. 18. to have been anciently given by King *David* to *Cbimbam*, the Son of old *Barzillai* the *Gileadite*, and which yet bore his Name, though near five hundred Years after.

† *Cboje*. See *Jeremy* 41. 16.

Jeremy

Jeremy the Prophet having taken up his Dwelling with *Gedaliah* at * *Mizpah*, was carried from thence by *Ishmael* the Conspirator, after the Death of the Governor, among the rest of the Captives; and *Ishmael* being routed, he accompanied *Johanan* to their new Habitation at § *Chimham*. Here *Johanan* and his Company addressed the Prophet, and intreated him to pray to the Lord for them, to direct them what Course to take. The Prophet promised them he would, and faithfully return them the Answer which the Lord should give. Upon which they enter'd into a Covenant of Obedience to the Prophet, and he supplicated God for them: But ten Days were pass'd before he received an Answer; when calling *Johanan* and the People together, he told them, That if they would live in Subjection to the King of *Babylon*, and tarry in *Judah* till his appointed Time, the Lord would skreen them from all Danger, and raise them up again; but if they offered to go to *Egypt*, the Sword, Famine and Pestilence should pursue them. This Advice being contrary to their Inclinations, they would not believe it, but rudely told the Prophet he spoke falsely; and notwithstanding he urged in his Defence that they had dissembled with him, when they intreated him to pray to the Lord for them, and gave a Confirmation of the Judgments that would attend them, they persisted in their former Resolution of going to *Egypt*, and mov'd thither with all the Remnant of *Judah*, taking the Men, Women and Children, with all the late King's Daughters, the Prophet *Jeremy*, and *Baruch* his Scribe.

They had not been long in *Egypt*, before the Lord, by his Prophet, admonished them of the Destruction of *Egypt*, and the Extirpation of their false Gods, by *Nebuchadnezzar*, King of *Babylon*. But the stubborn *Jews* would not mind him, for they resolutely told him they would do what they thought fit, and would, according to the Idolatry of the *Egyptians*, offer Incense to the || Queen of Heaven: The Women, with equal Insolence, said the same. Which saucy Answer provoked the Lord to denounce against them, by his Prophet, the most fearful † Judgments in positive Terms: At the same Time assuring them, that *Pharaoh Hophra*, King of *Egypt* (under whose Protection they lived secure, as they imagin'd) should be delivered into the Hands of *Nebuchadnezzar*, King of *Babylon*, as *Zedekiah* had been before.

* *Mizpah*. See *Jeremy* 40. 6.

§ *Chimham*. See *Jeremy* 42. 12.

|| Queen. By which is meant the Moon

NUMB. LIII.

at least, if not all the Planets. See *Jeremy* 44. 17.

† Judgments. *Jeremy* 44. 26, 27.

5 N

† And

† And now the Prophet *Jeremy* having discharged his Duty to his own People the *Jews*, he address'd himself in the rest of his Book, for the most Part, to the * *Gentiles*: As did his Cotemporary, the Prophet § *Ezekiel*, who was entirely ingaged in the like Service in *Chaldea*. In which prophetick Office they continued till the Time of their || Death.

† *Daniel*, having been carried to *Babylon* among the Captives in the first Captivity of *Judah*, under *Jehoiakim* their King, with his three Friends, was forced to change his Name, and they theirs, by Order of *Ashpenaz*, Master of the Eunuchs. This was done in Token of Slavery: Therefore they called *Daniel*, *Balteshazzar*; *Hananiab*, *Shadrach*; *Mishael*, *Mesbach*; and *Azariah*, *Abednego*. Being bred up in the Learning of the *Chaldeans*, in order to qualify them for the King's Service, *Daniel*,

† And, &c. About this Time both *Jeremy* and his Cotemporary *Ezekiel*, left off historical Matter, and foretel the Wickedness and Misfortunes of the Heathens.

* *Gentiles*. Thus *Jeremy* prophesied against *Egypt*, chap. 40. the *Philistines*, chap. 47. *Moabites*, chap. 48. *Ammon*, *Edom*, and other People, chap. 49. *Babylon*, chap. 50. and 51. with some Prophecies here and there interspersed; especially in chap. 50. concerning the Redemption of *Israel*.

§ *Ezekiel*. He prophesied against the *Ammonites*, chap. 25. against *Tyrus*, chap. 26. against those that supported her, and traded with her, chap. 27. against the Prince of *Tyrus*, chap. 28. against *Egypt*, chap. 29, 30, 31, and 32. against the Shepherds of *Israel*, chap. 34. against Mount *Seir* or *Edom*, chap. 35. against the lofty ones of *Israel*, chap. 36. with a Promise of their Restoration to their own Country, by the Emblem of the dry Bones, chap. 37. against other Enemies of the Church of God, under the Name of *Gog* and *Magog*, chap. 38, 39. And from thence he describes the Rebuilding of the Temple, as a sure Confirmation to his captive Countrymen, that their Captivity should have an End, and they should return to their own Country.

|| *Death*. The Holy Scripture makes no Mention of the Death of these two great Prophets, either as to Time, Place, or Manner: But St. *Jerom*, in the Life of *Jeremy*; and *Dorotheus*, Bishop of *Tyre*, in his Synopsis of

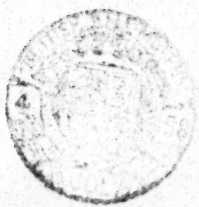
the Lives and Deaths of the Prophets and Apostles, says, that *Jeremy* was stoned to Death in *Egypt* by the People; most likely his Renegado Countrymen the *Jews*, that fled to *Egypt* against his Advice, and God's Command, and took him with them against his Will. For the *Egyptians* being freed by the Prophet's Prayers from *Crocodiles*, which very much infested them, had him in very great Honour and Esteem, which they testified by burying him in one of the Royal Sepulchres. As for the Prophet *Ezekiel*, he is said to be slain in *Chaldea*, by a Prince of the Children of *Israel*, whom he reprov'd for worshipping Images. In their Time, thought towards the latter End, the Prophet *Obadiab* prophesied. His Prophecy is directed against *Edom* the Posterity of *Esau*, against whom those other two Prophets also denounced the Judgment of God, *Jeremy* 49. and *Ezek.* 25.

† *Daniel*. The *Jews* do not place him among the Prophets, because he did not live after the Manner of the other Prophets. However, it cannot be denied, but that he was a Prophet, and what he wrote was a Prophecy, as the *Jews* own. He Propheied at *Babylon* from the Beginning of the Captivity, till the Reign of *Cyrus*, that is, above eighty Years. We do not read that he returned into his own Country, and therefore suppose that he died at *Babylon*. His Book is partly Historical and partly Prophetical.

who was descended of the Royal Blood of *Judah*, and his three Friends, had their daily Allowance of Meat and Wine order'd from the King of *Babylon's* Table. But *Daniel*, being a devout Observer of the Religion of his Country, requested of the Master of the Eunuchs, that he and his Friends might be excused from it, desiring only Pulse and Water, which he said was sufficient Sustenance for them. This upon Trial agreeing well with them, they had their Liberty to eat it, without having other Meat forced upon them. This religious Abstinence recommended them to the more immediate Care and Love of God ; who, whilst they were following their Studies in the Arts and Sciences of the *Chaldeans*, furnish'd them with such Understanding and Knowledge, that when at the End of three Years they were brought before the King, he found them by far to excel in Wisdom all the Magicians and Astrologers of his Country ; especially *Daniel*, to whom God imparted a wonderful Knowledge of understanding and interpreting Dreams. A Specimen of which he soon shew'd ; for the King having a Dream one Night, it left such an Impression on his Spirits, as made him very uneasy ; and that which added to his Inquietude was, he could not recollect the Substance of his Dream. Upon this the most learned among the *Chaldeans* that pretended to Divination were summon'd ; who excused themselves from telling the Dream, but readily offer'd to interpret it, if he could recollect it. This was so far from satisfying the uneasy King, that it put him into a Rage, and he threaten'd them and their Families with Destruction, if they did not conjure out the Dream. They still persisted in their Inability to perform what he demanded, urging that it was the Province of a Deity, and not of a Man, so to divine, and that no King ever before required such a Thing of Men of Skill and Learning. *Nebuchadnezzar* looking upon this as trifling with him, gave Order that all who profess'd Magick in his Dominions should be destroy'd. Upon this *Daniel* and his three Friends were sought for to be executed among the rest ; but *Daniel* addressing himself to the Captain of the Guard, to know the Cause of this sudden Decree, and the Captain acquainting him with the whole Matter, he went into the Presence, and told the King, if he would give him Time, he would both discover and interpret his Dream. *Daniel* having obtain'd Time, went to his Apartment, and acquainted his Companions *Hananiab*, *Mischael*, and *Azariab*, with the whole Matter, and desir'd them to join in Prayer with him to God, that he would mercifully reveal this great Secret to them, that they might not perish. God immediately answer'd their Prayers, and

in a Vision revealed the Secret to *Daniel*; who, after a Return of Praise and Thanksgiving, applied himself to the Captain of the Guard, desiring him not to execute the King's Decree, but to introduce him to him, and he would discover and interpret his Dream. *Arioch*, the Captain, glad to be excused from this bloody Work, readily brought *Daniel* to the King, who ask'd him, if he had found out the Dream? *Daniel* told him, The Secret was beyond the Reach of humane Wisdom, and that none but the God of Heaven could reveal it, who had been so gracious, for the Sake of those that might receive the Benefit of the Interpretation of it, to discover it to him. Then he thus began to declare the Dream: "You saw an
 " Image of a vast Dimension, excellent in Brightness, but terrible in
 " Form. The Head of this Image was of fine Gold, the Breast and
 " Arms of Silver, the Belly and Thighs of Brass, the Legs of Iron, and
 " the Feet partly Iron, and partly Clay. You saw, O King, a Stone
 " cut out of the Mountain, but from whence it came, you knew
 " not; which Stone falling upon the Feet of this Image, brake
 " them into Pieces, and then the rest of the Image brake into Dust,
 " which the Wind dispers'd, so that it was no more to be seen; and
 " the Stone that did this Execution on the Image increased to a great
 " Mountain, and fill'd the Earth. This, O King, was the Dream; and
 " this is the Interpretation of it. Thou art a King of Kings, to whom
 " the God of Heaven hath given Power, Strength and Glory: Thou
 " therefore art meant by this Head of Gold; and after Thee another
 " Kingdom shall arise, as inferior to thine as Silver is to Gold: And af-
 " ter that a third Kingdom, emblem'd by Brass, which shall govern the
 " Earth. But the fourth Kingdom shall be strong as Iron, and destroy
 " the other Kingdoms; and whereas the Feet were partly Iron, and
 " partly Clay, this Kingdom shall be divided, and shall be partly strong
 " like Iron, and partly weak as Clay, and shall not mix firmly toge-
 " ther. But in the Days of these Kings, the God of Heaven shall set
 " up a Kingdom which shall never be destroy'd: And that Kingdom
 " shall not be left to other People; but it shall disperse and consume
 " all these Kingdoms, and it shall last for ever. And whereas you saw
 " that the Stone which broke the Image in Pieces was cut out of the
 " Mountain without Hands, the great God hath made known to the
 " King what shall come to pass hereafter; for the Dream is true, and
 " the Interpretation of it is certain."

Nebuchadnezzar being satisfy'd by the Discovery of his Dream, that the Interpretation must be true, prostrated himself on the Ground and worshipped



Page 101

The three children delivered. Dan. 3



And Nebuchadnezzar said did not cast three men into the midst of the fire & lo I see four men loose walking in the midst of the fire and they have no hurt & the form of the fourth is like the Son of God.

worshipped *Daniel*, commanding an Oblation and sweet Odours to be offer'd to him; which *Daniel* * refused, and instructed the King to direct his Devotions to God. For this great Satisfaction which *Daniel* gave the King in revealing and interpreting his Dream, the King made him Governor of the whole Province of *Babylon*, and Chief of all the learned Men; and besides many great and rich Presents which he gave him, he promoted his three Friends, *Hananiah*, *Misbael* and *Azariab*, who by Deputation from *Daniel* were to oversee the Affairs of *Babylon*.

Some Time after this, the King, grown proud with his Success against the *Jews*, *Egyptians*, and others, and elevated with the Interpretation of his Dream, which compared him to the golden Head of the Image, order'd a Statue of Gold to be made, thirty Yards high, and of a proportionable Bigness. This monstrous Figure he had set up in the Plains of *Dura*, and summon'd his Subjects of all Degrees and Condition to appear at the Dedication of it; at which Time Proclamation was made, that when the Signal was given, they should all prostrate themselves and worship it, upon Pain of being thrown into a burning Furnace. This Order was obey'd by all, except the captive *Jews*: Which some of the *Chaldeans* observing, they complain'd of them to the King; and not caring to meddle with *Daniel*, who at that Time was the chief Favourite, they impeach'd *Shadrach*, *Mesbach*, and *Abednego*, his three Friends. These being brought before the King, peremptorily refused to pay Adoration to his Image, telling him they trusted in a God, who was able to deliver them from his Rage. This presumptuous Answer (as the King took it) so incens'd him, that he commanded them to make the Furnace seven Times hotter than it was before, to bind *Shadrach*, *Mesbach*, and *Abednego*, and cast them into it: Which they did; and though the Heat was so fierce that it burnt those that threw them in, yet they had no Harm; but the Bonds with which they were tied were loos'd, and they walk'd in the midst of the Fire. The King, at a secure Distance, saw this Execution, and the Fierceness of the Fire abating, he in great Surprise and Amazement cried out, "Did we not cast three Men into the Furnace?" "Behold, I see four Men walking freely, without any Hurt, in the

* *Refused*. Though this be not so express'd, of a Truth, That your God is a God of Gods, yet we may conclude, that *Daniel* would not admit of such Profaneness; from the King's seeing you could reveal this Secret.
answering *Daniel*, chap. 2, ver. 47. I know

“ midst of the Fire, and the Form of the Fourth is like the † Son of
 “ God.” Then, approaching the Furnace, he called to *Shadrach, Me-
 shach, and Abednego*, and said, “ Ye Servants of the most high God,
 “ come hither.” Upon which they came out of the Furnace in the Pre-
 sence of the King and all his Attendants, who saw them unhurt, without
 so much as a Hair of their Heads being singed, or the least Smell of the
 Fire about them. The haughty King was now convinced, that there
 was a more powerful Being than himself, who could protect his Ser-
 vants from the Rage of the most insolent and arbitrary Tyrant; and there-
 fore, in a sudden Transport of Devotion, he cried out, “ Blessed be the
 “ Lord God of *Shadrach, Meshach, and Abednego*, who hath sent his
 “ Angel, and deliver’d his Servants that trusted in him. Therefore I
 “ decree, that those who shall dare to profane the God of *Shadrach,
 “ Meshach, and Abednego*, shall be cut in Pieces, and their Houses shall
 “ be made a Dunghill; because there is no other God that can deliver
 “ after this Manner.” Upon this *Daniel’s* three Friends were afresh pre-
 ferred, to the great Mortification of those that envied their former Pro-
 motion.

And now King *Nebuchadnezzar* being freed from all War at home and
 abroad, indulg’d himself in the Pleasures of his Court, and quietly, for
 a Time, enjoy’d the Fruits of his Conquests; till at length another Dream
 gave him fresh Disquiet; which he perfectly remembering, and concluding
 that his own People might interpret it, sent not for *Daniel*, but for the
Chaldeans; to whom having related his Dream, they were as much at a
 Loss, as when the King demanded of them the Discovery of his former
 Dream, which he had forgot. But the revealing of these divine Secrets
 was reserv’d for the Servants of God; and the King meeting with no Sa-
 tisfaction from his own Subjects, sent for *Daniel*, to whom he recounted
 his Dream, which was thus: “ I saw a Tree of a prodigious Magnitude,
 “ which seem’d to reach from Earth to Heaven. It was fair and full of
 “ Fruit, yielded Shelter to the Beasts and Fowls, and Sustenance to all
 “ Flesh. I saw also an Angel come down from Heaven, who said
 “ aloud, Hew down the Tree, cut off the Branches, shake off the
 “ Leaves, and scatter the Fruit, and let all Creatures depart from it: Yet let
 “ the Stump remain in the Earth, with a Band of Iron and Brass, in the
 “ tender Grass of the Field; and let it be wet with the Dew of Heaven,

† Son of God. That is, Angel of God; Parts of Scripture Angels are called the Sons of
 for so he is called, *Dan. 3. 28.* And in other God, as *Job. 1. 6. and 38. 7.*

“ and let his Portion be with the Beasts in the Grass of the Earth. Let
 “ his Heart be changed from that of a Man, and a Beast’s Heart be given
 “ him, and let § seven Times pass over him. This is the Decree of
 “ the Holy One, that the Living may know, that the most High ruleth
 “ in the Kingdom of Men, and giveth it to whom he pleaseth, and setteth
 “ over it the basest of Men.

Daniel having heard the Dream, was so affected with the dreadful Judgments that it portended to the King, that he stood silent for the Space of an Hour; which the King observing, and guessing the true Cause of his Perturbation, bid him tell him freely whatever the Interpretation might portend. Then *Daniel* addressing himself with much Tendernefs and Concern for the King, wish’d this inauspicious Dream, and the Interpretation might affect the King’s Enemies, and thus interpreted it to him.
 “ The Tree, O King, which thou didst see in thy Dream, is thy self;
 “ for thy Greatness reaches to Heaven, and thy Dominion to the End of
 “ the Earth. And as to what the Angel said of hewing down the Tree,
 “ this is the Meaning of it: It is a Decree of the most High which is
 “ determined against the King; Thou shalt be driven from Men, and thy
 “ Dwelling shall be with the Beasts of the Field: Thou shalt eat Grass
 “ with the Oxen, and shalt be wet with the Dew of Heaven; and seven
 “ Times shall pass over Thee, till thou knowest that the most High
 “ ruleth in the Kingdom of Men, and giveth it to whomsoever he will.
 “ And whereas it was order’d that the Stump of the Tree should be left,
 “ it shews that the Kingdom shall be sure to Thee, after Thou shalt have
 “ known, that the Lord of Heaven doth rule. And now Thou hast heard
 “ the Interpretation of thy Dream, permit me to advise Thee: Atone
 “ for thy Sins by a holy Life, and by Acts of Mercy to the Poor re-
 “ commend thy self to the Mercy of the Lord, that he may prolong thy
 “ Peace.” *Nebuchadnezzar*, who had seen the verifying of *Daniel’s* Prophecies, and likewise been an Eye-Witness of God’s great Power and Providence, might have been somewhat depress’d at the Report of such a Judgment pronounced personally against himself: But instead of humbling

§ *Seven*. By seven Times, some think are meant a long Time, which in Holy Scripture is signified by the Number *seven*, because it denotes Perfection; as if it had been said, until a perfect or full Time, that the King thus brutified should repent. The Number *seven* is sometimes applied to Weeks; but often to Years, especially in the Prophecy of *Daniel*.

It was the Way of speaking among the *Chaldeans*, and a Year was the most common Measure of Time, especially in the Chronicles of the Kings. See *Dan* 7. 25. and 11. 13. But some are of Opinion, that these seven Years at the Prayer of *Daniel*, were changed into seven Months.

himself, and deprecating the divine Sentence by Repentance, as *Daniel* advised him, at the Twelvemonth's End, as he was walking in his Palace at *Babylon*, with great Pride and Pleasure surveying that vast and overgrown City, he ostentatiously said, "Is not this great *Babylon*, which I have † built for the Metropolis of my Kingdom, by my Power, and for the Honour of my Kingdom?" The Words had scarce pass'd his Lips, when a Voice from Heaven was heard to say, "Unto Thee, O King *Nebuchadnezzar*, it is declared; Thy Kingdom is departed from Thee, and they shall drive Thee from the Conversation of Men, and thy Dwelling shall be among the Beasts of the Field." And immediately he was || driven from the Company of Men, and he did eat Grass as the Oxen, and lived like a Brute.

† Built. *Nimrod* is said, *Gen.* 10. 10. to be the first Founder of *Babylon*, and undoubtedly he was so. But *Nebuchadnezzar* here calls himself the Builder of this City, as those who alter or add to any great Structures, would seem to be reputed the first Founders, and, by assuming to themselves the Praise due to others, extinguish the Memory of their Predecessors. At first, indeed, *Babylon* was but a little City, and that often laid waste by the Inundations of the River *Euphrates*, and because *Semiramis* afterwards very much enlarged and fortified it, and beautified it with many Ornaments and fine Buildings, she is likewise said to have built it, and celebrated as the Foundress of it. But after *Semiramis's* Time, the *Assyrian* Kings neglecting *Babylon* built *Nineveh*, making it the Royal Residence, and Metropolis of the *Assyrian* Monarchy; and *Babylon*, thus deserted, partly by the Inundations of *Euphrates*, and partly by the Incurfions of Enemies, became ignoble and obscure. At last *Nebuchadnezzar* having destroy'd *Nineveh*, made *Babylon* the Seat of the Empire, and very much enlarged and beautified it; for he added several Walls to it, with magnificent Gates. In that Part where the Royal Palace stood, he built another City, which he inclosed with a Wall of vast Breadth and Height, where he had those famous pensil Gardens, so celebrated of old. Though Authors differ very much in the Height and Thickness of the Walls of this City, yet it is certain they were prodigious in both, *Orosius*, and all, owning them to be fifty Cubits, which, at the common Estimation is seventy five Feet;

so that what *Strabo* and *Curtius* relate, viz. that Chariots could pass by one another on the top of the Walls, may reasonably be credited. As to the Punishment which immediately befel *Nebuchadnezzar* upon this vain exalting himself, he may by this Act be said to have hasten'd it upon himself, though it was a Year before told by *Daniel*; for by emphatically calling himself the Author of these mighty Things, he deprived God of the Honour, by whose Permission he grew so mighty, and capable of doing them.

|| Driven. Some think, that this being driven away, was his own shunning humane Conversation during the Disturbance of his Mind, which made him betake himself to the Fields and Woods: Others, that the People grown weary of his Tyranny, conspired against him, and forced him to fly; which last seems to derive from a Tradition of the *Hebrews*, who say, that his Son *Evilmerodach* affecting the Throne in his Father's Life-time, help'd to depose him; which is not probable, because after *Nebuchadnezzar's* State of Brutality expired, and that he came to himself, his Subjects desired him to return; but it may be supposed, that in his Absence his Son might act as King. The Reason of the Variety of Conjectures on this Point proceeds from the distracted History of the *Chaldeans*, who in general speak of the Reigns of their Kings, but seldom mention minute Circumstances; for no profane Writers take Notice of this Part of *Nebuchadnezzar's* Life.

By this terrible Example God made it appear, how severely he can punish the Pride and Elevation of Mens Hearts, by putting them into the Condition of Beasts, who by their Arrogance exalt themselves above the State of Men.

After *Nebuchadnezzar* had continued his appointed Time in this sad and forlorn Condition, he lifted up his Eyes to Heaven, and God was pleased not only to restore him to his Understanding and Form, but to his former State and Dignity ; for which he made this thankful Acknowledgment : “ * I *Nebuchadnezzar* do praise, extol and honour the King of Heaven, all whose Works are Truth, and his Ways Judgment ; “ and those that walk in Pride he is able to subdue.

After the Death of *Nebuchadnezzar*, his Son *Evilmerodach* succeeded him, who took Compassion on *Jehoiakim*, the Captive King of *Judah*, and released him from his Imprisonment in the seven and thirtieth Year of his Captivity, treating him with great Humanity and Respect, allowing him an honourable Maintenance, and giving him the Precedence of all other Princes in *Babylon*.

Evilmerodach's Reign was but short, continuing but two Years, at the End of which his luxurious Son *Belsazzar* succeeded him. In whose first Year *Daniel* had his † Dream of the four Beasts representing the four Monarchies : And in the third Year of this same King *Daniel*, had that memorable § Vision of the Ram and the He-goat, with the Interpretation of them. ‡ After which this luxurious King making a great Feast for his Courtiers, he commanded his Servants to bring forth the sacred Vessels of Gold and Silver, which his Grandfather *Nebuchadnezzar* had taken out of the Temple at *Jerusalem*, that he and his Princes, with his Wives and Concubines, might drink Wine in them : Which accordingly was || done, and in their Cups they sang Hymns of Praise to their Idols. *Belsazzar*, thus adding Impiety to his Excess, so provoked the great God of Heaven by this sacrilegious Contempt of his holy Worship,

* I, &c. See *Dan.* 4. 34. Of the Time or Manner of this King's Death we have no Account in the Holy Scriptures. He is supposed not to have lived long after his Restoration, but to have left his Kingdom to his Son *Evilmerodach*, who is thought to have supplied his Place in the Government during his Father's State of Brutality.

† Dream. See *Dan.* 7.

NUMB. LIV.

§ Vision. See *Dan.* 8.

‡ After. Though these Visions are placed after the luxurious and profane Banquet of *Belsazzar*, yet in Order of Time they should come before ; for *Daniel* tells the Time of each ; as, the Dream was in the first Year, and the Vision in the third Year of *Belsazzar*.

|| Done. The City of *Babylon* was at this Time supposed to be besieged, and near taken.

and

and the Profanation of the Vessels dedicated to his Service, that he terrified this Prince in the midst of his luxurious Feast, with the Appearance of a Hand, which in three Words wrote the Sentence of his Condemnation. *Belsazzar* was so concern'd and frightened at this amazing Prodigy, that he called for the most learned of his People to shew him the Meaning of it; but notwithstanding the promised Reward of Purple Vests and Chains of Gold, to those that could discover this mighty Secret, they were so far from interpreting it, that they could not so much as read it. This gave the King and his whole Court great Disturbance of Mind; upon which the old * Queen hearing of the King's Consternation came into the Banqueting-House, and told the King, That he had a Man in his Dominions named *Daniel*, in whom was the Spirit of the Holy Gods, and whom his † Grandfather, for his extraordinary Ability that Way, had made Master of the Magicians, who would shew the King the Interpretation of the Words that so troubled him. The King glad of the Opportunity of discovering this terrible Secret, sent for *Daniel*; who appearing before him, and slighting the Honours and Presents the King promised, in case he could interpret the Words, told him, That since he had not humbled himself, nor taken Example by his Grandfather *Nebuchadnezzar*, who for his Pride was chased from the Conversation of Men, and reduced to the State of Beasts; but lifted up himself against the Lord of Heaven, and profaned the holy Vessels dedicated to his Service, God being provoked by these his Crimes, had sent a Hand to write upon the Wall his Condemnation in these three Words, *MENE, TEHEL, UPHARSIN*. Which *Daniel* interpreted thus: By *MENE*, God hath § number'd thy Kingdom: By *TEHEL*, Thou art weigh'd in the Ballance of his Justice and art found too light: By ‡ *UPHARSIN*, Thy Kingdom is divided, and given to the *Medes* and *Persians*. The King having heard this dreadful Sentence pronounced by || *Daniel*,
how

* *Queen*. This, in all Probability, was *Nitocris*, Queen Dowager, and Wife of great *Nebuchadnezzar*.

† *Grandfather*. *Nebuchadnezzar* is here, *Dan. 5. 11.* called *Belsazzar's* Father, not through Mistake, but after the Manner of the *Chaldeans* and *Hebrews*, who commonly call Grandchildren and Great Grandchildren Sons, and Grand-fathers and Great Grand-fathers Fathers: Thus *Abraham*, *Isaac*, and *Jacob*, are called Fathers, after many Generations of Descents.

§ *Numbered*. That is the Term of thy Kingdom.

‡ *UPHARSIN*. Here *Daniel* in repeating the Word *UPHARSIN*, instead of it put in *PERES*, as signifying the same Thing.

|| *Daniel*. This Holy Prophet, who had been so great and powerful in the Time of *Nebuchadnezzar*, is supposed to have retired from Court during the Reigns of *Evilmersadach* his Son, and *Belsazzar* his Grandson, and in those five Years (at least) seems to have been forgotten by all but the old Queen,
Widow

how unwelcome soever the Interpretation was to himself, yet bestow'd upon the Prophet the Honours promised him, causing him to be cloath'd in Purple, with a Chain of Gold about his Neck, and to be proclaimed the Third Person in the Kingdom.

As to the fulfilling this Prophecy, God immediately verified it, as *Daniel* had predicted; for the same Night *Belshazzar* King of the * *Chaldeans* was † slain, God making him a terrible Example to those that shall sacrilegiously abuse Things dedicated to his Worship and Service.

The sacrilegious *Belshazzar* being thus overtaken by divine Justice, *Darius* the *Mede* assumes the Throne; who, esteeming *Daniel* as a Person filled with the Spirit of God, bestowed on him peculiar Marks of his Favour; for at first he made him one of the three Presidents of the Kingdom, and intended to make him Vice-Roy. The King thus heaping Honours on *Daniel*, it gave great Occasion of Malice and Envy in the other Presidents and Princes, who, thinking it too much for a captive *Jew* to be preferred to them, conspir'd to ruin him. They could find no fault with his publick Administration, for he was perfectly just and faithful in all Things that concern'd the King. Wherefore concluding they should never find any Thing to accuse him of, except in case of his Religion, they resolv'd to lay a Snare for him in that Respect. And in this they were at first to seek how to bring their Malice to bear against him, for they well knew the King was appriz'd of his Piety and Zeal in the Religion of his Country, and that he stood so fair in the Royal Favour, that they dared not directly attack him; and therefore they struck at him a more distant Way; for they perswaded the King to publish a Proclamation, That whosoever should ask any Petition, either of God or Man, except of the King only, for the space of thirty Days, should be thrown to the Lions. The unwary King, not suspecting any Fraud, concluded that, because they told him, all the Presidents, of which *Daniel* was the first, had agreed to it, *Daniel* had also consented to it, taking it for a Testimony of their Affection and Loyalty to him at his Accession to the

Widow of *Nebuchadnezzar*; during which Time of his Solitude God vouchsafed by wonderful Visions to discover to him the Successions of all the Empires of the World until the Blessed Kingdom of *Christ*.

* *Chaldeans*. See *Dan.* 5. 30.

† *Slain*. By the *Medes* (under the Conduct of *Darius* King of the *Medes*, and with

the Help of his Son-in-Law, the Great *Cyrus*), who at that Time besieged *Babylon*. These taking the Advantage whilst the *Chaldeans* were thus revelling and overcharged with Wine, to divide the River *Euphrates*, possessed themselves of the City, and surprized the Court.

Throne,

Throne, without any Hesitation consented to it, and it was pass'd into a Decree. Though *Daniel* knew this wicked Law was levell'd at him, yet preferring the Law of God to that of Men, he continued his usual Course of praying to, and praising God three Times a Day, kneeling upon his Knees, with his Chamber Window open towards *Jerusalem*. His Enemies, who had laid this Snare for him, soon found an Opportunity to betray him; for having taken him in the Act of Praying, they presented themselves before *Darius*, and accused *Daniel* of Contempt and Rebellion in disobeying the King's Decree, desiring immediate Execution of the Sentence against him. The King, too late, saw the Design, and being vex'd at his easy Credulity, in suffering himself to be thus impos'd upon, labour'd to have the Decree reversed; but the Grandees represented to him, that the Royal Decrees, according to the Law of the *Medes* and *Persians*, were unalterable, and that therefore the Penalty *Daniel* had incurred, being irreverfible, he must be cast into the Lions Den. The King's Weakness in this unjust Act, gave Way to the Sollicitations of these wicked Men; and though *Daniel's* Piety and Wisdom had recommended him very much to his Favour, yet he thought in Honour he could not go back from his Word, and therefore deliver'd *Daniel* to them, at the same Time unwittingly prophesying, That the God, whom he served continually, would preserve him. *Daniel* being thrown into the Den, to prevent any Means that might be attempted for his Escape, a great Stone was laid on the Mouth of the Den, and sealed not only with the Royal Signet, but with that of the Lords too. The King retired to his Palace very pensive, where he spent the Night in great Anxiety and Uneasiness of Mind for his Favourite *Daniel*; and early in the Morning repairing to the Den, between Hope and Despair, he in a melancholick Tone called to *Daniel*; "O *Daniel*, Servant of the living God, is thy God, whom thou serveft continually, able to deliver thee from the Lions? Yes, O King, replied *Daniel*: My God hath sent his Angel, who hath shut the Lions Mouth, that they have not hurt me, because he found me innocent in his Sight, and just to thee." The King overjoyed to find the Person he so highly valued thus miraculously preserved, ordered him immediately to be taken out of the Den, and at the same Time commanded, that all those that had accused *Daniel*, with their Wives and Children, should be cast into the same Den, which was immediately done, and the Lions seized and tore them in Pieces, before ever they came to the Bottom of the Den. The Providence of God appearing

pearing so visibly in the Preservation of *Daniel*, the King published a Proclamation, "That in all Parts of his Dominions, Men should fear and tremble before the God of *Daniel*, for he is the living God, and remains for ever. His Kingdom shall not perish, and his Dominion shall always indure. He delivereth and rescueth, and worketh Signs and Wonders in Heaven and Earth, who hath delivered * *Daniel* from the Power of the Lions."

After this *Daniel* lived and flourished, not only through the Reign of *Darius* the *Mede*, but in the Reign of † *Cyrus* the *Persian*; in whose first

* *Daniel*. *Daniel* lived not only all *Darius*'s Reign, which was seventeen Years, but also in the Reign of *Cyrus*, the first *Persian* Monarch. In whose third Year, he had that extraordinary Vision, relating more especially to the latter Times of the *Jewish* State, mentioned in the tenth, eleventh and twelfth Chapters. Which is the last Account the sacred Text gives of him; which is also silent of his Death, though he is said by others to have died a natural Death in the Land of the *Chaldeans*, and to be honourably buried there; being laid by himself in the Royal Sepulchre. But however this might be, it is certain, he lived to have the Satisfaction of seeing, before his Death, Liberty given for the Return of his captive Brethren, and for rebuilding the Temple at *Jerusalem*.

There are two Stories in the *Apocrypha*, which some add to the Book of *Daniel*, making that of *Susanna*'s being accused by the two Elders, who were convicted by *Daniel*, to be the thirteenth Chapter of *Daniel*'s Prophecy; and according to the *Latin*, the fourteenth Chapter is the Discovery *Daniel* made to the King of *Babylon*, of the Idol's not eating the Meat that was set before him in his Temple, as the Priests of that false God perswaded that Prince, as also the Destruction of the Dragon, which the *Babylonians* adored, and *Daniel* made to burst. As to the Time of these two Stories, the first is said to happen in the Reign of *Astyages*, who being called the last King of the *Medes*, must be that *Darius* the *Mede*, who slew *Belshazzar*, and took *Babylon*, and whom *Cyrus* immediately

succeeded. As to *Darius* the *Mede*'s being called *Astyages*, it is as reasonable to suppose him to be the King in whose Reign the History of *Susanna* is related, as to allow that he was called by the *Babylonians*, *Nabonides*, by *Herodotus*, *Labyntes*, and by the *Greeks*, *Darius Medus*. As to the History of *Daniel*'s discovering the Cheat of *Bell's* Priests, and bursting the Dragon, by the latter Part of it, which mentions his being cast into the Lion's Den against the King's Inclination, it seems to be the same Story with what we have related in the Text of *Daniel*'s being cast into the Lions Den, and his Deliverance from thence; with some Addition of Circumstances in the Beginning, and Want of others in the End; and it being said in this History in the *Apocrypha*, that it happened in *Cyrus*'s Reign, there must be a Mistake in the Transcriber, and *Cyrus* is put for *Darius*; for in *Dan.* 6. the Text says positively, that Action of *Daniel*'s was in the Reign of *Darius*, who had promoted *Daniel*.

† *Cyrus*. This was that *Cyrus*, of whom it was prophesied, about two Hundred Years before he was born, by the Prophet *Isaiah* 44. 28. *He saith to Cyrus, Thou art my Shepherd, and he shall perform all my Desire, saying to Jerusalem, Thou shalt be built, and to the Temple, thy Foundation shall be surely laid.* This *Cyrus* being already King of the *Medes* and *Persians*, resolving to unite the *Babylonian* Monarchy to his own, march'd towards that City with his Army; took *Shushan*, or *Susa*, and routed *Nabonides* in Battle. After this Defeat of *Nabonides*, or *Darius* the *Mede*, *Cyrus*

first Year it pleased the Lord so to touch the Heart of that Prince (according to what had been foretold by the Prophet § *Jeremy*) that he published an Edict, giving leave to all the *Jews* to return to their own Country, to rebuild *Jerusalem* and the Temple, to worship their God, to take with them their Gold, their Silver and their Goods, and Beasts for Sacrifice. The *Jews*, who had long wished for that happy Day, prepared to set forward; and *Zorobabel*, a Prince of *Judah*, whom *Cyrus* had appointed to be their Governor, led them to their own Country, consisting of near fifty thousand Souls. They took along with them all the Vessels and Utensils of the Temple, which had been carried to *Babylon* in the Reign of *Nebuchadnezzar*, which were restored to them by express Order from *Cyrus*.

When *Zorobabel*, and those under his Conduct, were come into *Judea*, they met at *Jerusalem*, to undertake the Re-building of the Temple; the Foundations of which they laid, offered Sacrifices, and made solemn Prayers to God; and kept the several Feasts appointed by the Law. It was in the second Month of the second Year of their Return from the Captivity, that they laid the Foundation of the Temple, which was begun with all the Solemnity and Magnificence that the Circumstances of Time and Place would admit: But when some of the Ancients, who had seen the first Temple before *Nebuchadnezzar* caused it to be demolished, they burst into Tears, when they saw by the Foundation of this, how much short it was like to come of the former.

Whilst they were going on with the Temple, the *Samaritans*, who were planted in several Cities of *Israel* in the Room of those *Israelites* that *Salmanasser* King of *Assyria* had long before carried away Captives, hearing that the People of *Judah* had begun to build the Temple, they came to the Governor *Zorobabel*, and desired to join with them in the Work, alledging, That they served the same God as the People of *Judah* did. But the Governor and the Chiefs of the Families of *Israel* would by no means allow them to have any Share in this Work, fearing that they, who were Idolaters, notwithstanding they pretended to worship the God of *Israel*, might profane the Temple with Idolatry. This Refusal so exasperated the *Samaritans*, that they from that Moment made it their Business to obstruct the carrying on the Work. Notwithstanding which the *Jews* went on, till the *Samaritans* having by Bribes

Cyrus besieged and took *Babylon*, by which he became Master of all the East; which till then had been divided into several Monarchies. § *Jeremy*. See chap. 29, ver. 10.

corrupted

corrupted some Persons about the King, put a † Stop to it which lasted till the Reign of || *Darius*.

Cyrus the Persian having taken the City of *Shushan*, in the Territory of *Babylon*, it was by his Successors made the Residence of the *Persian* Monarchs. Here it was *Ahasuerus* solaced and regaled himself after his *Egyptian* Expedition, inviting all the Princes and Governors of his Provinces to an Entertainment of an hundred and fourscore Days; and after that he invited the inferior People, with the rest, to another Feast which lasted seven Days. Nor was this Feasting only among the Men, but also among the Women; for *Vashti* the Queen had provided a Banquet for the Ladies in the Palace. The last Day of this Feast the King in a Frolick, or rather Fondness, would shew his Queen to his Guests, for she was very beautiful; and sending his seven Chamberlains to attend her to him, he ordered that she should come with the Crown on her Head. The haughty Queen disdaining to be made a publick Spectacle, refused to obey the King's Command, which so incensed him, that, consulting how to punish her for this publick Affront, it was agreed, That for fear this Act of the Queen's should be brought into a Precedent, she should be deposed for her Contumacy, and that a Collection of the fairest Women should be made for the King to take his Choice of them. This last Proposal suited with the luxurious Monarch; and amongst the Crowd of Beauties that were brought to Court, none pleased the Eye of this amorous Prince like the fair * *Esther*. She was of

† *Stop*. This Stop to the Building of the Temple may be supposed to have been given in *Cyrus's* Time, *Ezdr.* 4. 5.

|| *Darius*. This must be *Darius Hyaspis*; and the *Darius*, in whose second Year the Building was carried on, was *Darius Nottus*, in whose Time the Prophets *Haggai* and *Zachary* prophesied, and not before; see *Ezdr.* 5. 1. Indeed if it were not for contemporary Occurrences, the Variety of Names given to several Kings, would so confound the Chronology, that it would be impossible to reduce it to any Certainty. For *Cambyses* the Son of *Cyrus* is called *Ahasuerus*. To him the *Samaritans* sent Letters to stop the Building of the Temple. They likewise sent to *Magus* on the same Account. This Prince had possessed himself of the *Persian* Empire

after the Death of *Ahasuerus*; and would not permit the *Jews* to rebuild their City or Temple. He is likewise by Historians called by several Names, being in *Ezdr.* 4. 7. called *Artaxerxes*.

* *Esther*. As to the Author of the Book of *Esther*, it is uncertain who it was. Some have thought it was written by *Mordecai*, because the Book takes Notice, that *Mordecai* wrote Letters to all the *Jews* on the fourteenth and fifteenth of the Month *Adar*; but it is not said, that he wrote all the History. It is more likely, that the great Synagogue caused it to be compos'd, to preserve the Memory of that signal Event, and give an Account of the Original of the Feast of Lots, *Esth.* 3. 7. and afterwards added it to the Number of the sacred Books: It was first written in Hebrew,

of *Jewish* Race, Niece to *Mordecai*, of the Tribe of *Benjamin*. This Virgin having lost her Parents, lived at *Shushan* with her Uncle, at the Time that Queen *Vashti* was deposed. *Esther's* native Beauty, and sweet Disposition, so engaged the fond King, that he set the Royal Crown upon her Head, and made her Queen instead of deposed *Vashti*. At the Celebration of his Nuptials he made a Feast to all his Court, which in Honour to his new Queen, he called *Esther's* Feast, and for her Sake not only made Presents to his Guests, but for that Time remitted the Tribute of all his Provinces.

Mordecai, at *Esther's* first going to Court, had cautioned her not to discover that she was a *Jew*, which she carefully observed; and it might be her Uncle's Care that she should not be refused by the King for being a Captive; which might be the same Reason why *Mordecai* concealed his Relation to *Esther*, lest it might be disadvantageous to her. And for these Reasons he may be supposed to have continued a contented Waiter at Court, till some favourable Opportunity offered to promote him: Which soon presented. It happened whilst *Mordecai* attended at the Palace Gate, he got Knowledge of a Conspiracy formed by two of the Chamberlains to seize and murder the King. This he immediately communicated to his Niece the Queen, and she acquainted the King with it in *Mordecai's* Name. Upon which the two Chamberlains were seized, and convicted, and hanged; and the whole Affair recorded in the *Persian* Annals: But *Mordecai* was not presently taken Notice of.

About this Time King *Abasuerus* had been very lavish of his Favour to a proud *Amalekite* named *Haman*, whose Merits are not mentioned, and, it's probable, they might be as obscure as those of Favourites generally are. However it was, *Haman* is advanced in Honour above all the Princes of the Court; and all the Attendants about the Court pay him Reverence, except *Mordecai*. This was not at first observed by *Haman*; but some of the Attendants, who were desirous of obliging the Court-Favourite, informed *Haman*, that *Mordecai* the *Jew* refused to pay him Reverence. This Inflamed the haughty *Haman*, who straitway meditated Revenge; but such a bloody one, as nothing between Man and

Hebrew, as we have it in the nine first Chapters of St. *Jerom's* Version. Some *Grecian Jew* afterwards made Additions, which have been inserted in their proper Places, in the

Greek Version, and placed all together by St. *Jerom*, at the End of the Book, from the twenty-fourth Verse of the tenth Chapter.

Man

Man could deserve; for no less than a whole † Nation must bleed to atone for the petty Slight of this aspiring Wretch. This was a great as well as wicked Undertaking; and *Haman*, to go surely to work in it, called his People about him, and made them cast the Lot before him from Day to Day, from the first Month to the Twelfth, that they might know, what Month and Day would be most propitious to their Design. So that *Haman*, to his Mortification, was forced to bear with *Mordecai's* Contempt every Day for a Year. But at last *Haman* having fixed a Time, addressed the King, and obtained a Decree to put all the *Jews* to Death throughout the King's Dominions. For this bloody Execution Letters were dispatched to all the Governors of Provinces and Cities, sealed with the King's Seal, which put the poor *Jews* into a great Perplexity and Fright, but especially in the Royal City of *Shushan*, from whence this Decree was issued. None in that Place was more sensible of the dismal Consequences of this cruel Decree than *Mordecai*; who rending his Cloths, and putting on Sackcloth and Ashes, went through the City bemoaning the hard Fate that threatened him and his Countrymen. This was soon taken Notice of, and reported to the Queen; who not knowing the Occasion, sent Clothes to her Uncle, which he refused, sending Word by the Messenger the true Cause of his Mourning, and the Danger she and all her Nation were in; and that unless she immediately repaired to the King, and interceded for them, they should all be cut off. *Esther* made a Difficulty to undertake the Affair, because it was forbid any Person to come into the King's Presence, without special Order, upon Pain of Death. *Mordecai* returned Answer, that she ought rather to run the Hazard of her own Life, than suffer all her own Nation to perish. This rous'd *Esther*, and she sent him Word to cause all the *Jews* in *Shushan* to fast three Days, as she would do; and after that she would address the King, tho' it was against the § Law, let what would happen. At the End of this Fast she dress'd herself in her Royal Robes, and going to the King's Apartment, made a Stop just as

† Nation. The fifty thousand that went with *Zorobabel* to re-build *Jerusalem* and the Temple, were not all that were left of the *Jewish* Nation, to be sure; for we may rather suppose, that they multiplied at *Babylon* instead of diminishing. For *Ezra* the Scribe, and several others returned after the Temple was finish'd and dedicated. See *Ezr.* 7. 1.

§ Law. It was a Rule in the *Persian* Court, that whosoever did come to the King in the inner Court uncalled, was liable by the Law to be put to Death; except such to whom, as a peculiar Favour, the King should hold forth the Golden Sceptre, *Esth.* 4. 11.

she came in Sight of the King, who immediately held out his Sceptre to her, and ask'd her what she requested of him. This encourag'd her to approach nearer, and she touching the End of the Sceptre, he told her, he would grant her Request, tho' it cost half his Kingdom. Upon this she told him, she desired him and *Haman* to come and partake of a Banquet she had provided for them. Her Request was so much the more acceptable to the King in that she had invited his Favourite *Haman*; who tho' he was a constant Companion of the Royal Debauches, was not at this Time present with his luxurious Master; wherefore the King gave Order, that *Haman* should have speedy Notice, that he might attend the Queen's Invitation. All Things being prepared, and the Guests sat, the King was so well pleased with his Entertainment, that he again repeated his former Promise of granting the Queen whatsoever she should ask, even to the Half of the Kingdom. The Queen not thinking this a proper Time to open the Secret to the King, desir'd the King and *Haman's* Company once more the next Day to a Banquet, and then she would tell him her Request. The King readily consented, and so the Company for that Time broke up.

Haman not a little pleas'd that he should be thus distinguish'd, not only by the King, but by the Queen too, form'd strange Notions of future Happiness to himself, and went out of the Presence so elevated, that he expected nothing less than the Respect due to him, as the second Person in the Kingdom. As he pass'd, all paid him the most profound Reverence, except *Mordecai*, who took no Notice of this gaudy Courtier; which stung the haughty Favourite to the Heart. However, he conceal'd his Resentment, and when he was come Home, he began to pride himself in his prosperous Condition, and recounting to his Family the Honours the King had heap'd upon him, he told them how the Queen had distinguish'd him above all the Court, inviting him only to accompany the King to a Banquet, and that To-morrow he was to attend her again upon a second Invitation. "Yet, said he, what Pleasure is this, so long as I see the hated *Mordecai*, who shews me no Respect." His Friends concur with him in his Resentment, and to make short Work with *Mordecai*, advise *Haman* to order a Gibbet fifty Cubits high to be prepared, and to petition the King, that *Mordecai* might the next Day be hang'd on it. *Haman*, who vainly imagin'd the King would not deny him such a Trifle as a wretched Jew's Life, approv'd the Project, and the Gibbet was set up.

But

But God was pleased to dispose Matters otherwise than this proud Son of *Agag* had done : For it happen'd that the Night before this Entertainment was to have been, a sudden Inquietude seiz'd the King, so that he could not sleep ; wherefore to divert himself he called for the Annals of his Reign, and order'd one to read them to him ; who coming to that Passage which mention'd *Mordecai's* Discovery of the Treason of the two Chamberlains, that had conspired against the King, he asked, What Reward had been bestow'd on *Mordecai* for that Service ? They told him, None. Whereupon the King asked, Who waited without ? They told him, *Haman* ; whom he order'd to be call'd in. *Haman*, whose Resentment had kept him as wakeful as the King's Inquietude had him, was come early to Court, to petition that *Mordecai* might be hang'd on the Gibbet he had provided ; and being call'd into the Presence by the King's Command, he doubted not in the least of having his Petition answered. But as full of Hope as he was, the King prevented him, by asking him, What Honour should be bestow'd on the Man the King delighted to distinguish ? *Haman* vainly concluding himself the happy Man, resolved not to be wanting in laying it on, and therefore thus advised the King : " Let the Man, whom the King design to honour, be cloathed in the Royal Garments, be mounted on the same Horse the King uses to ride on, have the Royal Diadem set on his Head, and the chief Man in the Kingdom lead the Horse by the Reins, walking before him, and proclaiming, Thus shall it be done to the Man, whom the King delights to honour." *Haman* had no sooner delivered his Advice, but the King, quite contrary to his Hope and Expectation, bid him get the Horse, Apparel and Diadem ready, and do just as he had said to *Mordecai* the Jew, charging him not to fail in the least Part of it. This cut the proud *Haman* to the Heart, whose Thoughts at that Time were imployed wholly on his own Advancement. But the King's Word was a Law, as he knew there was no disputing it. Therefore he was forced to obey, and attend *Mordecai* in the Form himself had prescribed, proclaiming before him all the Way he went, Thus shall it be done to the Man, whom the King delights to honour. The Ceremony being over, *Mordecai* return'd to his Post at the Palace Gate ; and *Haman* in great Discontent hastened Home ; where he related to his Family the Disgrace he had suffered, in being forced to do Honour to his Enemy. They considering the Condition of the Man, told him the Fate of declining Favourites, and that if *Mordecai* was a Jew, he would rise.

rise upon his Ruin. Whilst they were entertaining *Haman* with this melancholy Presage, Messengers came to hasten him to the Queen's Feast. Where the King being come, he asked her, as before. What her Request was? She answered, "It was Mercy for herself and all her Nation, which he, by the Advice of a cruel Enemy, had delivered up to Destruction." The King in great Concern asked her, Who had been guilty of so wicked a Contrivance? She answered, It was *Haman*. This put *Haman* in a terrible Fright; which the King observing, and looking upon him with great Indignation, he rose from the Banquet and went into the Garden: *Haman* also rose, and taking the Opportunity of the King's Absence, addressed himself to the Queen to save his Life; but whilst he was in this suppliant Posture the King return'd, and seeing *Haman* so near the Queen, Jealousy suggesting that *Haman* had some base Design on her, cried out in a Rage, "Will he ravish the Queen before my Face?" No sooner were the Words pass'd his Lips, but *Haman's* Face was covered, which was a sure Token of Death to him, and *Harbonah* the Eunuch, having Notice of *Haman's* Design upon *Mordecai*, told the King that *Haman* had prepared a Gibbet fifty Feet high to hang *Mordecai* upon; which the King hearing, commanded them to hang *Haman* upon it. Execution thus done on *Haman*, the King gave his Estate to the Queen, which she disposed of to *Mordecai*; to whom the King, in Consideration of his former Service, and relation to the Queen, gave his Ring, as he had before done to *Haman*. But notwithstanding *Haman* was removed, the Decree against the *Jews* remained in Force, wherefore the Queen desired the King to recal it; which he not only granted, but put out another Edict, giving Leave to the *Jews* to take Revenge on their Enemies the same Day. Pursuant to that Order the *Jews* slew their Enemies and Persecutors in *Shushan*, in which Number fell *Haman's* ten Sons, and throughout all other Cities of *Assyria*. Ever since the *Jews* have kept a solemn Festival in Memory of this signal Deliverance on the fourteenth and fifteenth of the Month *Adar*, which was called the Feast of * Lots. But let us return to *Jerusalem*.

The

* *Lots*. See *Esth.* 3. 7. and the Note with this mark || in Page 417. It was called the Feast of *Purim*, from the *Persian* Word *Pur*, which signifies a *Lot*. It was instituted by *Mordecai* in Remembrance of the *Jews* De-

livery from *Haman*, by whom *Lots* were cast Day by Day, and Month by Month, for the Destruction of them. It was ordered to be kept two Days for this Reason: The *Jews* at *Shushan* had two Days allow'd them to revenge them-

The Building of the City and Temple of *Jerusalem* having been delayed for many Years, was at last set on Foot again in the second Year of (a) *Darius*, at the Instigation of the two Prophets, *Haggai* and *Zechary*. For being discouraged by the *Samaritans*, and the Prohibition from the Court, they concluded that this was not the (b) Time the Lord had decreed for the re-building his House: Though at the same Time they built (c) Houses for themselves. For this the Prophet *Haggai* reprov'd them, telling them, that their want of Success in other Things was owing to their Neglect in going on with the Lord's House. This rouz'd both the Governor and People, who being sensible of their Neglect, resolve to make Amends by their future Obedience, resuming their Work with great Alacrity; and to continue them in this good Temper, the Prophet *Haggai* was again sent to them, to assure them that the Lord was with them in this Undertaking: And that, notwithstanding the former Temple far exceeded what this was like to be, yet if they continued obe-

themselves of their Enemies, but the rest of the *Jews*, in other Places, had but one. This caused at first some Difference in their Time of Feasting. For the *Jews*, in all other Parts of the Kingdom, having done Execution on their Enemies the thirteenth Day, kept their rejoicing Feast on the fourteenth. But the *Jews* at *Shushan* being engaged both the thirteenth and fourteenth Days in defending themselves, kept the Festival for their Deliverance on the fifteenth Day. But afterwards, when *Mordecai* had made a Record of this great Deliverance, he sent Letters to all the *Jews* throughout the Dominions of *Ahasuerus*, to establish it as a standing Ordinance among them, that they should keep both the fourteenth and fifteenth Days of the Month *Adar* (which was the twelfth Month with them; and takes in Part of the twelfth, and Part of the first Month with us) yearly, as the Days whereon the *Jews* rested from their Enemies. This *Mordecai* established, and being next in Place and Power to the King, he wrote to the *Jews* about it; and Queen *Esther* wrote also with all Authority to confirm his Letters. The *Jews* thereupon, in all Places, took it as an Obligation upon them and their Posterity, that they would, without fail, keep these two Days,

at the appointed Time every Year; in every Family, Province, and City, to be a Memorial of their Deliverance, to them and their Posterity for ever. In these two Days they read the History of *Esther* in their *Synagogues*; and as often as they hear the Name of *Haman* mention'd, they do with their Fists and Hammers beat upon the Benches and Boards, as if they did knock upon *Haman's* Head.

(a) *Darius*. This, as I have before said in the Note with this mark || in Page 417, must be *Darius Nothus*, and not *Darius Longimanus*, whom some will have to be *Esther's* Son; for the Prophets *Haggai* and *Zechary* are not mentioned till *Darius Nothus's* Reign, in the second Year of which, the Building of both City and Temple went forward; and *Darius Longimanus* reigning Thirty nine or forty Years, it is scarcely suppos'd it begun to go forward in his Reign. Besides, if *Darius Longimanus* was the Son of *Esther*, it may give Occasion of Wonder, that so good a Woman, and so zealous a *Jew* as *Mordecai*, having such Interest as they had with King *Ahasuerus*, should not have promoted that Work.

(b) Time. See *Hag.* 1. 2.

(c) Houses. *Ibid.* ver. 4.

dient, he would fill this House with (d) greater Glory than he had done the former.

Two Months after *Haggai* had prophesied, and earnestly pressed the *Jews* to be zealous and diligent in building the Temple, the Lord raised up another Prophet, *Zachary*, the Son of *Barachiah*, to encourage them in their Undertaking; in which neither Governor, High-Priest, nor People were wanting, but every one in his Station forwarded the Building so much, that it was near finish'd, when *Tatnai*, King *Darius's* Governor, and other Enemies to the *Jews*, having Notice of what they were doing, came and demanded by what Authority they rebuilt the Temple and the Wall about it, and would know the Names of the Undertakers. *Tatnai* and his Friends thought to have frightened the *Jews* from their Work with these Questions, but the Elders persisted, and the Prophets assisted with their Prayers and good Instructions. These Adversaries missing of their Aim, and seeing the *Jews* would not be frightened from their Work, acquainted the King with the whole Matter in a (e) Letter to this Purpose: "That going to the Province of *Judea*, to the House of the great
" God, we found the Building in great Forwardness. Then asking the
" Elders of the People, Who set them to Work, and their Names, that
" we might certify to thee, O King, they returned us Answer; That
" they were the Servants of the God of Heaven and Earth; and were
" re-building the House, that was many Years ago built by a great King
" of *Israel*; but that their Fathers having provoked the Lord God of
" *Israel* by their accumulated Transgressions, he gave them into the Hand
" of *Nebuchadnezzar*, King of *Babylon*, the *Chaldean*, who destroyed this
" Building, and carried the Inhabitants Captive to *Babylon*. But the great
" *Cyrus* made a Decree in their Favour, empowering them to return and
" rebuild their City and Temple, restoring to them all the sacred Vessels
" and Utenfils. Upon this Incouragement they laid the Foundation of
" this House of God, that is in *Jerusalem*; which is now almost finish'd.

(d) Greater. The Prophet here means not any external Pomp or Worldly Splendor; for in those the old Temple, built by *Solomon*, far exceeded the New, at the best. But he means by the greater Glory, that Blessing of Peace, *Hag.* 2. 10. which the World enjoyed at the Birth of the Prince of Peace, the Saviour of the World; for it cannot be supposed, that God by his Prophet would speak so magnificently of any worldly Splendor, when in

ver. 7, 8. he said, he would shake the Heavens and Earth, the Sea and Land, and that the Desire of all Nations should come. And undoubtedly by moving the Nations, ver. 8. he meant the calling of the *Gentiles*, which by *Isaiah*, and other Prophets, was always joined with the Coming of the *Messiah*. And therefore nothing but this could be that greater Glory.

(e) Letter. See *Ezra* 5. 7:

" If

“ If the King therefore please, let search be made among the Records, that we may know, whether any such Decree was made by *Cyrus*; and let the King direct us what to do in this Affair.” Search accordingly was made, and in *Echbatane* the Decree of *Cyrus* for re-building the Temple and City of *Jerusalem* was found; which when King *Darius* had read, he gave a strict Charge to *Tatnai*, and his other Officers, not to molest or disturb the *Jews* in their Work; and, to make them sensible of his good Inclination to the *Jews*, he order’d *Tatnai* and his other Governors to advance Money out of the several Tributes in their Districts for that Use, and to furnish them with Materials for the same; and if they wanted Beasts for Sacrifice, or any Provisions of Corn, Salt, Wine, or Oil, to distribute to them according to the Direction of the Priests that were at *Jerusalem*: And all this to be done upon the Penalty of having their Houses pulled down and made a Dunghil, and themselves hanged. These Men readily complied with the King’s Command, furnishing the *Jews* with all Necessaries, and the Work went on so prosperously and speedily, that in the sixth Year of *Darius* it was finish’d. * After which, those of the Captivity, and those that they had proselyted from the Idolatry of the Heathen, celebrated the Feast of the (f) Dedication of the Temple with great Joy, offering a hundred Bulls, two hundred Rams, four hundred Lambs, and twelve Goats, according to the Number of the twelve Tribes of *Israel*: And having settled the Priests and *Levites* in their Order for the Service of God, they kept the Passover at the usual Time, and the Feast of unleavened Bread seven Days, for Joy

* *After.* Before this, viz. in the fourth Year of *Darius*, the *Jews* in Captivity had sent a Message to *Jerusalem*, to know how they were to behave themselves in Relation to their former Fasts, now that the Temple was re-building? (The several Fasts they had kept were on certain mournful Occasions; as particularly that Fast in the fifth Month, which was for the Destruction of the Temple, and that in the seventh Month for the Murder of *Gedaliah* their Governor, *Jer.* 52. 12. and 41. 1. 2.) To this the Lord returned Answer by his Prophet *Zechary*, chap. 7. ver. 5, &c. That they had not in those Fasts observed his Will (rather deploring their calamitous Condition, than humbling themselves by Repentance) and that it would please him better to

see them execute true Judgment, and shew Mercy and Compassion one towards another, and abstain from oppressing the Widow, the Fatherless, the Stranger and the Poor, and from imagining Evil one against another,

(f) *Dedication.* The Feast of Dedication is termed in the New Testament *Enkainia*, a Feast wherein something is renewed; because those Things only are reputed consecrated, which are separated from their common, and dedicated to some new and holy Use. We read of many Things consecrated in the Old Testament; as the Tabernacle, the Temple, Priests, Altars, Vessels, and Garments: But there was no Anniversary or yearly Solemnity appointed to be observed in Remembrance of their Consecration.

that

that the Lord had inclined the Heart of the King to incourage and assist them in the re-building the House of the Lord God of *Israel*.

The Temple being finish'd, (g) *Ezra* a Priest and Scribe, learned in the Law of God, who had hitherto continued at *Babylon*, with others of the Captivity, which had not yet returned, having obtained Leave of the King, prepared to go to *Jerusalem*. To this the King not only readily consented, but gave him an ample (h) Commission to take with him what he should think necessary both for his Journey thither, and Service there; furnishing him with Money to buy Cattle for Sacrifice, Provisions of Corn, Wine, Oil and Salt, and giving him Credit to take of his Treasures in those Parts to the Value of an (i) hundred Talents of Silver: Besides which, he gave to the Priests, *Levites*, Singers, Porters, and (k) *Nethinims*, or Ministers of the House of God, an Indemnity from all Toll, Tribute or Custom; empowering *Ezra* at the same Time to appoint Magistrates and Judges over the People, to do Justice among them, and instruct those that knew not the Law of God.

Ezra having returned Thanks to the Lord, who had thus mercifully inclined the King's Heart to beautify and adorn the Temple, and given him Favour in the Eyes of the King and his Princes, prepared to return to *Jerusalem* with those that were left at *Babylon*, being in Number one thousand, four hundred and ninty-six Males. With these he took his Way by the River that runneth to *Abava*, where, incamping three Days he took an Account of the People, and finding no *Levites* or *Nethinims* among them, he sent back *Eliezer* and some others to *Iddo*, who was chief of the *Nethinims* at *Casiphia*, requiring him to send with them some Officers fit for the Service of the Lord's House; upon which they brought several *Levites*, and two hundred and twenty *Nethinims* to the Camp. And now *Ezra*, considering the great Charge of Money and Plate they had with them, and to what Dangers they might be exposed in their March, proclaimed a Fast, to implore the divine Protection over them and their Substance. For though he might, for asking, have had a Convoy from the King, yet remembring he had told the King, that the (l) Hand of their God would be upon them, he declined it. There-

(g) *Ezra*. See his Geneology deduced from *Aaron*, chap. 7.

(h) *Commission*. See *Ezra* 7. 12.

(i) *Hundred, &c.* That is, Thirty seven thousand, five hundred Pounds.

(k) *Nethinims*. These were Under Officers, for the more servile Work of the Temple; such as the fraudulent *Gibeonites* were first appointed to.

(l) *Hand*. See *Ezra* 7. 28. and *ibid.* 8. 22. fore

fore having fasted and prayed on this Occasion, they set forward; and *Ezra* having delivered by Weight to twelve of the Priests, the Gold, Silver, and Vessels, which the King and his Counsellors, and others, had given him as an Offering to the House of the Lord, he enjoined them to keep this (m) Treasure safe, till they came to *Jerusalem*, and there to deliver it by Weight to the Chief of the Priests and Levites, as they had received it of him.

As *Ezra* had apprehended, they were in Danger on their March, for they were (n) Way-laid; but God was with them and preserv'd them, and after a Journey of four Months, they arrived safe at *Jerusalem*, where having refreshed themselves three Days, they delivered the Treasure by Weight in the House of the Lord to those Priests that were appointed to receive it, and an Inventory of the Number and Weight was taken. Then they offer'd a Burnt-Offering of twelve Bulls for the twelve Tribes, ninety-six Rams, seventy Lambs, and twelve He-Goats. After which *Ezra* deliver'd the King's Commission to the Officers, who in Obedience to it, furnish'd the People with all Things necessary for the Service of the Temple.

Soon after this, some of the chief *Israelites* complain'd to *Ezra*, that the Priests, Levites, and People, had not separated themselves from the Abominations of the ancient (o) Natives; but had taken their Daughters for Wives to themselves, and Sons. This threw *Ezra* into so violent a Fit of Grief, that he tore off the Hair of his Head and Beard, and they that had any Fear or Concern on them, assembled to him, and bemoaned the Transgression of those that had been Captives, and were lately drawn into these wicked Practices; and *Ezra*, having continued in a sorrowful Posture till the Time of Evening Sacrifice, then fell on his Knees, and spreading out his Hands to the Lord, made this humble (p) Confession and Prayer. "Our Trespas is so great, that I am
"ashamed to look up to thee, O Lord. We have been Sinners from

(m) *Treasure*. This Treasure was of a considerable Value: For there were six hundred and fifty Talents of Silver, which at three hundred seventy five Pounds to the Talent, make two hundred, forty three thousand, seven hundred and fifty Pounds. The Silver Vessels weighed a hundred Talents, which came to thirty seven thousand and five hundred Pounds. The Gold in Coin was an hundred Talents, which, at four thousand five hundred Pounds each Talent, made

four hundred and fifty thousand Pounds. Besides which, there were twenty Basins of Gold of a thousand Drams, and two Vessels of fine Copper, as valuable as Gold.

(n) *Way laid*. See *Ezra* 8. 31.

(o) *Natives*. These were the *Canaanites*, *Hittites*, *Perizzites*, *Jebusites*, *Ammonites*, *Moabites*, *Egyptians* and *Amorites*; with whom the *Israelites* were expressly forbidden all Manner of Conversation, *Deut.* 7. 3. &c.

(p) *Confession*. See *Ezra* 9. 6.

" the Beginning ; for which thou didst deliver our Kings and Priests
 " into the Hands of the Heathen Kings. But thou hast shewed us Fa-
 " vour in our Captivity, and inclined the Hearts of the Kings of *Per-*
 " *sia* to be merciful to us, and restore us to *Jerusalem*. And now, what
 " shall we say for our ingrateful Disobedience in neglecting thy Com-
 " mandments ? Thou hast forbid us to defile ourselves with the A-
 " bominations of the People of the Land ; to marry their Daughters,
 " or partake of their Wealth ; and yet we have broke thy Commandment,
 " and made Affinity with them. Thou mayest justly be angry with us,
 " till thou hast consumed us : But thou, O Lord, art righteous, for we
 " remain, as appears this Day. Behold, we are before thee in our Sins,
 " by Reason of which we cannot justify ourselves." *Ezra* having end-
 ed this Confession in a Shower of Tears, the Lord was pleased so to
 influence the Minds of the People, that they likewise wept ; which
 when *Shechaniah*, a Man of Condition in *Israel*, observ'd, he, in behalf
 of himself and the People, thus addressed himself to *Ezra*. " We have
 " sinned in taking Strangers to our Wives : Yet considering the Dis-
 " position of the People to repent, there is Hope in *Israel*, that God
 " will be merciful. Let us therefore make a Covenant with our God,
 " to put away all the strange Wives and their Children, and do thou
 " see that it be done as the Law obligeth." Accordingly *Ezra* caused
 Proclamation to be made throughout all *Judah* and *Jerusalem*, that
 they should meet at *Jerusalem* within three Days, upon Penalty of
 (q) Confiscation of all their Substance, and Excommunication. Upon
 the Summons they all met at *Jerusalem*, and standing in the Streets,
 they trembled, partly through Guilt, and partly through Cold, for it was
 a very wet Season. Then *Ezra* repeating, the Occasion of their as-
 sembling, they promised to do as he would have them ; but desired him
 to consider the great Number of those that had transgressed in this Thing,
 the Inconveniency of the wet Season, and that it was not the Work of
 one Day. Therefore they desired, that their Rulers might answer for
 them ; and that all they, who in the several Cities had taken strange
 Wives, should come at appointed Times, and with them the Elders of
 every City, to certify that these were all that were guilty in that Place.
 And so proceed till the Lord was appeased. This was approved, and
 certain chief Men of *Israel* were deputed to inspect the Matter till it
 was over : After which they took a List of all that had taken strange

(q) Confiscation. See *Ezra* 10. 8.

Wives, and they obliged them to give their (r) Hands, that they would put them away, which being done, they offered a Trespafs-Offering, as the Law required, and so the Matter ended.

Zorobabel the Governor being now dead, and the Administration of Civil as well as Ecclesiastick Affairs going through *Ezra's* Hands, God was pleased to relieve him, by joining another in Commission with him, which was (s) *Nebemiah*, a Captive Jew, and Favourite of the King of *Persia*. It happened one Day, that *Nebemiah* saw some Men of *Judah*, who had been at *Jerusalem*, and were come back again to *Chaldea*. He asked them of the Welfare of their Brethren that were in *Jerusalem*; who told him, that they were in great Affliction, and under great Reproach from their (t) Enemies, to whose Insults they were daily exposed, because the (v) Walls of the City remained in their ruinous Condition, and the Gates which had been burnt, when *Nebuchadnezzar* took it, lay just as they were. This melancholy Account drew Tears from *Nebemiah's* Eyes, and preparing himself by Mourning and Fasting, he addressed himself to God in Prayer, in behalf of his distressed Brethren at *Jerusalem*, acknowledging their Faults, deprecating God's Judgments, and begging a favourable Audience of the King, to whom he intended that Day to apply. *Nebemiah's* long Course of Mourning and pungent Sorrow for the sad State of his Countrymen, had made such an Alteration in his Face, that when it came to his Turn to give the King the (w) Cup, the King took Notice of it, and asked the Cause. At first *Nebemiah* was struck with Fear; but considering the King's Favour to him, he makes Use of the Opportunity, and discovers the Cause of his Grief; telling him his Countenance could not be otherwise than sad, whilst the City and Place of his Fathers Sepulchres lay waste, and

(r) *Hands*. This was a Certain Ceremony of giving Security, for the Confirmation of any Covenant; as in *Ezek.* 17. 18.

(s) *Nebemiah*. Some will needs have this *Nebemiah* to be the same with *Ezra*; which cannot be; for he was a Companion part of the Time with *Ezra*; and his speaking of *Ezra* in the third Person, as he does, *chap.* 7. *ver.* 65. and *chap.* 8. *ver.* 9. and of himself in the first Person; *chap.* 1. *ver.* 1. shews he was *Nebemiah* distinct from *Ezra*.

(t) *Enemies*. Probably the *Samaritans*, or other Enemies of the *Jews*: But chiefly the *Samaritans*, who opposed their Rebuild-

ing the Temple, after they refused to join with them.

(v) *Walls*. It is very likely that the Walls of *Jerusalem* had not been rebuilt from the demolishing of them by the *Chaldeans*; and tho' *Cyrus*, at the Dissolution of the Captivity, did give Leave to rebuild the Temple, yet he did not allow the same for the City; and probably for this Reason, because they were very subject to revolt, and therefore not fit to be trusted with Fortifications.

(w) *Cup*. See *Nebem.* 2. 1. By which it appears he must have been Cup-bearer, or in some Office near the King's Person.

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the Gates of it had been consumed with Fire. The King very mildly asked him, What he requested of him? *Nebemiah* reply'd, "That thou would'st send me to *Jerusalem*, the City of my Fathers Sepulchres, that I may build it." He no sooner made his request but it was granted; for the King, unwilling to part with him for altogether, demanding how long Time it would require to go and return: *Nebemiah* set the Time; and the King dismissed him, with Letters to the Governors of his Provinces to see him pass safely thro' their Districts; and to the Keeper of his Forests to furnish him with what Timber he should require, not only for the Gate and Beams of the Wall, but for a House for himself to dwell in, as President of the Work, so long as he should have Occasion to stay there.

Nebemiah set out well attended, the King having ordered a Party of Horse, commanded by several Officers, to guard him. When he came to *Jerusalem*, the People seeing with what Equipage he came, received him with great Respect, only *Sanballat*, an Officer of the *Moaabites*, and *Tobiah*, a Man of Note among the *Ammonites*, two Enemies of the *Jews*, hearing that he came upon some good Account to the *Israelites*, received him with Indifference. However, *Nebemiah* took no Notice of them, but having refreshed him self three Days, went out privately by Night to view the Dilapidations of the Place, which he found every where in a ruinous Condition. Having by this satisfied himself what was necessary to be done, he summoned the *Jews* together, put them in Mind of the desolate Condition in which they were, and exhorted them to assist in repairing the Breaches, that they might be no more exposed to their Enemies. And to encourage them, he informed them how gracious God had been to them in giving them Instructions in this Affair, and how favourable the King had been to him in it. Then relating to them for their Confirmation, what had passed between the King and him concerning the Work, he shewed them the King's Commission. This so revived the poor *Jews*, that they joyfully and unanimously cried out, "Let us rise and build."

Sanballat and *Tobiah* had not yet any Notice of *Nebemiah's* Commission; and seeing the People begin to clear the Ground, in order to rebuild the Walls, they in Ridicule asked them what they meant, and whether they had a Mind to turn Rebels? *Nebemiah* gravely replied, He had sufficient Authority for what he did; adding, That the God of Heaven would prosper them, and they would persist. "But for you,"

"said

“ said he, you have nothing to do with us, for you have no Right, “ Portion or Monument in *Jerusalem*, that you or your Ancestors did “ ever belong to us.” Upon this these Enemies of the *Jews* were forced to desist, tho’ much against their Will, for they durst not resist the King’s Authority; and the People went on heartily with the Building. *Eliashib* at the Head of the Priests set them a good Example, for they undertook the Building of the (x) Sheep-Gate, which was nearest to the Temple, and which they soon finished and dedicated. In Imitation of them, the rest of the People (y) divided the Work amongst them; some Parts were undertaken by private Families, some by Corporations; some by Companies or Trades; and some were so zealous, that when they had finished one Piece, they undertook another; so that the whole Work went on speedily and successfully.

The *Jews* going on so chearfully in this Work, began to be formidable to their troublesome Neighbours; but none resented it so much as *Sanballat*, and *Tobiah*, who indeavoured to disturb them, by incensing the *Samaritans* against them; in whose Hearing he said, “ What “ do these feeble *Jews* mean? Will they fortify themselves? Will they “ sacrifice? Will they finish in a Day? Will they reduce these Heaps “ of Rubbish to a regular Building?” And to back him, in a scornful drolling Way, said, “ A Fox will demolish this Wall with her Foot.” These Reproaches served but to inflame *Nehemiah’s* Zeal, who called for Vengeance on them that opposed the Work; and still encouraging the People to go on, in a short Time the Wall was joined in all Parts, and raised to half its Height. This rous’d *Sanballat* and *Tobiah* indeed; who apprehending themselves in Danger from the growing Greatness of the *Jews*, resolve to put a Stop to their further Progress in Building. In order to which they ingaged in a close Confederacy with the *Arabians*, *Ammonites* and *Ashdodims*, which they kept secret, intending to surprize the *Jews*, demolish their Works, and put them all to the Sword. This Conspiracy was not long a Secret; for the neighbouring *Jews* having Notice of the Design laid against their Brethren, informed them of the Danger they were in, and advised them to be upon their Guard; for the Enemy did not intend to attack them openly, but to surprize them. *Nehemiah* upon this Notice, first address’d himself in Prayer to

(x) *Sheep Gate*. It was so called, because the Sheep, which were to be sacrificed, were brought through it.

(y) *Divided*. See *Nehem. 2.*

God for Help, and then, sending out Scouts to observe the Motions, and discover the Approaches of the Enemy, placed a Guard well armed with Swords, Spears and Bows, to defend and encourage the Workmen. After this *Nehemiah* went often in Person amongst them, and by Precept and his own Example encouraged them to trust in the Lord, who had hitherto protected them, putting them in Mind that they fought for their Wives, Brethren and Children.

In this Posture of Defence they continued, till they understood, that *Sanballat* and his Party, finding their Design discovered, and the *Jews* prepared to receive them, had laid aside their Expedition. Upon which the *Jews* returned to their Work, but with such Caution, that, to prevent any Surprize, they wrought with their Weapons by them, and the Overseers of the Works stood by them with their Swords by their Sides. And because, by Reason of the Length of the Wall, the Workmen were obliged to be at some Distance one from another, *Nehemiah* had ordered a Trumpet always to attend him, giving Instructions to the People, that wheresoever they should hear the Sound of the Trumpet, they should repair thither to relieve them that were ingaged, assuring them for their Comfort, that their God would fight for them. And to let them see, that himself would do his Part in this Work, *Nehemiah* and his Guards would not put off their Clothes, except to shift themselves for washing.

But whilst they were all thus busily employed in Building, a Sort of Mutiny broke out among the Common People, which might have been of fatal Consequence, if it had not been timely composed. The poorer Sort of People being continually ingaged in the publick Buildings, had not (*) Time to cultivate and improve their own Estates, by which Means they were reduced to great Straights, and Provisions grew very scarce and dear; and the Rich, who by the (z) Law ought to have supported and cherished them, oppressed them with unreasonable Usury. This the poor *Jews* had long indured; having in this Time taken up Corn upon Credit, and not being able to pay, were forced to mortgage their Lands, Vineyards, Olive-yards and Houses, to buy Provisions; and

(*) Time. This Scarcity is not to be supposed to have been occasion'd from the Neglect of the Ground, during the Time that the Walls of *Jerusalem* were rebuilding; but from the Return of the *Israelites* from *Ba-*

bylon, when they began to build the Temple; which was above four Years before. Besides, the Building of the Wall took up but two and fifty Days. See *Nehem.* 6. 15.

(z) Law. See *Deut.* 15. 7, 8.

were so hard pressed, that they had been forced to take up Money upon their Lands to pay the King's (a) Tribute. But that which went nearest to them was, they had by the unlawful Exactions of their Brethren been compelled to subject their dear Children to Bondage, and were not able to ransom them, because the rich *Jews* had their Lands.

Nebemiah was very much troubled to hear this Complaint, but much more for the Cause of it; and to put an End to these unnatural and unjustifiable Practices, he summon'd the People of all Degrees and Conditions to a general Assembly; where he severely chid the richer Sort for oppressing their poor Brethren, and reproaching them by his own Example, he thus address'd himself to them: "According to our Ability, we have redeem'd our Brethren the *Jews*, which were sold to the Heathen; and will you sell your Brethren, or shall they be sold to us?" This was so home a Truth upon the oppressing *Jews*, that they could make no Reply: And *Nebemiah*, taking the Advantage of their Confusion, told them they did ill in these Things, and made themselves a Scandal to the Heathen their Enemies, advising them to desist from these base Practices of Usury, and restore to their oppress'd Brethren their Lands, Vineyards, Olive-yards and Houses, and the hundredth Part of the Money, Corn, Oil and Wine, which they had exacted from them. The Accusation being true, and all, that *Nebemiah* had urg'd, Matter of Fact, they promis'd to restore them, and require nothing more of them, but to stand to what *Nebemiah* should decree. Then *Nebemiah*, to hold them to their Promise, made them swear to observe it; and to oblige them to a strict Performance of their Oath, he (b) shook the middle Part of his Vest, by Way of Imprecation, and said, "So God shake out every Man from his House, and from his Service, that performeth not this Promise; even thus let him be shaken out, and be made (c) empty." To this they all agreed, and

(a) *Tribute*. To this all the *Jews* were subject, *Ezra* 4. 13. except the Priests, and Officers belonging to the Service of the House of God, *Ezra* 7. 24.

(b) *Shook*. It was customary with the Prophets, as *Isaiah*, *Jeremy*, &c. not only to address themselves to the People in Words, but in Signs. Thus here, *Nehem.* 5. 13. the Shaking of his Lap, was an Emblem, that they who violated this Oath should be shaken off from the Protection of God, as he shook his Lap, by which Action nothing could

remain there. And this was a just Judgment against the covetous Usurers, who with great Difficulty could be persuaded to give any thing of their great Abundance to the Support of the Poor: But God, by some hidden, or unforeseen Punishment or Accident, could shake out their Wealth, tho' against their Will, to the Relief of the Needy.

(c) *Empty*. That is, shall be deprived of all the Fruit and Product of his Labour and Income, as a Garment, when it is shaken, has nothing in it.

praised

praised God, and did according to their Promise. And to inforce his Admonitions and good Precepts the more, he did not, after the Example of the former Governors, his Predecessors, exact the daily Revenue of (d) forty Shekels of Silver, and the constant Furniture of his Table with Provisions; but remitted them, and all other Advantages, which might be burdensome and chargeable to the People: And during the whole Time of his Government, which was twelve Years, he was so far from purchasing any Land, or reaping any Benefit at the Expence of the People, that he not only refused the Allowance which was due to him, as Governor, from the People, but at his own Charge kept open House, entertaining daily at his Table a hundred and fifty of the *Jews* and their Rulers, besides Strangers; for which he constantly allow'd one Ox, six fat Sheep, besides Fowl in proportion, and every tenth Day Wine of all Sorts. This generous Treatment of *Nehemiah* so took with the *Jews*, that they went on chearfully with the Work, and finish'd the Wall, only the Gates were not hung. The successful Management of *Nehemiah* in carrying on, and finishing this mighty Wall, set the restless Minds of *Sanballat*, *Tobiah*, and *Geshem* at work, who, concluding, that so long as he liv'd, the *Jews* would be too powerful for their Neighbours, resolve, by some Stratagem or other, to take him off, which they knew by open Force they were not able to do. Intending therefore by an outward Shew of Civility to betray him, they sent to invite him to a Conference in one of the Villages in the Plain of *Ono*, a Place belonging to the Tribe of *Benjamin*, designing, when they had him there, to do him a Mischief. But whether *Nehemiah* suspected their Malice in this, or not, it is certain he excused himself upon the Account of the great Work he had in hand, which must stop if he should be absent; and therefore he sent Word he was not at Leisure. This Message they four Times repeated, and he as often return'd them the same Answer; but at last *Sanballat*, perceiving that *Nehemiah* was too cautious to be insnared by a general Invitation, resolves to try him by a more personal Expedient, that should immediately concern him, and on pretence of clearing himself from an Accusation, of no less than Treason, oblige him to come to him. Therefore the fifth Time he sent his Servant with a Letter in his Hand, but open, to this Purpose: "It is reported among the Heathen, and *Geshem* affirms it, That Thou and the *Jews* intend to rebel; for which

(d) *Forty Shekels.* That is, Fifty Shillings.

“Cause thou hast built this Wall, that Thou may’st be their King.
 “And thou hast also appointed Prophets to preach of Thee at *Jerusalem*; and to say, There is a King in *Judah*. These Things, Thou
 “may’st expect, will come to the King’s Ear: Wherefore come now,
 “and let us consult what is fit to be done.” *Nehemiah*, knowing his
 own Innocence, easily saw through this shallow Contrivance, and being
 resolv’d to make an End of the Work he had so successfully begun and
 carried on, return’d this short and contemptuous Answer to the perfidi-
 ous *Sanballat*: “There are no such Things done as thou say’st, but
 “they are the Inventions of thy own Heart.”

Sanballat, and his Friends are resolv’d to try some other Way to
 betray the good *Nehemiah*; and therefore bribing to their Interest *She-
 majah*, the Son of *Delajah* the Priest, who was a Friend of *Nehemiah*,
 they question’d not to succeed at last. To his House *Shemajah* re-
 pair’d, after he had given *Sanballat* his last Answer; but found him
 shut up, under Pretence of a Vow, as he said, for the Safety of *Ne-
 hemiah*; and pretending to prophesy that his Enemies would make an
 Attempt to murder him that Night, he would have perswaded *Neh-
 emiah* to go with him into the inner Part of the Temple, and (e) se-
 cure themselves by shutting the Doors. *Nehemiah* did not at first ap-
 prehend false *Shemajah*’s (f) Design; however, from a Sense of Reli-
 gion and Honour he declared he would not quit his Station, telling
Shemajah with Disdain, It did not become a Man in his Post to take
 Refuge. After this *Nehemiah* discover’d the whole Plot, and that *She-
 majah* had been bribed by *Sanballat* and his Party; and God prefer-
 ving him from all their Treachery, he in (g) two and fifty Days com-
 pleted

(e) *Secure*. The Temple was much strong-
 er than the City, because as yet the Gates
 were not hung.

(f) *Design*. *Shemajah* might do this to ren-
 der *Nehemiah* contemptible to his Friends, if
 he had thro’ Fear gone into the Temple: Or
 he might have a Design to seize *Nehemiah*’s
 Person when once he had him within the Tem-
 ple, and with the Help of other Conspirators
 deliver him up to the Enemy. Or that by
 his thus hiding himself he might encourage
 the Enemy, and discourage the *Jews*, who
 by these Means would leave the Work un-
 finish’d.

(g) *Two and fifty*. Interpreters have not
 yet agreed from whence to begin this Com-
 putation. *Tremellius* and *Junius* would begin
 these two and fifty Days, after the Stone Wall
 was built. Others, that they began after *Ne-
 hemiah* had sent his Answer to *Sanballat*, which
 is less probable than the other. I rather in-
 cline to think, that the whole Work, con-
 sidering the many Hands that were employ’d,
 and the Diligence that was used in it, was
 begun and ended in two and fifty Day, nor
 can there be much more Time allowed for
 it: For it was in the first Month, called by
 the *Jews* *Nisan*, that *Nehemiah* was in *Ba-
 bylon*,

pleated the whole Work, which so affected the Enemies of the Jews with Fear, that they concluded so great a Work finished in so short a Time could be done by nothing but the immediate Providence of the God of the Jews.

Good *Nehemiah*, though he continually surmounted what Difficulties were thrown in his Way, is still exercised with fresh Troubles and Dangers; for the Princes of *Judah* held a Correspondence with *Tobiah*, as they had all along done, which he by Cross-Matches had so improved, that they not only gave him an Account of what pass'd at *Jerusalem*, but had confirm'd this Correspondence and Friendship by Oath. *Tobiah* by these Means having gain'd a strong Party to his Interest, they had the Impudence to commend *Tobiah* in *Nehemiah's* Presence, whom he knew to be his declared Enemy; and, which was much worse, they discovered *Nehemiah's* Counsels to him, which so elevated the vain *Ammonite*, that he thought by his blustering Letters to fright *Nehemiah*.

These Things added to his Care, but not his Fear; and therefore to prevent any Treachery from his Enemies within or without the City, he gave the Charge of the Gates to his Brother *Hanani*, and to *Hananiab* Marshal of the Palace, two Men in whom he knew he could confide, commanding them not to suffer the Gates to be opened till some Time after Sun-Rising; to see them safely barr'd at Night; and to set the Watch, which should consist of settled House-Keepers, that were diligent Men. After this, he having found a Register of the Families of those who came from *Babylon* first, assembled the Nobility, Rulers and People, to make a (h) Muster of them by their Genealogies. By

bylon, see *Nehem.* 2. 1. and obtained of the King Leave to go to *Jerusalem*, and though we have not an express Account what Time he spent in his Journey, and when he arrived at *Jerusalem*, yet if we may make Conjecture from the Time *Ezra* spent in the same Journey, when he came from *Babylon* to *Jerusalem*, (allowing for the Delay *Ezra* had at the River *Abava*, when he first set out, *Ezra* 8. 15. and 31.) it is not probable that *Nehemiah* got to *Jerusalem* till about the End of the fourth Month; for though *Ezra* set out from *Babylon* on the first Day of the first Month, he did not reach *Jerusalem* till the first Day of the fifth Month:

And from thence to the twenty fifth Day of the sixth Month may make out the two and fifty Days, and *Nehemiah's* three Days Rest before he began; or thereabout.

(h) Muster. There is some Diversity in the Account of Families given by *Ezra* 2. and *Nehemiah* 7. The Reason of which Difference is by some supposed to be, that the Register or Catalogue in *Ezra* was made at *Babylon*, before they set forward: The other, which *Nehemiah* found, was made at *Jerusalem*, after they were arrived there; and Alterations might happen in their Families in so long a Journey.

this

this Register some were at a great Loss, not knowing their Fathers Pedigree: And some of the Priests were at a Loss to prove their Genealogy by this Register, but could not find it; and therefore were put by their Office as polluted; *Nehemiab* not permitting them to eat of the Holy Things, till there should appear a Priest, who by divine Inspiration should determine, whether they were of priestly Race or not. And now considering that the City was large, and the Inhabitants but few, it was agreed, that part of the People which did not dwell at *Jerusalem*, should by Lot choose one out of (i) ten, to come and live at *Jerusalem*, to be an additional Strength to the Place. This was looked upon as so tender a Mark of affection to the publick Good, that they of *Jerusalem* thanked these Men, that had thus readily offered themselves to dwell with them.

The Affair of Genealogies thus settled, the (k) Governor and People made their Free-will Offerings for the Work of the Lord. The Governor gave to the Treasury a thousand Drams of Gold, fifty Basons, and five hundred and thirty Priests Vestments. Some of the Elders gave to the same twenty thousand Drams of Gold, and two thousand two hundred Pieces of Silver, and the rest of the People gave twenty thousand Drams of Gold, and two thousand Pieces of Silver, and sixty seven Priests Vestments.

The Affairs of the *Jews* being reduced to this happy Condition of Peace and Order, *Ezra*, the learned, pious Scribe and Priest, at the Request of the People, produced the Book of the Law, which the Lord by *Moses* had commanded the Children of *Israel* to observe; and standing in the Street, before the Watergate, upon an Eminence, that he might be seen and heard by the People, he opened the Book in Sight of them all; at which they stood up: And he having given Thanks to the Lord, they all lifted up their Hands, and cried, *Amen, Amen*; and bowing their Heads, they worshipped the Lord with most profound Reverence. The Company being divided into several Parts, *Ezra*, with thirteen more, read and expounded the Law to them, which they heard with such Attention and Devotion, that being sensible how they had

(i) *Ten*. See *Nehem.* 11. 1.

(k) *Governor*. He is called in *Nehem.* 7. 70. and also in *Ezra*, *Tirshatha*, which in *Nehemiab* 8. 9. is explained: Which Word *Tirshatha* in the *Persian* and *Chaldean* Tongues

signifies a Governor or President. Some will have it to be a Sirname; though among the *Chaldeans* it was taken for a Name of Magistracy or Dignity.

transgressed, they mourn'd and wept. But *Ezra* and his Assistants comforted them, telling them, that was not a Time for them to mourn and weep, because it was a (l) Day Holy to the Lord God; but bid them be chearful, and eat and drink of the best, and send Part of their Provisions to the Poor, for whom nothing was provided. The People readily obeyed and went their Way. The next Day the chief of the Fathers of all the People assembled again to be further instructed in the Law; and upon Search it was (m) found, That the Children of *Israel* should dwell in Booths, in the Feast of the (n) seventh Month, and that they should cause Proclamation to be made in all other Cities, as well as in *Jerusalem*, That the People should go forth and get Olive-Branches, Pine-Branches, Myrtle-Branches, Palm-Branches, and Branches of Trees thick with Leaves, to make Booths.

The People, who were now grown very sensible of the Danger of transgressing the Law, by woful Experience in their Ancestors, and some of themselves, immediately went out and fetched Branches to make themselves Booths; some upon the Tops of their Houses, others in their Courts; some in the Courts of the Temple, and others in the Streets. And this Feast they celebrated with great Solemnity and Joy; and so much the more, because it had not been observ'd from the Days of (o) *Joshua* till now; which was above a thousand Years.

On the four and twentieth Day of the same Month the *Jews* assembled again, but upon a different Occasion; for they appeared in Sackcloth with Earth upon their Heads, fasting and mourning, confessing their own Sins, and deprecating the Judgments due to their Fathers and their own Iniquities. Then acknowledging the Omnipotence of God in creating and preserving all Things, and enumerating his gracious Mercies to their Fathers, from the Time of the Covenant made with *Abraham*, they recognised all the grand Instances of his Providence, in delivering them from their Enemies and Persecutors, and deploring their Fathers and their own Disobedience and Rebellion, they own'd they were deservedly liable to his Justice. Finally, they made a Covenant with the Lord, that they would walk in his Law, which was given by *Moses*. And to oblige them to the more strict Performance of this Covenant, it was ingross'd, and the Princes, Priests and *Levites*, did set their Seals

(l) Day. Because it was the Sabbath.

(m) Found. See *Levit.* 23. 40.

(n) Seventh. This was the Feast of Tabernacles.

(o) *Joshua*. See *Nehem.* 8. 17.

to it : And those that did not set their Seals, of what Age, Sex or Condition soever, bound themselves with an Oath to observe it.

Nehemiah having settled the Affairs both of Church and State in *Jerusalem*, according to his Promise to the King, returned to the Court at *Babylon* ; where he had not continued above a Year at most, but the *Jews* relapsed into their old Corruptions, and grew very irregular. All which was owing to the Mismanagement of *Eliashib* the High-Priest ; who having the Charge of the Treasury, and being allied to *Tobiah*, the *Jews* great Enemy, had prepared an Apartment for him in the Temple, in the Place where they us'd to lay the Offerings, and other holy Things, appointed for the Service of the Temple and Priests. This Intimacy between *Eliashib* and *Tobiah*, was the Occasion of much Mischief and Confusion ; for by conversing with the Heathens, they soon broke the Covenant they had so lately made, profaning the Sabbath, and mixing in Marriage with them. So that when *Nehemiah* returned to *Jerusalem*, he found all in the utmost Disorder. It was Matter of great Concern and Grief to him, to see the People led away, and debauch'd in their Principles, by a Man that was an open Enemy to them ; and that an Apartment should be prepar'd in the House of God, for one that was a declared Enemy to his Worship. This so inflamed good *Nehemiah's* Zeal, that he was resolv'd to put an End to these Irregularities ; but the Corruption being grown general, he found himself under a Necessity of using Caution in his Design, to prevent Tumult ; for he found that *Tobiah* had insinuated himself into the good Opinion of most of the People, and especially those of Note. The first Step he took towards this Reformation, to convince them of their Errors, was, in causing the Book of the Law to be read publickly in the Hearing of the People ; in which it was found, " That the (p) *Ammonite* and the *Moabite* should not come unto the Congregation of God " for ever ; because they met not the Children of *Israel* with Refreshments of Bread and Water, when they came out of *Egypt*, but hired " *Balaam* against them, to curse them ; tho' God turned the Curse into " a Blessing." The People no sooner heard this Part of the Law, but they were sensible of their Transgression ; and to shew their Readiness to reform, they separated from the mix'd Multitude. This gave *Nehemiah* an easy Opportunity of getting rid of *Tobiah*, who was an *Ammonite* : For the Law being positive, and the People, by his prudent Conduct, well

(p) *Ammonite*. See *Numb.* 22. 5, 6, and *Deut.* 23. 3, 4.

inclined to obey it, he threw *Tobiah's* Furniture out of the sacred Chamber, caused it to be cleansed, and brought the Vessels of the Temple, with the Offerings and Incense, into it again. And finding that in his Absence the *Levites* Allowance had been withdrawn, and that they were forced to quit the ministerial Service, and betake themselves to the Country for Maintenance, *Nehemiah* expostulated with the Rulers concerning this Neglect of the Service of the House of God; and bringing back the *Levites* to their Offices, he ordered the People to bring in the Tithes of Corn, Wine, and Oil into the Treasury, and appointed Treasurers and Deputies to receive and distribute them.

The next Grievance the pious Governor had to redress, was the Profanation of the Sabbath; on which Day the *Jews* had, during his Absence, done all Manner of servile Works, treading their Wine-presses, and bringing in their Corn, Wine, Grapes, Figs, and all Manner of Burdens into *Jerusalem* upon Asses, as on common Days: And they not only did this, but suffer'd Strangers, the *Tyrians*, to bring Fish, and all Manner of Wares, and sell them on the Sabbath in *Jerusalem*. Against these irreligious and profane Practices *Nehemiah* warmly protested; saying, "What an evil Thing is this that you do in profaning the Sabbath Day?" "Did not your Fathers do thus; and did not our God bring all this Evil upon us, and upon this City for such Things? Yet you bring more Wrath upon *Israel*, by profaning the Sabbath." And to let them see he was resolved to make a thorough Reformation amongst them, he gave a strict Order, that towards the Evening before the Sabbath the City-Gates should be shut, and not open'd till the Sabbath was over; and that this Order might be duly observ'd, he appointed some of his own Servants to guard the Gates, and suffer no Burden to be brought in on the Sabbath Day. The Chapmen and Merchants, who came, as usually, over Night with their Goods, were surprized to find the Gates shut against them; and being thus disappointed were forced to take up their Lodging without the Walls of *Jerusalem*. This they did once or twice, though *Nehemiah* reprov'd them for it; wherefore he at last told them, if they offer'd to do so again, he would seize them. Upon which they desisted: But suspecting they might by some Contrivance or other attempt it again, he commanded the *Levites* to cleanse themselves, and take up their Station at the Gate, and guard it, that the Sabbath Day might be kept holy. Thus with great Care and Difficulty this good Man once more establish'd the Worship of the Lord at *Jerusalem*.

Nehemiah,

Nebemiah, as has been said, did upon his Return from *Babylon* to *Jerusalem*, to convince the *Jews* of their Transgressions, cause the Book of the Law to be read before the People, which expressly declared against Conversation with the *Ammonites* and *Moabites*; and the People accordingly did separate from the mix'd Multitude. But the Cause of mix'd Marriages with the Heathen had taken such deep Root, that *Nebemiah* found it a difficult Matter to eradicate it: For which Cause he in nothing expressed a warmer Zeal than against these mixed Marriages, which were made between the *Jews* and other Nations, and which he well knew had in former Ages betrayed the *Israelites* to Idolatry and other Abominations; the fatal consequence of which he was at this Time more active to prevent. Finding therefore that they had not so thoroughly reform'd as they promised, and that there were among them some *Jews* that had married Wives of *Ashdod*, *Ammon*, and *Moab*, whose Children he observ'd spake half *Ashdodite* and half *Jewish*, but neither perfectly, he debated with them the Unreasonableness of this mixed Marriage, and the visible Consequence in the broken mongrel Speech of their Children, who in Time would quite forget their native Language. This he argued warmly with them, and they so insolently defended themselves that he was provoked to curse them; and they persisting, he (q) smote some of them; and being incensed to the last Degree, he plucked their (r) Hair off, and made them swear by the Lord that they should not any more mix in Marriage with the Heathen Nations: "For, said he, did "not *Solomon*, King of *Israel*, sin by doing these Things? Though "there was no King among the Heathens like unto him; tho' he was "belov'd of his God who made him King over all *Israel*; yet he was "betrayed by strange Women to commit Idolatry. Is it reasonable then "that we should imitate your Example, to do this great Evil, to trans-

(q) *Smote*. This was usual among the *Jews*, their Malefactors being buffeted either by the Lictors, or the Mob. See *Matt.* 26. 67.

(r) *Hair*. The Depriving the Head of its natural Ornament was a special Punishment among the Ancients, as among the *Athenians* it was part of the Punishment for Adulterers; and *Nebemiah* seems to have inflicted this as a Punishment on them for their Wantonness and Luxury; which he did in this Manner, that the guilty might see their Liberty chang'd

into a State of Slavery. For Baldness was a Symbol of Servitude, as Hair was of Liberty. It was likewise a Token of Mourning, see *Isa.* 15. 2. and *Ezek.* 27. 37. But, in general, Baldness was a Mark of extreme Ignominy among the *Jews*. Yet in this Case here, *Neb.* 13. 25. it may look like a Symbol of Purgation, which was used by the *Levites*, *Lepers*, and foreign Women taken in War, before they were joined in Marriage with the *Jews*.

" gress

“ gress against our God, in marrying strange Wives? ” And to shew himself an impartial Judge in his Administration, he made no Distinction of Quality or Condition among them, for he punished all alike, whom he found guilty; an Instance of which was one of the Sons of *Jojada*, the Son of *Eliashib* the High-Priest; who having married a Daughter of *Sanballat* the *Horonite*, was by *Nehemiah's* Command expell'd the City. Then praying to God to do Justice on those that defiled the Priesthood, and violated the Covenant between the Priests and *Levites*, and the Lord, he proceeded to purge the Place from all Profanation of Strangers, appointing the Priests and *Levites* their several Apartments and Offices, setting out the Wood for the Offering, and taking Care of the First-Fruits.

In this happy Condition did this good Man leave the *Jews*; but notwithstanding his pious Care and Pains to reform them, they soon after his Death return'd to their former wicked Courses, as appears by the expostulatory Reproaches of (s) *Malachi*; whom the Lord not long after commission'd to reprove them. He having at first demonstrated the particular Esteem of God to the House of *Israel* in (t) preferring them to that of *Esau*, taxes them with their Ingratitude, and Neglect of his Worship, but more especially his Priests, whom he charges with irreligious and profane Approaches to the Altar, with corrupting the Covenant of *Levi*, and by giving an ill Example in themselves, they had occasioned many to fall from the Law. After which he threatens to judge them for all their Sins, particularly for marrying with the Heathen, and mocking God with their vain Shews and Pretences of Religion, whilst they were notoriously guilty of Sorcery, Adultery, Perjury, Oppression. He

(s) *Malachi*. He was one of the three Prophets, which God raised up for the Comfort of the *Jews* after the Captivity. He was the last of those, of whom we have any Writing, or Mention in the Old Testament; and after him there was none till *John Baptist* was sent; which was either a Token of God's Wrath, or an Admonition, that they should with more fervent Desire look for the coming of the *Messiah*.

(t) *Preferring*. Here in *Malachi* 1: 3. God is said to have hated *Esau*, and in other Places the Word *Hate* is used in a severer Sense than is meant, or the Original allows. For Translators should have considered, that the

Word, which here and elsewhere on the same Occasion, is render'd to *hate*, signifies also to *love less*, or to take less Care of a Thing, and not to wish, or do it any Harm. And that it is thus to be taken here, appears from a parallel Text in St. *Matth.* 10: 37. where our Saviour says, *He that loveth Father or Mother more than me, is not worthy of me.* Therefore it is but reasonable to translate the Words of the Apostle St. *Paul*, *Rom.* 1. 13. taken out of *Malachi* 1: 3. *I have loved Jacob more than Esau*; because God's dealing towards the *Edomites* does not shew any real Hatred against them, but only that he favoured them less than the Descendants of *Jacob*.

charg'd

charg'd the People with Sacrilege, in detaining the Tithes and Offerings; which being a Part of the Law, and appropriated to the Maintenance of the Priests and *Levites*, could not be detained without manifest Violence and Injustice; for which he severely reproached them. After this he gives a Hint of God's calling the *Gentiles*; promising the Coming of the Messenger of the Covenant, whom they all desired. "Then, says (v) he, shall the Offerings of *Judah* and *Jerusalem* be acceptable unto the Lord, as in old Times." And for the Comfort of the good and pious, who had persevered in their Duty, and stedfastly believed God's Word; he declared, that God would not forget his Promise to their Fathers, but would in his own good Time fulfil it; assuring them, that when that Day should come, the proud, and all that had done wickedly, should be utterly extirpated: But those, that had feared the Lord, should enjoy Prosperity and all Manner of plenty: Then promising them Victory, in those Days over their Enemies, whom they should trample as Dust under their Feet, he bids them remember the Law of *Moses*, the Servant of the Lord, which he gave him in Mount *Horeb*. And at last, as a Forerunner of the Completion of all that he had promised concerning the Coming of the *Messiah*, he tells them the Lord would send (w) *Elias* the Prophet before the great and terrible Day, the happy Effect of which should be, the (x) turning of the Hearts of the Fathers to their Children, and of the Children to their Fathers.

(v) *He.* See *Malach.* 3. 4.

(w) *Elias.* That is, St. *John Baptist*; who is here called *Elias*, because he came in the Spirit of *Elias*, *Luke* 1. 17. *Matth.* 11. 14. and 17. 11, 12. as *Elias* did before to correct the depraved Manners and corrupt Doctrine of the *Jews*, sparing neither Prince nor People, but reproving both with equal Zeal and Fervour.

(z) *Turning.* That is, should reconcile those that are at Variance, and settle all in Unanimity and Concord. For from the Time of the *Maccabees* to the Coming of Christ, *Judea* had not only been worried with foreign

Enemies, but civil Discords, occasion'd by the different Sects that were among them; the most prevalent on either Side being those of the *Sadducees* and *Pharisees*, which threw that Nation, and especially the City of *Jerusalem*, into terrible Convulsions, and which the Prophet literally foretold (see *Micah* 7. 6.) according to the Text here in *Malach.* 4. 6: Besides, this was very justly adapted to the Character of the *Messiah*, who is by the Prophet *Isaiab* called the Prince of Peace; and answerable to that Character, at his Birth, the World enjoyed a profound Peace and Tranquility.

The * Continuation, from the Death of Nehemiah, to the Birth of Christ.

GOD having withdrawn his Prophets, left the *Jews* to govern themselves according to their own Laws, which for a Time they did, enjoying their Religion in full Liberty, having High-Priests, in whom the chief Government was; but they remained subject to the Dominion of the *Persians*, so long as that Empire subsisted.

Towards the End of the Reign of *Darius Codomannus*, an unhappy Accident fell out, which put the *Jewish* State into great Confusion and Disorder, and had like to have prov'd fatal to them. For *Manasses*, Brother of *Jaddus* the High-Priest, and Collegue with him, having married *Nicasso* the Daughter of *Sanballat*, the old Enemy of the *Jews*, the Elders of *Jerusalem* wisely foreseeing the fatal Consequence of such Marriages, as knowing them to have been in a great Measure the Cause of their late Captivity, and other Judgments sent amongst them, demand of *Manasses*, either to dismiss his Wife, or no more to approach the Altar.

In this Act his Brother *Jaddus* concurr'd, and forced him to desist from the Office of Pontiff. Upon which *Manasses* repair'd to his Father-in-law *Sanballat*, to whom he declar'd, that tho' he passionately loved his Daughter, yet he was unwilling for her Sake to be deprived of the Priesthood, which was a native Honour, and in the highest Esteem among the *Jews*. *Sanballat*, to quiet *Manasses*, told him he should not only be continued in the Priesthood, but he would procure the Pontificate for him, and make him Prince of the whole Province of *Judea*, provided

* From the Death of *Nehemiah* to the Birth of our Saviour Christ, among the various Computations, there are reckoned at least four hundred Years; in which Time many and great Revolutions happened in the *Jewish* State, and the Church of God underwent very great and heavy Persecutions, both from the *Greeks* and *Romans*. The Ac-

count of which we must take partly from the *Apothryphal* Books of the *Maccabees*, and partly from *Josephus* and other Historians, to continue the Series of History to our Saviour's Time. As for the Alterations of the *Greek* Government over *Judea*, by the *Egyptians*, *Syrians*, and *Romans*; they were literally foretold by *Daniel*, ch. 11.

he would continue his Affection to his Daughter, and keep her his Wife ; adding, that he would build a Temple in Mount *Gerazin* superior to that in *Jerusalem* : And all this he engaged to perform by the Power and Consent of *Darius*. These Promises so elevated the Ambition of *Manasses*, that he tarried with his Father-in-law ; during which Time many of the Priests and *Israelites*, who had engaged in these wicked and forbidden Marriages, revolted to *Manasses*, *Sanballat* furnishing them with Houses and Lands, to encourage his Son-in-law's ambitious Hopes ; which was the Occasion of great Mutiny and Disorder in the *Jewish* State.

About this Time *Darius* hearing that *Alexander*, the *Macedonian*, had passed the *Hellepont*, in order to his breaking into *Asia*, and had defeated his Army at the River *Granicus*, resolved at the Streights of *Cilicia* to stop his further Progress. *Sanballat*, overjoyed at the Descent of *Darius*, assuring his Son-in-law of the Performance of his Promise as soon as *Darius* return'd from the Victory. But the Event disappointed their Hopes ; for the victorious *Macedonian*, tho' infinitely inferior in Troops, routs *Darius's* Army, takes his Mother, Wife, and Children Prisoners, and forces him to fly back into *Persia*. *Alexander* upon this marched directly into *Syria*, took *Damascus* and *Sidon*, and laid Siege to *Tyre*. Then sending Letters to *Jaddus* the High-Priest, he demanded Subsistence for his Army, and the same Allegiance and Respect usually paid to *Darius*. *Jaddus* return'd Answer, That he had sworn not to take Arms against *Darius*, and that he would keep his Oath inviolable as long as he lived. *Alexander*, enraged at this Answer, threatens the Pontiff that he would soon be with him, and make him know to whom his Allegiance was due ; but still carried on the Siege with all imaginable Diligence.

In the mean Time *Sanballat*, taking this Opportunity, revolts from *Darius*, and with eight thousand Men of his own Province goes over to *Alexander*, whom he found in his Camp before *Tyre*, carrying on the Siege very furiously. *Sanballat* without Scruple acknowledges *Alexander* for his Sovereign, and is kindly received by him. This early Revolt and favourable Reception of *Sanballat*, gave him Opportunity and Encouragement to speak what he pleas'd to *Alexander*. Wherefore taking a fit Time, he told him that *Manasses* his Son-in-law was Brother to *Jaddus* the High-Priest ; that having in Discontent left *Jerusalem*, and being followed by many of the *Jews*, who were of his Party, he had a Mind to build a Temple in his Province. Then by way of Advice he told *Alexander* it would be of great Use to him ; for by these Means he would

would divide the Strength of the *Jews*. *Alexander* approved of what he proposed, and accordingly *Sanballat* built a Temple, and constituted his Son-in-law *Manasses* Priest of it; by which he supposed to leave a lasting Monument of Honour to the Posterity of his Daughter.

After seven Months spent in the Siege of *Tyre*, and two in that of *Gaza*, *Sanballat* died, and *Alexander* at the Head of his victorious Troops hastens to *Jerusalem*, to take Revenge for their late Neglect of his proffer'd Friendship. *Jaddus*, knowing the City unable to oppose any Attempt of their conquering Enemy, commended the publick Safety to the Protection of God, to whom he offered Prayers and Sacrifice. The Night before *Alexander* approached the City, *Jaddus* had a Vision, in which he was encouraged to go out and meet the Conqueror, with Assurance of Security. Upon this he assembled the Priests and People, whom he acquainted with the Vision; and according to the Direction of the Vision, the Priests put on their Habits, and the People cloathed themselves in White, and with *Jaddus* at the Head of them they marched out to meet the Conqueror. *Alexander* was amazed at this unusual and venerable Pomp; but that which most surprized him, was to see the High-Priest cloathed in the same Manner as he had seen one in a Dream whilst he was in *Macedon*, who assured him that he should conquer *Persia*. Upon which *Alexander*, prostrating himself before *Jaddus*, worshipped the Name of God, which was written in the Plate that was on the Forehead of the High-Priest, and received him very graciously. After this they went into the City, and *Alexander* by the Advice of *Jaddus* offered Sacrifice in the Temple, where they shewed him the Prophecy of *Daniel*, which foretold that a *Grecian* should subdue the *Persians*; upon which he was so joyful, that he promised the *Jews* he would grant them whatsoever they desired. *Jaddus* then asked, that they might live according to their own Laws, and that he would remit the Tribute of the seventh Year. These he readily granted, and gave Leave likewise at their Request, to the *Jews* that lived in *Babylon* and *Media* to do the same. After which several *Jews* followed *Alexander* in his other Expeditions.

Upon the Death of *Alexander* the Empire was divided among several Successors and *Syria* falling to *Seleucus's* Lot, the *Jews* ought of Course to have been subject to him; but *Ptolemy*, the Son of *Lagus*, King of *Egypt*, having possessed himself of *Syria* by Stratagem, took *Jerusalem*, entring it on the Sabbath, when the Inhabitants durst not defend themselves.

selves. He carried away many of the *Jews* into *Egypt*, *Cirene*, and other Parts of *Lybia*. Many also went voluntarily into *Egypt*, where *Ptolemy* entertain'd them in a very friendly Manner, making several of them free of the City of *Alexandria*. *Ptolemy Philadelphus*, the Son and Successor of *Ptolemy Lagus*, caused the Law to be translated into *Greek* by seventy two Interpreters, whom he sent for from *Jerusalem*; and dismissing several of the captive *Jews*, he gave many rich Presents to the Temple at *Jerusalem*, of an immense Value. Nor was *Ptolemy Philadelphus* the only Patron and Favourer of the *Jews*; *Seleucus Nicanor* made them free of the City of *Antioch*, and other Cities of *Syria*.

Antiochus the Great, King of *Asia*, making War on *Ptolemy Epiphanes*, King of *Egypt*, *Syria* became the Seat of the War, by which the *Jews* suffered very much; for the Fortune of War inclining sometimes to one King, and sometimes to the other, *Judea* was miserably harrassed on both Sides; but at last *Antiochus* being victorious, the *Jews* submitted to him, received him with his Army into their City, and joined with him in the Recovery of the Citadel of *Jerusalem*, which was held by a Garrison left there by *Scopas*, *Ptolemy's* General. *Antiochus* in Return gave them Liberty to live and govern according to their own Laws, and granted them several Privileges. But afterwards King *Antiochus*, concluding a Peace with *Ptolemy*, gave him his Daughter in Marriage, assigning for her Dowry *Cælo-Siria*, *Phœnicia*, *Jewry* and *Samaria*. To this King of *Egypt* (y) *Onias* the High-Priest refused to pay Tribute; upon which King *Ptolemy* prepared to invade *Judea*: But by the prudent Management of (z) *Josephus*, Nephew to *Onias*, all Things are reconciled, and the Tribute-Money paid.

After the Death of *Ptolemy Epiphanes*, *Seleucus Philopater*, King of *Asia*, at first favour'd the *Jews*, and supplied them with all things for the Service of the Temple, and the Sacrifices at his own Expence; but some Time after being inform'd by one *Simon*, of the Tribe of *Benjamin*, that there were Treasures in the Temple, he sent (a) *Heliodorus*.

(y) *Onias*. He was Son of *Jaddus* the High-Priest, and succeeded him.

(z) *Josephus*. His Mother was Sister to *Onias* the High-Priest: Tho' he was but young, he was eminent for Prudence, Justice, and other Virtues, which made him very much regarded in the *Jewish* State. And he taking upon him to chide his Uncle *Onias* for Covetousness, and Neglect of the Publick

Good, did by his good Reasons convince him of his Error, and persuaded *Onias* to leave the Management of the Matter to him, which he effected to the Satisfaction of King *Ptolemy* and the *Jews*, and his own Reputation and Advantage. See *Joseph. l. 12. c. 4.*

(a) *Heliodorus*. He is by *Josephus* called *Apollonius*.

to take them away; who going into the Temple with that Intent, as he was entering the sacred Treasury, to his great Amazement he was met by Angels of Fire, who seem'd to be on Horseback, armed to defend the Place against this sacrilegious Attempt. The Infidel General was struck down, lost his Speech and Senses, and did not recover till the High-Priest *Onias* prayed for him. Some Time afterwards *Heliodorus* aspiring to the Crown, murder'd *Seleucus* in Hopes of succeeding him; but *Eumenes* and *Attalus* drove him from thence, and set up (b) *Antiochus Epiphanes*, Son to *Antiochus* the Great. This Prince was the Cause of great Afflictions and Grievances to the *Jews*; for he deposed *Onias*, and put his Brother *Jason* in his Place, who upon that Account had promised to pay *Antiochus* three thousand six hundred Talents of Silver yearly. *Jason* had no sooner usurp'd the Pontifical Chair, but he alter'd the Form of Divine Worship, and changed the Customs of the *Jews*, which occasion'd a general Corruption in the *Jewish* Oeconomy, and for which God raised them a Scourge out of the Cause of their Offence, for they needed not a worse Enemy than *Antiochus* to punish them, who raged against them with the utmost Barbarity.

After *Antiochus* had been in *Egypt*, he came in Person to *Jerusalem*, where he was received in great Pomp by *Jason*, who sometimes after this sending one *Menelaus* with Money to the King, *Menelaus* supplanted him, purchasing the Priesthood of the King, and expelling *Jason*, who thereupon withdrew into the Country of the *Ammonites*, waiting a Turn of Fortune in his Favour.

Menelaus did not long enjoy his ill-gotten Promotion; for failing in his Payment he surrender'd to his Brother *Lyfimachus*; but afterwards repenting of his Tameness in delivering up the Pontificate, he sold the sacred Vessels to recover it; and least *Onias*, the deposed Pontiff, who was withdrawn to *Daphne*, should oppose him in his Design, he procured him to be murder'd by *Andronicus*, who was soon over-taken by Justice; for *Antiochus* first order'd him to be divested of the Purple, and then to be led through the City to the Place where he had murdered *Onias*, and there to be put to Death; and the People of *Jerusalem* mutinying against *Lyfimachus*, slew him. *Menelaus*, who was the Contriver of all these Mischiefs, found Means to clear himself to *Antiochus*, and get his Accusers condemn'd. In which Time *Jason* hearing that

(b) *Antiochus*. This is that wicked *Antiochus*, mentioned in 1 *Macc.* 2. v. 12.

Antiochus was preparing to invade *Egypt*, takes the Opportunity of his Absence, and with a thousand Men attacks *Jerusalem*, by those Means hoping to recover the High-Priesthood. He soon made himself Master of the City, but *Menelaus* retiring into the Citadel, he could not come at him; wherefore revenging himself upon the People, he slew many of them, and then made a hasty Retreat into the Country of the *Ammonites*: Soon after which he was by *Aretas*, King of *Arabia*, cast into Prison, from whence making his Escape, he fled from one City to another, and died at *Lacedemon*.

Antiochus, who was then in *Egypt*, hearing of these Things, and suspecting *Judea* might revolt from him, return'd in a Rage against the *Jews* for making these Commotions, and entring the City by Force, put the Inhabitants to the Sword, eighty thousand were slain in three Days, forty thousand taken Prisoners, and as many sold. Then profaning the Temple with his irreverent and abominable Approaches, he enters it, attended with the execrable Traytor *Menelaus*, whence they sacrilegiously conveyed what Treasure they could find. And to torment the wretched *Jews* the more, *Antiochus* made one *Philip*, a *Phrygian*, a Man more barbarous and inhuman than himself, Governor of *Jerusalem*, and *Andronicus* Governor of *Garizin*, joining *Menelaus* in Commission with both, which was grievous to the poor People, whom he used very barbarously; for not content to treat them ill himself, he sent *Apollonius*, one of King *Antiochus's* Generals, with an Army of two and twenty thousand Men to *Jerusalem*, to kill what Men remain'd, and to sell the Women and Children. *Apollonius* coming before *Jerusalem*, made no Offer of attacking the Town till the Sabbath, from whence the *Jews* concluded themselves secure. But whilst they were at their Devotion on the Sabbath, *Apollonius* enter'd the City, massacred many of the Inhabitants, plunder'd the Place, led away the Women and Children Captives, and Part of the rest they obliged to fly. After this *Antiochus* gave Orders that the *Jews* should embrace the Religion of the *Gentiles*, caused the Temple at *Jerusalem* to be call'd the Temple of *Olympian Jove*, fill'd it with Abominations, and obliged the *Jews* to sacrifice to Idols upon Pain of Death. Those who met in Caves to keep the Sabbath were burnt; the Book of the Law was cast into the Fire; the Circumcising of Infants was forbid; and Women accused of having circumcised their Children were publicly led about the City with their Infants hanging at their Breasts, and then cast

cast headlong from the Walls. In short, no Manner of Cruelty was wanting to compel the *Jews* to quit their Religion.

During this terrible Persecution, some of these wretched People yielded to Force; but many chose rather to die than forsake the Law of their God. Among these last was *Eleazar*, a prime Doctor of the Law, a very aged Man, and of a venerable Aspect. To afflict this good old Man the more, the first Test they put him to, was to make him eat Swine's Flesh, which they forc'd into his Mouth; but he, choosing rather to die gloriously than live ignominiously, spit it out. Some of those who had the Charge of this Part of the Persecution, in Pity to his Age, and out of former Friendship, gave him Leave to elude the Sentence by taking a Piece of any other Flesh, and eating it as Swine's Flesh. But he considering this as a vile Collusion and Hypocrisy, told them he would not purchase his Life at that sordid Rate, but desir'd them to dispatch him rather than let him be guilty of Dissimulation, and stain the Honour of his grey Hairs with so poor an Act. Upon this his Persecutors, changing their Pity into Cruelty, fell upon him, and beat him to Death, which the good old Man resolutely suffer'd, rather than dishonour God by violating his Conscience.

The Next Instance of religious Fortitude was that of the Heroine *Solomona* and her seven Sons, who were by Order of *Antiochus* brought from their Habitation to *Antioch*. The King pretending Pity to their Youth, and Respect to their Family, (which was Noble) perswaded them to renounce their Religion, and imbrace that of the *Gentiles*, promising them great Rewards and Promotions if they would comply; but if they refused, they must expect no Mercy. Then ordering Variety of Tortures he had provided, to be shewed them, he thought to terrify them with the sad Prospect of what they were like to suffer. However, these Instruments and Engines of Death could no more terrify, than the Allurements of the Tyrant could perswade them; but inspired with a true Holy Zeal and Celestial Bravery, they unanimously declared their Obedience to the Law of God, and the Precepts which he deliver'd by *Moses*, assuring him, that his Cruelty could not hurt them; for all the Effect their Pains could have, would be to secure to them the glorious Reward due to unshaken Patience and injured Virtue, cautioning him at the same Time of the different and dreadful Consequence; for by the Murder of so many innocent Men he would arm the Divine Vengeance against

against him, and for the temporal Pains which he inflicted on them, would himself become obnoxious to everlasting Torments.

The Constancy and Zeal of these brave Youths so enraged the Tyrant, that he gave the Word for the Executioners to bring the eldest to the Torture, which they immediately did; and stripping off his Clothes, they bound his Hands and Arms in a Posture for receiving the Scourge, which he enduring with admirable Patience, and they, finding that they wearied themselves more than him with this Sort of Punishment, bound him upon the Wheel. The noble Youth lying extended here with his Bones broken, and Joints dislocated, reproach'd his Tormentor thus, "O execrable Tyrant, and Persecutor, of Heaven! Thou dost not treat me thus inhumanly for any Breach of divine or humane Laws, but for my Zeal to God and his holy Ordinances." Then the Soldiers advising him to save his Life by complying, he continued; "You may exercise your Cruelty upon my Body, but you cannot torture my Mind; that is out of your Reach; and I will convince you by this Trial upon my Person, that it is the peculiar Glory of the *Hebrew* Nation to be invincibly firm in their Sufferings for Virtue and a good Conscience." Then extending his Body still more, they turn'd him to the Flames, where they held him till his Bowels burst, and nothing of humane Form was left, but a Skeleton of Bones. These exquisite Tortures this brave Youth bore with such Magnanimity, as if the Fire had only served to refine him into a Creature immortal. At last Nature being wasted with repeated Tortures, he thus took his leave of his Brethren: "Be sure you follow my Example, and desert me not in this noble Conflict. Shame the Tyrant with your Sufferings, and die gloriously in the Service of God, who will humble this bloody Monster with Punishments as uncommon and amazing as his own Pride and Cruelty." And thus this holy Youth ended his painful Life.

The second Brother, with the same undaunted Courage, advances on this tragical Stage; where being demanded whether he would eat of their sacrificed Meat, and refusing, the Tormentors with Pincers drew off all the Flesh from the Muscles of his neck to the Chin, and flayed off all the Hair and Skin of his Beard, Face, and Head. And having remain'd some Time a sad Spectacle to the bloody Tormentors, he thus took his Leave of them and the World. "How welcome is Death in any Shape to him that suffers for Truth and Religion? The Pleasure of an innocent Mind, and the Comfort of a clear Conscience soften

“ my Sufferings and support my Spirits, whilst thou art rack’d with
“ the cutting Apprehensions of a guilty Mind. Thy Cruelties I suffer
“ with more Pleasure than thou canst execute them; for thy own Heart
“ tells thee, that thou dost wickedly in punishing the Innocent for as-
“ serting the Truth, and persevering in the Worship and Love of God,
“ for which be assur’d thou wilt not escape the terrible Vengeance of
“ a just and angry God.” The pious Hero thus persevering in the De-
fence of his Religion, made his Way to Heaven through Blood and Tor-
ments.

The third Brother is so far from being daunted at the Sight of what
the former indured, that being press’d by the Tyrant to take Warning by
their Death, he angrily replyed, “ The same Father and Mother brought
“ us into the World, and the same Master formed our Minds with the
“ same Principles: Think not therefore that I will by any pusillanimous
“ Retreat endeavour to evade thy Cruelty, and desert the glorious Cause
“ of suffering for our Religion. Lose no Time, for I come prepared to
“ suffer, not to make Speeches.” This Answer, deliver’d with an Air
of Resolution, so enraged the Tyrant, that he thought, if possible, to ad-
vance his Tortures; therefore commanded the Executioners to clap his
Hands and Feet into the Screws, where with a violent Wrench they dis-
located all the Joints of his Fingers and Toes at once. This done, they
continued to draw the Engine yet higher, till they had twisted his Legs
and Arms, and Shoulder-Bones, out of their Sockets; and finding him
still to survive all these Distortions, dragged off his Skin at the Ends of
his Fingers, and flay’d him from the very Crown of his Head. And not
content to have mangled his Body after this merciless Manner, they drag-
ged him to the Wheel, where being yet more distended upon the Pins and
Screws, he saw his several Parts burst asunder, his Flesh drop off by Piece-
Meals, and his Bowels and Blood gush out. His Tormentors being
wearied with their continual Applications of Cruelty, and Nature just
exhausted in the Heroick Youth, he closed this bloody Scene with a dread-
ful Prognostick of the Tyrant’s Fate: “ O wicked and most inhumane of
“ all Tyrants, we suffer thus for the Love of God, and his most just
“ Law; but thou, who art the Cause of all this Injustice and Cruelty,
“ shalt suffer endless Torments.”

The fourth Brother being hauled to Execution, is perswaded to con-
sider and avoid inevitable Destruction, which he saw preparing for him.
But he resolving not to stain the Honour of his Family, and disgrace the
Cause

Cause of Religion by any pusillanimous Act, replied, "The Sight of all
" your Tortures in their dismal Appearances cannot fright me to derogate
" from the noble Example of my Brethren. Let thy Tortures be as ex-
" travagant as thy Malice and Cruelty can invent, they shall only serve
" to prove me a Branch of the same Stock, and animated with the very
" same Soul with those whose Blood thy impious Hands have spilt." The barbarous *Antiochus* was so incensed at this, that he commanded immediately to cut out his Tongue. But the holy Youth not in the least terrified with his Threatnings, cried out: "Here it is ready for thy
" wicked Executioners to exercise their Cruelty upon: But know, thou
" Tyrant, that by depriving me of the Use of this Organ of Speech, thou
" canst not make my Reason dumb. O that I might, to glorify God,
" lose my Life by Inches! But as for thee, Guilt and Vengeance will
" soon over-take thee, who cuttest out this inoffensive Tongue, that hath
" been imploy'd in making Melody, and singing Praises to God, who
" formed it for that Purpose." Then the Tormentors cut out his Tongue, and tied it to the Trunk of his Body, which being exhausted with Pain, and miserably mangled, he joyfully ended his Course.

The fifth Brother, eager of having his Share in this honourable Conflict, boldly stepp'd forward uncall'd for, and offer'd himself to the Torture, addressing the King thus: "Thou seest, most inhumane Tyrant,
" I wait not thy tedious Orders, but voluntarily offer myself to the Trial,
" and dare thy Cruelty in the Defence of my Faith. The sooner thou
" dispatchest me, the sooner will my Happiness be compleat, and thine
" Iniquities make thee ripe for Vengeance. Tell me, thou Devourer of
" Mankind, what could provoke thee to torment and murder the Innocent? Is it a Crime to serve that God who created the World? And
" shall we not worship him by whom we live, and who hath instituted
" the Methods by which we are to regulate our Lives? In this we defy
" thy Tortures, and despise thy Punishments, which will translate us to
" a happy Eternity, and thee to endless Torments." At these Words the Executioners seiz'd, and bound him to the Wheel, and drawing the Screws strait, they at once dislocated the Joints of his Limbs and Back, so that he twisted round the Wheel; and being almost strangled, he thus took his Leave: "Thou little dost imagine, most execrable Tyrant, the
" Benefit thy Cruelty procures to us; for the more thou ragest against
" us in these unheard of Tortures, the more acceptable thou renderest
" us

“ us to God. This momentary Pain will procure us everlasting Rest,
“ and every Torture is but an Occasion of exercising our Patience.”

The sixth Brother being brought forward, the Tyrant ask'd him whether he would accept of Deliverance? To which the brave Youth replied; “ Though I am inferior in Years to my Brothers that have suffer'd
“ before me, yet is my Soul equal in Magnanimity to theirs. And as
“ we were nourished and educated together in the Fear of God, we ought
“ to persist in the same to Death. Think not therefore to terrify or persuade me to relinquish the glorious Cause of Religion by the Apprehension of Torture, for I am ready to suffer as they have done; and
“ know, that God will support me in the Defence of a good Conscience
“ under the greatest Pains thou canst inflict.” *Antiochus* seeing him thus resolute, commands him to be fasten'd to the Wheel; and after having broken and distorted all his Bones, they put Fire under him. Then the Soldiers heated Spits and Spears red hot, and thrust them into his Back and Sides, till his Bowels and Intrails were burnt up, while he cried,
“ O glorious Conflict, in which so many Brethren have engag'd for their
“ Religion, and come off with Conquest! I will bear my Brethren company in so noble a Death, and add to the Number of Plagues due to
“ thee, O wicked Inventor of artful Cruelty, and implacable Foe of all
“ that adhere to the true Religion! Six of us have now baffled, thy Malice and Rage; for I must needs account thee baffled, who hast without Success attempted to force us from our Duty. Thy Fires, methinks, are cold; thy Racks easy; and thy Guards are now no longer Tormentors and Executioners, but Defenders and Promoters of our
“ Law and its Honour, since they assist us in giving Testimony to it;
“ and contribute to the Triumphs of the Religion they are not able to suppress.” Having made an End of speaking, and just ready to expire, they dispatch'd him by casting him into a Cauldron of boiling Liquor.

And now the seventh and youngest Brother appear'd: Whom, when the Tyrant saw fetter'd and pinion'd, tho' he had been so implacably outrageous against the rest, his hard Heart began a little to relent; therefore calling him up to the Throne where he sat, he began to try him with soft Words and fair Means. “ You see, said he, young Man, the miserable
“ End to which the rest of your Family have by their own Obstinacy
“ brought themselves, and which will be your Fate in a few Minutes,
“ if by their Example you will not become wiser. But I hope better

“ Things

“ Things from you ; and for an Incouragement of your better Behaviour, I make you a generous Proffer of my Esteem and Friendship, and promise to promote you to Places of Honour and Profit.” Then addressing himself to the Mother of these brave Youths, who had hitherto been a Witness of her Childrens Sufferings, with a seeming Compassion for her Loss, he intreated her to prevail upon her Child, in Pity to herself at least, to save this small Remnant of her Family, and not to give herself the Affliction of having all her Offspring so sadly torn away at once. But she, worthy of the Honour of being Mother to such godly Heroes, whisper’d thus to her Son in the *Hebrew* Language : “ in Pity to me, my Son, and in Honour of thy Family ; despise the Temptations of the Tyrant, and defy his Threats. Look up with Hope to that God who made the World, and who can deliver thee from thy cruel Persecutors. Bravely imitate thy religious Brethren, who have suffer’d the worst of Deaths for their Conscience : Fear not the Tortures this Heathen can inflict ; and be assured that in the Day of Mercy, which this Tyrant shall never see, I shall receive you all in celestial Imbraces.” The godly Youth having with great Attention heard the Admonition of his pious Mother, on a sudden cried out, “ Well then, unbind me, and let me apply myself to the King and his Friends that attend about the Throne.” The Company was overjoyed at this Proposal, and immediately let him loose ; upon which he ran hastily to the Side of the Cauldron, and thus addressed himself to the King : “ Most impious Tyrant ! Hast thou received from the Hand of God a Kingdom, and so many worldly Blessings, and yet without the least Shame or Remorse murderest the Friends and Servants of him who thus advanced thee ? Is this the Requital thou makest to a bountiful God, to rack and torture those that worship him, and for no other Reason but because they worship him as he himself has directed ? Be well assured this Wickedness will not be forgotten, nor go unrewarded, for Justice will pursue thee ; and in the mean time lay up in Store for thee Torments and Fires, not like thine here, which quickly consume the Body, and put an End to Pain, but such as shall be a Store of Fire, and Pains inexhaustible. Can’st thou call thyself a Man, thou more than savage Brute, and yet have no Regard, no Relenting for these most exquisite and studied Pains, which thou inflictest on them who have the same Nature, the same tender Sense of Sufferings with thyself ? Is it possible a Creature of like Matter and Form should take Delight in mangling, burn-

“ burning, flaying, scourging, killing his Fellow Creatures? Yet such
“ thou art; but unlike to us in Disposition, and as unlike in thy Fate
“ and Portion. For we who die to gratify thy Malice have done our
“ Duty, and shall find Favour and Happiness with God: But thou, who
“ hast put us upon the Truth of our Religion with so much causeless Pain,
“ so undeserved a Death, shalt howl for ever in Despair, and be plagued
“ with the bitter Reproaches of this sad Day’s Transactions. So dreadful,
“ so infamous is thy Case; so blessed, so glorious my martyr’d Brethren;
“ from whose Honours and Rewards think not that either Flattery or
“ Fear shall exclude me: For know, I aspire to an Equality with the
“ best of them, and think it long till we meet again in the same Suffer-
“ ings here, and in the same Bliss hereafter.” With that he cast him-
self into the Cauldron, and expired in the hottest of the Fire.

This was the glorious End of these godly Heroes, who waded through a Sea of the acutest Pains to the Port of eternal Rest. And yet to increase our Wonder, and abate that Notion of Fortitude which Men, too partial to themselves, are apt to boast of, as the peculiar Glory of their Sex, there is yet a more astonishing Instance of it in the Mother of these brave religious Brethren. She was exercised by Pains more sharp and complicated than any yet mentioned. Who can conceive the Extremity, the Variety of that pious Mother’s Pains, who herself was tortur’d and put to Death in every one of her seven Sons? The Affection of Parents terminates in their Children, who are the proper Centre of all their Care and Concern: But so true a Daughter of *Abraham* was the Mother of these gallant godly Youths, that even Compassion for her own Children could not break in upon her Duty. Such was her Zeal, that when Religion and the present Safety and Preferment of her seven Sons were offer’d to her Choice, she wisely gave the Preference to Religion, took God’s Word before the King’s, and chose to have them live for ever with God in Heaven, rather than enjoy a short Prosperity with *Antiochus* upon Earth. The Fear and Love of God made her overlook the present Ease and Advantage of her Children; and she knew she could never love them so tenderly, so deservedly, as when their steady Virtue and Constancy in the Cause of Truth charmed her Affections, and indear’d them to her. They were just, wise temperate, and magnanimous, affectionate to each other, and dutiful to their Mother to that Degree, that they even died in the Cause of their Law in Obedience to her. And she was so far from allowing any one of these manifold Engagements to betray her into an undue

due Tenderneſs, or ſuffering any of the Torture they indured to ſhake her Reason, that ſhe exhorted each of them ſingly, and all of them together, not to decline any Sufferings or Death for the Sake of Religion.

And now, to cloſe this bloody Tragedy, the Soldiers approached to ſeize the godly Matron in order to Execution; but ſhe prevented all Attempts upon her Perſon, and without any Force caſt herſelf into the Fire, defeating thus the Tyrant's Rage and Violence, diſappointing all his wicked Contrivances, and exerting a moſt vigorous and noble Faith. Thus ended this doleful, yet glorious Day, with the Death of the victorious *Solomona*, who triumphed in the ſharpeſt Agonies of her Sons, and her own Sufferings, who with them was tranſlated from Miſery to Blifs unſpeakable, admitted into the joyful Society of all their pious Anceſtors, and whoſe Souls were received into an eternal Reſt, for ſacrificing their Bodies in the Service of their God.

The poor *Jews* for a Time labour'd under unſpeakable Preſſures from the cruel *Antiochus*; but at laſt they were reſcued by the divine Providence under the Conduct of the gallant Family of the *Maccabees*: The chief of which at that Time was *Mattathias* the Priest, who had fled from *Jeruſalem*, during the Perſecution, and with his five Sons, *John*, *Simon*, *Judas*, *Eleazar*, and *Jonathan*, had withdrawn to the Mountains of *Media*.

In this melancholick Retirement *Mattathias* and his Sons bemoaned the hard Fate of their Religion and Country. But they had not Opportunity long of injoying this ſad Retreat; for the Tyrant's reſtleſs Malice ſoon found them out, who ſent his Meſſengers into *Media* to oblige the Inhabitants to ſacrifice and burn Incenſe in Honour of their Idols. Many ſubmitted to this Force, but the brave *Mattathias* and his Family abhorred this Profaneneſs; and to let *Apelles*, King *Antiochus's* General, ſee, that in Defence of his Conſcience, the Honour of God, and the Truth of his Religion, he was not afraid to die, he bravely ſlew a *Jew* that was juſt going to ſacrifice, preventing his Idolatry by his Death; and *Apelles* continuing to perſwade or force the People to Profaneneſs, received his Death from ſome of the brave *Maccabees*, who not only in Defence of their Conſcience killed their Perſecutors, but overturn'd their Altars, and pull'd down their Idols. Then *Mattathias* finding he was not able to make long Oppoſition to the ſuperior Power of the Enemy, calling out to his Countrymen, ſaid, "Let him that loves his Religion follow me." Upon which he made the beſt of his Way to the Mountains with

with his Sons, whither several *Jews* with their Families followed him. *Antiochus's* Officers hearing this, took a Party of the Garrison at *Jerusalem*; and pursued them; and attacking them on the Sabbath, slew about a thousand of them, who would not defend themselves, because of the Solemnity of the Day. Hereupon *Mattathias* and the rest came to a Resolution, not to make any Scruple of defending themselves for the future against such as should attack them on the Sabbath. After this they formed a Body of regular Forces under the Command of *Mattathias*, and fell upon their Enemies as they found Opportunity, destroy'd the Altars of their Idols, and caused the Children to be circumcised.

Mattathias having acted the Part of a brave and prudent General, at last is forced to submit to the Weight of a hundred and forty six Years; when taking Leave of his Sons and Countrymen, he exhorted them at his Death to defend their Nation and Religion, and declared his Son *Judas Maccabeus* his Successor in the Command of the Forces. Which Command was accordingly conferred on him after his Father's Death, and he soon made it appear that he was worthy of it by his Courage and Conduct: For *Apollonius*, Governor of *Samaria*, hearing how obstinately the *Jews* defended themselves against the King's Forces, in haste gathers what Troops he could, and prepares to attack them: But *Judas* was apprized of his Approach, and marching against *Apollonius*, routed his Army and slew him. *Judas* the Governor of *Cælosyria*, hearing of this Defeat, and resolving to suppress the *Jews* before their Successes should increase their Numbers, advances as far as *Bethoron* with a numerous Army; but *Judas*, tho' inferior in Number, defeated and pursued him, killing eight hundred of his Men upon the Spot, the rest fled into the Country of the *Philistines*.

Upon this News *Antiochus* was much enraged, and vowing a severe Revenge, he raises a powerful Army in *Greece* and other Parts, resolving to invade *Judea* the next Spring. But finding his Treasure fall short of paying so vast an Army, (his Tribute being much diminished by the frequent Revolts and Commotions in his Dominions) he intends an Expedition into *Persia*, and there to levy Tribute to defray the Charge of the War. But before he went, he constituted his Favourite *Lysias* Governor of all the Country from *Euphrates* to *Egypt*, leaving with him one half of the Forces, with Orders to send an Army into *Judea*, utterly to destroy *Jerusalem*, to extirpate the *Jews*, and settle Strangers in the Country. *Antiochus* having thus disposed Affairs, marches to *Persia*; and *Lysias*,

Judas, the better to execute his Master's Commands, pitches on *Ptolemy* the Son of *Dorymenes*, *Nicanor* and *Gorgias*, three eminent Commanders, to manage the War against the *Jews*. These with an Army of forty thousand Foot, and seven thousand Horse, prepare to invade *Judea*, and all Things being ready they marched to *Emmaus*, where they for a while incamped. During their Stay there, their Army was increased by the additional Troops of the *Syrians*, renegado *Jews*, and other neighbouring Nations, among whom came several Merchants to buy Slaves, thinking themselves secure of Victory over the *Jews*.

Judas all this Time is not idle; for he and his Brethren gathering what Forces they could in so short a Time, resolve to defend themselves; and disposing their little Army as regularly as the Condition of their Affairs would permit, *Judas* in a short Speech thus animates them: "There never was a fitter Opportunity, my Friends, of exercising our Valour, and despising Danger than now. Liberty, the darling Principle of Nature, is the Cause we are to fight for; without which we must never expect to enjoy our Religion. This is the Time to recover our ancient Laws by our Courage, or pusillanimously deliver them up, and these poor Remains of our Countrymen, to Ignominy and Slavery. Trust in God, whose Cause we fight, and question not but he will bless our Arms with Success here, or give us a glorious Reward hereafter." *Judas* having thus encouraged his Men, took Post at *Maspha*, opposite to *Jerusalem*; where, hearing that *Gorgias* was detach'd with five thousand Foot, and a thousand Horse to surprize the *Jewish* Camp by Night, he marches with his best Troops to fall upon the main Body of the Enemy at *Emmaus*. *Gorgias* coming to *Judas's* Camp, found it empty, and concluding that the *Jews* had thro' Fear fled into the Mountains, pursues them thither. In the mean time *Judas* came to *Gorgias's* Camp by Break of Day, with only three thousand Men; which the Enemy seeing, they march'd out to charge them; but *Judas* soon routed them, killed three thousand upon the Spot, and pursued the rest into the Country of *Edom*. Then returning to attack the Body *Gorgias* had led into the Mountains, they understanding that their main Body had been defeated, their Camp enter'd and burnt, and that *Judas's* Army was in the Plains ready to give them Battle, a panick Fear seiz'd them, and they all fled into the neighbouring Countries. *Judas's* victorious Army returning from the Pursuit, enter'd the Enemies Camp, which they plunder'd, carrying off a great Booty: Then giving Thanks to God, the

Author of their Success, they repair'd to *Jerusalem*; where they enjoy'd the Fruits of their Victory the remaining Part of that Year. But *Lysias* impatient at these Disappointments, and to wipe off the Disgrace of this Defeat, the next Year rais'd an Army of sixty thousand Foot, and five thousand Horse, and came in Person to extirpate the *Jews*. *Judas* and his Army being flush'd with their former Success, were not in the least discouraged at the Sight of this numerous Army, for drawing out ten thousand Men only, they gave *Lysias* Battle, whom they routed, and cut five thousand of his Men in pieces. *Lysias* upon this Defeat return'd to *Antioch* to raise more Forces, resolving to be reveng'd on the *Jews* with a more powerful Army, than hitherto he had rais'd.

The Enemy being thus driven out of *Judea*, *Judas* carefully set to work to settle the Affairs of his Country. He first began by cleansing the Temple, and restoring it to the same Condition it was in before, causing it to be dedicated again, and the Worship of God reviv'd. He fortified Mount *Sion*, inclosing it with Walls and Towers. Having put *Jerusalem* into this Posture of Defence, he fortified *Bethsura*, a City near *Edom*, and made War on the neighbouring Nations, which had conspired to destroy the *Israekites* that were among them. After this, having divided the Forces among his Brethren, he routed the *Ammonites* and *Edomites*, entred the Country of *Gilead*, took many Towns, and rescued a great Number of *Jews*, who were besieged in Castles and Towns, and convoy'd them safely to their own Country, with their Wives and Children. In their Passage Home they besieg'd and took by Storm the City of *Ephron*, which they burnt, and put all the Men to the Sword. Then passing the *Jordan*, they came into the Plains of *Judea*, the People all the Way singing Hymns of Victory, and offering Sacrifice for the Success of the Army. And that which was most remarkable, in these several Expeditions and Engagements, when they came to muster the *Jews*, there was not a Man wanting.

Whilst *Judas* and his Brother *Jonathan* were thus successful, the other Brother *Simon* was not idle in *Galilee*, whither *Judas* had order'd him with Part of the Army; for he defeated the Enemies of the *Jews* there, and brought away all the *Jews* that were in those Parts. But *Joseph*, whom *Judas* had left to govern *Jerusalem* in his Absence, venturing out with too small a Partty to attack *Jamnia*, *Gorgias*, who was Governor of the Place, sallied out and repuls'd them putting two thousand to the Sword; the rest being obliged to retreat to the Frontiers.

Things

Things going on in *Judea* so unsuccessfully under *Antiochus's* Generals, he meets with little better Success in *Persia*; for marching to the City of *Elimais*, or *Persepolis*, to plunder it, the Inhabitants having Notice of his Design, prepar'd to give him a warm Reception; which they did with such Resolution, that they routed him, and obliged him to return to *Babylon*. After this, being at *Ecbatane*, he receiv'd the News of the ill Success of his Arms in *Judea*, which put him into a great Perplexity; however being resolute in his Revenge for that Disgrace, he hasten'd forward; but by the Way falling from his Chariot, his whole Body was bruised, and his Limbs mash'd with the Fall. This Accident (or rather Judgment upon him for his former Cruelties) together with his Vexation for the late Disappointments, occasion'd a Corruption in his Body in such Sort, that he swarm'd with Worms, his Flesh rotted off, and his Trunk was one intire Mass of Putrefaction. And now he repents, but too late, of the many Barbarities he had practis'd against the *Jews*. Being at the Point of Death, he declar'd his Son *Antiochus Eupator* his Successor, and appointed his Foster-Brother and Favourite *Philip* Regent of the Kingdom, who convey'd the dead Body of the wicked *Antiochus* to *Antioch*.

The *Jews* reap'd little Advantage by the Death of *Antiochus Epiphanes*, for his Son and Successor *Antiochus Eupator* continued the War. He sent his General *Timotheus* with a considerable Army to take Possession of *Judea*; which *Judas* hearing, he immediately marched out of *Jerusalem* and gave him Battle, in which he slew twenty thousand five hundred of his Foot, and six hundred Horse, *Timotheus* himself hardly escaping into the Fortrefs of *Gazara*, where his Brother *Chæreas* commanded. *Judas* pursued him thither, besieg'd the Place, and in five Days took it. *Timotheus* having hid himself in a Ditch, is dragg'd thence and slain with his Brothers *Chæreas* and *Apollophanes*. *Lysias* hearing how unsuccessfully Affairs went on in *Judea*, gather'd an Army of above eighty thousand, with which he march'd to *Jerusalem*: But coming to *Bethsura*, he thought it necessary to take in that Place in his Way. Whilst he was attacking *Bethsura*, *Judas* having Notice of his Approach, march'd out of *Jerusalem*, and with his usual Bravery fell upon *Lysias's* Army, kill'd eleven thousand Foot, sixteen hundred Horse, and routed the rest. *Lysias* with much ado escap'd to *Antioch*; where considering the distracted Condition of Affairs, and despairing of present Recruits, he was forced to grant the *Jews* Peace, and the Liberty of their Religion.

This

This Peace was but of short Continuance; for the neighbouring People gave the *Jews* great and frequent Disturbances; particularly the People of *Joppe*, who drowned two hundred of them; for which *Judas* soon took a severe Revenge of them; for he burnt their Port, and put to the Sword all the Inhabitants that had escaped the Fire. Then hearing that the People of *Jamnia* had very basely treated the *Jews* that lived among them, he came and burnt their Harbour, and all their Ships in it. After this, hearing that *Timotheus* had gotten some Troops together, he march'd against him; but on his Way was attack'd by a Party of five thousand *Arabian* Foot and five hundred Horse, whom he defeated, and then made Peace with them. Then taking the strong Town of *Casphim*, he attack'd *Characa*, where *Timotheus* had left ten thousand Men in Garrison, and put them all to the Sword. In fine, he routed *Timotheus*, took him Prisoner, and dismissed him, upon Condition that he should release the *Jews* he had taken Prisoners. After this, he slew twenty five thousand Men at *Carnion*, retook *Ephron*, and defeated *Gorgias*, who narrowly escap'd himself.

But notwithstanding these Successes, the *Jews* could not call themselves intirely Masters of *Jerusalem*, for the Citadel still held out for the King of *Syria*; and the Garrison, consisting of *Macedonians* and Renegado *Jews*, was very troublesome to such as resorted to the Temple. Therefore *Judas* thought it highly necessary to attempt the Reduction of the Place; and having prepared his Engines and Machines for besieging the Citadel, he soon straitned the Garrison. The Besieg'd found Means to acquaint King *Antiochus* with their Distress, who promis'd to relieve them; and for that End gather'd an Army of a hundred and ten thousand Foot, twenty thousand Horse, and thirty Elephants with Castles on their Backs full of Archers. *Menelaus*, whom we have mention'd before, and whom *Antiochus* had appointed High-Priest, pretended to intreat the King for his People; but his Prayers only tended to procure to himself the supreme Authority. *Lyfias*, who plainly saw thro' this Hypocrite, caution'd the King against these villanous Designs and Practices of *Menelaus*, assuring him, that *Menelaus* was the Occasion of all those Troubles: Upon which the King caused him to be seiz'd, and cast down headlong from the Top of a Tower.

Antiochus preparing to march to the Relief of the Citadel of *Jerusalem*, pass'd thro' *Idumea*, where in his Way he laid Siege to *Bethsura*, a strong Town, which not long before held out against his General *Lyfias*.

Antiochus

Antiochus with great Fury attacks the Place, which made a good Defence, for the Inhabitants by their bold Sallies burnt and disorder'd his Engines, so that he spent much Time about it to no Purpose. At last, *Judas*, who had press'd the Citadel with all his Might, fearing the *Bethsurans* should be forced to submit to the superior Force of the Enemy, left the Siege of the Citadel, and came to the Relief of *Bethsura*. Intending, if he could, to surprize the King's Forces, he march'd in the Night, and attacking one Quarter of the Army in the Dark, he kill'd four thousand, and struck a Terror into the whole Camp. The next Morning, notwithstanding their Numbers, and the terrible Appearance of the Elephants, *Judas* gives them Battle, in which *Eleazar*, the Brother of *Judas*, perform'd an Act of wonderful Bravery; for seeing an Elephant larger than the rest with the Royal Arms, and thinking the King had been upon him; he rush'd into the thickest of the Enemies, killing all that stood in his Way, and getting under the Belly of the Elephant, he thrust his Sword into his Body; the Beast fell, and he himself was crush'd to Death with the Fall. But how resolute and brave soever the *Jews* were, they were so overpower'd by the unequal Numbers of the King's Troops, that they were forced to retire to *Jerusalem*. Whereupon *Antiochus* dividing his Army, with one Part carried on the Siege of *Bethsura*, and with the other himself march'd to *Jerusalem*. The *Bethsurans* seeing no Prospect of Relief from their Friends, surrender'd the Town upon Terms, and no Acts of Hostility were offered to them. From *Bethsura* the King's Forces march'd to *Jerusalem*; where *Judas* had shut up himself and Friends in the Temple. They defended the Place with great Resolution, but must inevitably have surrender'd, or been taken by Storm for want of Provision, if a lucky Accident had not relieved them; which thus fell out. Whilst King *Antiochus* and *Lyfias* were busy in reducing the *Jews*, *Philip*, whom the old King had constituted Regent during the young King's Minority, returning from *Media* and *Persia* with an Army, usurp'd the Government of the Kingdom. Whereupon *Lyfias* advised the King to grant the *Jews* Peace, and permit them to be govern'd by their own Laws, that he might with more Safety look after his own Affairs. This Proposal pleas'd the King, who immediately sent to offer Peace to the *Jews*, who readily accepted of it; which being ratified by Oath, they came out of the Temple. But when *Antiochus* had enter'd the Temple, and saw the Strength of the Wall that encompass'd it, contrary to his Oath, he caused the Walls and Fortifications to be demolish'd. Then deposing *Onias*, he made *Alcimus* High-

High Priest in his Room, and took *Onias* along with him to *Antioch*, whither he hastned, and found *Philip* had made himself Master of the City; but giving him Battle, he recover'd it.

Antiochus Eupater did not sit long on the Throne; for *Demetrius Philopater*, the Son of *Seleucus*, going from *Rome* to *Syria* by Sea with Forces, seiz'd the Port of *Tripolis*; and having possess'd himself of a great Part of the Kingdom, he enter'd *Antioch*; where the Army secur'd *Antiochus* and *Lysias*, with intent to deliver them, up to *Demetrius*: But he refusing to see them, they were put to Death by the Soldiers, and *Demetrius* took Possession of all the Kingdom.

Alcimus, whom *Antiochus Eupater* had created High Priest, and who had voluntarily defil'd himself at the Time when the *Jews* mix'd with the *Gentiles*, and was thereby become unworthy of the Priesthood, of which he had been deprived, to insinuate himself into the Favour of *Demetrius*, accused *Judas the Maccabee*, and his Party, of carrying on the War, of exciting Sedition, of being Enemies to the Kings of *Syria*, and of prosecuting his faithful Servants. Then advising *Demetrius* to send some Person to *Judea* to inquire into the Posture of Affairs, *Demetrius* gave that Commission to *Bacchides*, a Favourite of *Antiochus Epiphanes*, a very powerful Man, and Prætor of *Mesopotamia*; and recommending *Alcimus* to him, he gave him Power to treat *Judas* and his Followers as he pleas'd. Then confirming *Alcimus* in the Priesthood, he and *Bacchides* at the Head of an armed Force arrive in *Judea*. The Doctors of the Law, meeting together to consult what to do on this Occasion, at last agree to wait on *Bacchides* and *Alcimus* to offer Peace. Being promised safe Conduct, they accordingly attend; but the treacherous *Alcimus* having got them in his Power, caused sixty two of them to be seiz'd and put to Death in one Day, contrary to his Word given them. This Perfidy incens'd the People, and made them more cautious. However *Bacchides*, who had the Power in his Hands, put *Alcimus* into Possession of the Country, and left Troops to support him. *Alcimus* being Master of *Judea*, made a great Slaughter of the *Jews* that were not for him. *Judas* openly declared against *Alcimus*, and stood upon his Defence; and *Alcimus* being sensible that his Party was not the most powerful, thought it most expedient to return to the King, to get Force to strengthen his Interest; and being arrived at Court, he charged *Judas* and his Followers with many Crimes: Which Accusation being heard in prejudice of *Judas* and his Friends, *Demetrius* sent *Nicanor*, one of the prime Men of

his

his Court, with Orders to seize *Judas*, to destroy all his Party, and to set up *Alcimus*. *Nicanor* coming to *Jerusalem*, and pretending he came in a friendly Manner to let them know the good Inclinations of the King to the *Jews*, they were so credulous as to believe him, and received him and his Army with great Hospitality. But *Judas*, who was as politick as brave, soon found out *Nicanor's* Design against his Person; and therefore retiring to his Friends, resolves to defend himself by open Force. Near *Capharsalam* there happen'd a Skirmish, in which *Judas* being overpower'd by Numbers, was forced to retreat into the Citadel of *Jerusalem*, having lost five thousand Men in the Action. *Nicanor* pursu'd, and went up to Mount *Sion*, where some of the Priests met him, shewing him the Sacrifices, which, they told him, they were going to offer for the Safety of King *Demetrius*. *Nicanor* in a Rage threaten'd them, that if they would not deliver *Judas* to him, he would raze the Temple to the Ground. But being disappointed of his Aim in taking *Judas*, he was resolv'd to be revenged on some-body; and therefore having been informed, that there was a Man named *Razias*, eminent for his steady Constancy in the Religion of his Country, he sent a Guard of five hundred Men to seize him; for he thought the Loss of so considerable a Person would be a great Affliction to the *Jews*. This Company attack'd the good old Man in the Castle, which he defended bravely; but at last being overpower'd, and finding himself just ready to fall into the Enemy's Hands, rather than be a Reproach to his Nation by submitting to these Infidels, he thrust his Sword into his Body and died.

Nicanor leaving *Jerusalem* in a Rage, and breathing nothing but Revenge against the *Jews*, incamp'd at a Village call'd *Betheron*, where he was join'd by several Recruits from *Syria*. *Judas* was not long behind him; for he drew out of *Jerusalem*, and with his little Army incamped at *Adasus* within thirty Furlongs of the Enemy. Tho' *Judas's* Army scarce deserved that Name, (for it consisted but of one thousand Men and *Nicanor's* of nine thousand) yet he was resolv'd to give them Battle, trusting more to the Merits of his Cause, than Numbers of Men. Then in a short Harrangue, at the Head of his Troops, he encouraged them not to be dismay'd at the Inequality of their Numbers, but to consider the Cause they fought for; and falling on, a bloody Fight ensu'd; in which *Nicanor*, the Enemy's General, was kill'd, and his whole Army cut off, not one Man escaping. *Judas's* victorious Troops proclaim'd their Success to the Country by Sound of a Trumpet wherever they came, which

which was welcome News to the *Jews*. When they search'd the Field, they found the Body of *Nicanor*, which carrying to *Jerusalem*, *Judas* order'd the Head to be hung upon the Top of the Citadel, first cutting out the Tongue for the Blasphemy it had utter'd, which was thrown over the Wall to the Fowls: After which they instituted a Festival in Memory of this Victory on the thirteenth of the Month *Adar*, or *August*. About this Time died *Alcimus* the High-Priest, who, attempting to demolish the old Wall which encompass'd the Priest's Apartment, was struck with a painful Distemper, of which he miserably died.

After this the *Jews* remain'd absolute Masters of *Jerusalem*, had Peace for some Time, and concluded an Alliance with the *Romans*; but soon after *Demetrius* sent *Bacchides* against them with an Army of choice Troops. *Bacchides* march'd by the Way that leads to *Galgala*, took that City, and slew abundance of People; after which they advanced to *Jerusalem*. *Bacchides* hearing that *Judas* was incamped at *Berezoth*, sent a Detachment of two and twenty thousand Foot, and two thousand Horse, to surprize him. *Judas*, notwithstanding his Troops were but a handful in Comparison of the Enemy, still retains his Zeal and Courage, and encourages his Men to behave themselves as usually under such Disadvantages; but they were so frighted at the Numbers of the Enemy, that many of them deserted, till at last they had but eight hundred Men left. However, with these he resolves to try his Fortune; and when his Soldiers advis'd him to retreat and wait for a Supply, he with disdain answer'd them: "God forbid that the Sun should ever see me turn my Back to my Enemies; for I will never stain the Glory of our former Actions, gain'd by so much Valour, with an ignominious Flight." Then animating them by his own Example, he charged and broke the right Wing, where *Bacchides* in Person commanded, and pursu'd them to the Mountains of *Azolus*; but having not Forces enough to keep the left Wing in Play, that follow'd and inclos'd him. The Action was very hot and obstinate on the *Jews* side, who sold their Lives at a dear Rate. At last *Judas*, wholly encompass'd and overpower'd by the Enemy, was kill'd; and his Men thus depriv'd of their heroick Leader were forced to fly. *Simon* and *Jonathan* having obtain'd a Truce of *Bacchides*, convey'd their Brother *Judas*'s Body to the City of *Modin*, where they buried it in their Father's Sepulchre, with all Funeral Honour due to the Memory of so brave a Man and excellent a Commander.

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The Syrian General, by the Assistance of Judas's Enemies, soon made himself Master of the Country, and disposed the Government into the Hands of such only as were Enemies to Judas's Friends, who were used with greater Barbarity than was ever practised since the Return of the Jews from the Babylonish Captivity. In this miserable Condition of Affairs, those Jews who persevered in their Integrity chose Jonathan, Brother to Judas, their General: Which when Bacchides understood, he attempted by fair Means to get him into his Power; but Jonathan and his Brother Simon having timely Notice of it, withdrew with their Friends out of his Reach, into the Desert of Thecue, and coming to the Lake Asphar, they made a stand there. Bacchides soon after follow'd them with all his Army; and Jonathan hearing of his Approach, sent his Brother John to convey the Baggage into the Country of the Nebutheans, who were their Friends: But on their March they were attack'd by the People of Madabab, who slew John and his Party, and carried off their Baggage. For which some Time after Jonathan was revenged of them; for surprizing them as they were making merry at a Wedding, he slew many of them, and forced the rest to fly to the Mountains. After which, Jonathan and his Party return'd to the River Jordan, whither Bacchides pursu'd them, and coming up with them on the Sabbath, supposing they would not violate their Religion of the Day, he thought to make an easy Conquest of them. But Jonathan encouraged his Men to dispute it bravely, by shewing them the Danger; for the Enemy was in Front, and the River in the Rear, so that they could hope for no Safety by running away. Then praying to God for Success they engag'd; and Jonathan seeing Bacchides very active in encouraging his Men, made at him with all his Might; but Bacchides declining, shelter'd himself among his Soldiers. Jonathan finding the Enemy's Numbers too many, and being no longer able to stand them, with his Friends threw themselves into the Water, and swam the Jordan, the Enemy not daring to pursue them. Upon which, Bacchides return'd to the Citadel of Jerusalem with the Loss of near two thousand of his Men.

Bacchides being returned to Jerusalem, fortified the neighbouring Towns, and put Garrisons into them; and taking Hostages for the Fidelity of the Inhabitants, he return'd to the King, and the Country enjoy'd Peace for two Years. During which time Jonathan and his Party lived quietly; but at the End of two Years his Enemies prevail'd with Bacchides to return: Of which, when Jonathan had Notice, he slew the Advisers of it,

and withdrew with his Brother *Simon* and his Followers to *Bethalaga*, a Town situated near the Desert, where he fortified himself. *Bacchides* pursues and besieges him for some Time; but *Jonathan* sallying in the Night, made a great Slaughter among *Bacchides's* Men: His Brother *Simon* at the same Time with a Party attack'd them in another Quarter, burning their Engines, and putting many to the Sword. This Defeat so exasperated *Bacchides* that he vented his Malice on the Renegado *Jews* who were the Occasion of his Return and Disgrace. This last Defeat made *Bacchides* incline to an Accommodation; and therefore finding *Jonathan* and his Party would never let him be quiet, and that it would be a tedious and difficult Work to reduce them, a Treaty was proposed, and *Bacchides* took an Oath no more to molest the *Jews*. And in pursuance of this Treaty, he restored to *Jonathan* the Prisoners of *Judea*, and never more returned into the Country.

The Wars thus happily ended in *Judea*, *Jonathan* lived very quietly at *Machma*, where he governed the People in Peace, and administer'd Justice as Supreme, having a watchful Eye over the Deserters of the Country Religion. His Power was soon enlarged by an unexpected Accident between two Rival Princes: For *Alexander*, a Son of *Antiochus Epiphanes*, coming into *Syria*, by the Treachery of the Garrison, who hated the haughty Temper of *Demetrius*, delivered up *Ptolemais*. *Demetrius* hearing that *Alexander* had possess'd himself of *Ptolemais*, prepares to recover it; in order to which he thought it necessary to court *Jonathan*, who he thought at this Time might prove a dangerous Enemy; and therefore concludes an Alliance with him, for fear he should join with *Alexander*. And to ingage him the more in his Interest, he gave him full Power to raise Forces, to provide Arms, and order'd the Hostages which were in the Citadel to be deliver'd to him.

Upon the Offer of these Conditions, *Jonathan* comes to *Jerusalem*, and reads his Orders, which when the Garrison and Renegadoes heard, they immediately obey'd, and deliver'd the Hostages. After which *Jonathan* purged the Garrisons of *Bethsura* and *Jerusalem*; the latter of which he fortified, building the Walls of square Stone, the better to defend it against the Insults of any Enemy. Besides this, *Demetrius* made the *Jews* more advantageous Offers than at other Times they could have expected: But *Jonathan* and the *Jews*, who had suffered so much by the fickle and cruel Temper of *Demetrius*, did not believe him sincere, but look'd upon this Generosity as an Act of Force and Necessity; and there-

therefore they sided with *Alexander*, who, to incourage *Jonathan* and his Party to incline to his Interest, promised to make *Jonathan* High-Priest. *Demetrius* too late sees his Error in his former Cruelty to the *Jews*, who, tho' he promised them all the Privileges and Immunities imaginable, with the Restoration of their Religion, and what else they could desire, still inclin'd to *Alexander*, who, partly with mercenary Troops, partly with those that revolted in *Syria*, marches to meet *Demetrius*, whom he soon defeated and slew.

Alexander being thus possessed of *Syria* by the Death of *Demetrius*, writes to *Ptolemy*, King of *Egypt*, and demands his Daughter *Cleopatra* in Marriage. *Ptolemy* readily consented, and appointing *Ptolemais* for the Place of Consummation, brought his Daughter thither, giving her a Royal Portion. *Jonathan* the High-Priest is invited to the Wedding by *Alexander*, who receiv'd him with great Honour, and appointed him, next to himself, Prince and Chief of *Judea*.

Alexander did not long enjoy this prosperous State; for *Demetrius*, the Son of the late *Demetrius*, resolving to revenge his Father's Death, and recover his Kingdom, came from *Crete* into *Syria* with an Army of Mercenaries. He soon gain'd over to his Interest *Apollonius Davus*, the Governor of *Cælo-Syria*, who enter'd *Judea* to oblige *Jonathan* to quit *Alexander's* Party, and join with *Demetrius*. *Apollonius* with his Army came to *Jamnia*, and sent a Challenge to *Jonathan* to leave the Fastnesses in the Mountains, and fight him in the Plains. *Jonathan* was so nettled with this, that he gather'd ten thousand Men, and taking his Brother *Simon* with him, marched directly to *Joppe*, which was garrison'd by *Apollonius's* Men. *Jonathan* presently shut up the Place; but the People, fearing they should be taken by Storm, opened their Gates to him. *Apollonius* hearing of the Surrender of *Joppe*, resolves to put a Stop to the Progress of the *Jewish* General, and taking three thousand Foot, marches to *Joppe*; then making a Faint, as if he would retreat, with Design to draw *Jonathan* into the Plain, he planted an Ambuscade at the same Time in the hollow Parts of the Country of a thousand Horse, by which he intended to compass *Jonathan*. *Jonathan* was apprized of this Stratagem, and being resolv'd to be no longer brav'd by the Enemy, formed his Army as advantagiously as the Time would admit, gives the Command of Part of the Army to his Brother *Simon*, and encouraging his Soldiers to behave themselves like Men, he cautioned them to forbear falling in with the Enemy at first, but to receive their Arrows with their Shields,

Shields, till the Enemy had spent them, and then to fall on. *Apollonius's* Horse, in whom he chiefly confided, began a distant Fight, discharging continual Flights of Arrows from Morning till Noon, without any Execution. *Simon* seeing the Enemy weary with shooting, and their Arrows spent, with his Party attacks and routs them, whilst *Jonathan* fell on their main Body, which soon gave Way. The whole Army of *Apollonius* thus broke, fled over the plain to *Azotus*, whither the *Jews* pursued them, and entered the Town with them. In this City was a famous Temple of the Idol *Dagon*, into which the *Syrians* fled; but *Jonathan* setting Fire to it, burnt them and the Temple. The Number of them that were slain in the Action, and burnt in the Temple of *Dagon*, amounted to eight thousand.

After this, *Jonathan* burnt and destroy'd all the neighbouring Towns about *Azotus*; and marching to *Ascalon*, with Design to besiege it, the Inhabitants not daring to provoke the victorious *Jews*, came out with all the Shew of Friendship, offering an Alliance and considerable Presents to the General, who commending them for their Good-will, returns in Triumph to *Jerusalem* loaded with the Spoils of the Enemy. *Alexander* hearing of the Defeat of his General *Apollonius*, the better to mask his Hypocrisy, sends Messengers to *Jonathan* to congratulate his good Success against *Apollonius*, who, he assured him, had acted without any Commission in the late Affair from him, at the same Time making *Jonathan*, his Friend and Ally (as he called him) a Present of Jewels of considerable Value.

About this Time *Ptolemy Philometer*, with a very great Naval and Land Force, arrived in *Syria*, under Pretence of assisting his Son-in-law *Alexander*. In his March, all the Towns as far as *Azotus*, submit to and receive him by *Alexander's* Order; and when he came to *Azotus*, the People made a great Complaint against *Jonathan* and his Soldiers, who had burnt the Temple of *Dagon*, and over-run the Country with Fire and Sword. *Ptolemy* gave them a patient Hearing, but promised nothing, being unwilling to disoblige *Jonathan*, who hearing of the Arrival of *Ptolemy*, went out to meet him, and is honourably and magnificently received by him; then accompanying him in his Way as far as the River *Eleutherus*, he took his Leave of him, and return'd to *Jerusalem*.

As *Ptolemy* was on his Way to *Ptolemais*, he narrowly escaped an Ambuscade laid for him by *Ammonius* at the Instigation of *Alexander*. Which being

being discover'd, *Ptolemy* wrote to *Alexander*, and demanded Justice on the Traitor; but *Alexander* declining it, *Ptolemy* plainly perceived *Alexander* was the Author of the Plot, for which he conceived an implacable Hatred against him, and which soon terminated in his Ruin; For the People, grown weary of *Alexander* at *Antioch*, *Ptolemy* is courted to accept the Government of *Asia*, which he modestly declining, advised them to accept of *Demetrius*, whom they accepted, *Ptolemy* bestowing his Daughter, whom he had before married to *Alexander*, on *Demetrius*. *Alexander* storms at this; and marching from *Cilicia*, with a great Army, invades *Syria* and the Country of *Antioch* with Fire and Sword. But *Ptolemy*, with his new Son-in-law *Demetrius*, meets, and gives him Battle, wherein *Alexander* is worsted, and forced to fly to *Arabia*, where *Zabelus*, King of the Country, cut off his Head, and sent it to *Ptolemy* for a Present. *Ptolemy* survived his Son-in-law but a short Time; for he died of the Wounds he received in the last Action, five Days after, and *Demetrius* remained in peaceable Possession of his Father's Kingdom.

During these Transactions, *Jonathan* had laid Siege to the Citadel of *Jerusalem*, and some of the Garrison escaping by Night, came and acquainted *Demetrius* with it, who thereupon marched from *Antioch* with an Army to relieve it: And coming to *Ptolemais*, he sent for *Jonathan* to appear before him there. However, *Jonathan* continued the Siege, but went attended with the Elders and Priests to *Ptolemais*, carrying a large Present of Gold, Silver, and other valuable Things, with which he made his Peace with *Demetrius*, who treated him very honourably, confirming him in the Priesthood, and bestowing on him the Government of *Judea*, *Samaria*, *Joppe*, and *Galilee*, with other neighbouring Towns, on Condition that he should pay three hundred Talents.

Affairs being settled in this Posture, and *Demetrius* suspecting no further Danger from any Enemies, first lessens the Soldiers Pay, and soon after disbanded most of them, keeping in Pay only those Foreigners who came with him from *Crete*. This procured him the Hatred of the Army, who from other Kings, tho' in the most profound Peace, received their full Pay. This Opportunity one *Tryphon*, a Commander under *Alexander*, lays hold on; and which he the more easily improved by the Assistance of *Malchus* the *Arabian*, who had young *Antiochus*, the Son of the late King *Alexander*, under his Care. *Tryphon* with much Difficulty prevails with *Malchus* to deliver the young Prince to him, whom, according to his Promise, he proclaimed King. *Jonathan* laid hold of this

Opportunity to ask Leave of *Demetrius* to expel those who were in the Citadel of *Jerusalem*, and the other Fortresses of *Judea*, concluding, that *Demetrius*, to keep him in his Interest, would refuse him nothing. *Demetrius* granted his Request; but on Condition that he should send him Succours. *Jonathan* sends three thousand Men to *Antioch*, who did *Demetrius* great Service; for the *Antiochians* taking Arms, the *Jews* so well behaved themselves, and defended *Demetrius*, that he owed his Life to them on this Occasion. But this *Demetrius* soon forgot; for he broke his Promise with *Jonathan*, and threatned him with Military Execution, if he did not pay the Tribute usually paid by his Predecessors. This he had certainly done, had he not been prevented by *Tryphon*, against whom he was forced to march with the Army he had prepar'd to chastise *Jonathan*. *Tryphon* returning from *Arabia* with young *Antiochus*, set the Diadem on his Head; upon which the *Syrian* Troops, that had been put out of Pay by *Demetrius*, revolted to *Antiochus*, who in one Battle recovered the City of *Antioch*. Then *Antiochus* sending Letters to *Jonathan*, compliments him with the Title of Friend and Ally, confirms him in the Priesthood, and the four Governments, which had been formerly granted to him, with many other Privileges. Besides, he appointed *Simon Jonathan's* Brother, Governor of the Coast from the City of *Tyre* to the Frontiers of *Egypt*. *Jonathan*, not a little pleas'd with these Proceedings, sends Messengers back to *Antiochus* and *Tryphon*, assuring them of his Friendship, and that he would readily join them against *Demetrius* as the Common Enemy.

Jonathan soon let *Antiochus* see how useful his Interest was to any Prince that confederated with him; for having obtain'd Leave of *Antiochus*, he went thro' *Syria* and *Phaenicia* listig Soldiers. When he came to *Ascalon*, the People met him with great Presents; whom he invited, as he had done the other Cities of *Cælo-Syria*, to relinquish *Demetrius*, and join *Antiochus*. From thence he went to *Gaza*, where he met with different Success; for contrary to his Expectation, they shut their Gates against him, declaring for *Demetrius*. Upon this *Jonathan* laid Siege to the Place, which, the more easily to oblige to yield with a Detachment he ravages the neighbouring Towns with Fire and Sword. The People of *Gaza* seeing the present Calamity, and, by reason of the distance, despairing of present Relief from *Demetrius*, submit to *Jonathan*; who taking Hostages from them for the Performance of the Conditions sent them to *Jerusalem*; and marching on, he took in the Country as far as *Damascus*.

mascus. At this Time *Simon* took the City of *Bethsura*. *Demetrius* hoping to put a Stop to the growing Greatness of *Jonathan*, sent an Army into *Judea*, which *Jonathan* engag'd : Those that fled at first facing about routed the Enemy, and return'd victorious to *Jerusalem*. Then he renewed the Alliance with the *Romans* and *Lacedemonians* ; and being informed that *Demetrius's* Generals were return'd against him with a greater Army than the former, he met him in the Country of the *Amathites* ; but the Enemy in a great Consternation retir'd by Night, and *Jonathan* made Excursions into the Country of the *Arabs* ; after which his Brother *Simon* possess'd himself of *Joppe*, and *Jonathan* repair'd the Wall of *Jerusalem*, and built a Fortrefs.

Tryphon, who had no other Aim than his own Interest, in getting young *Antiochus* into his Hands, having long waited for an Opportunity, found it impracticable to put his wicked Designs in Execution till now. For *Demetrius* being very much weaken'd in *Syria*, and his Affairs, by a late Defeat in *Parthia*, going on very ill in other Parts, *Tryphon* thinks this the lucky Juncture to declare himself ; but again he consider'd, that so long as *Jonathan* continued in the young King's Interest, it would be to no purpose to declare himself. Wherefore *Tryphon* repair'd to *Bethsan*, (which the *Greeks* call *Scythopolis*) where *Jonathan* met him with an Army of forty thousand Men. *Tryphon*, finding him so well prepared, saw there was no attacking him by Force, and therefore made use of his Stratagem : He tells him, that now *Demetrius* was reduced to so low a Condition, that he was no longer able to give them any Trouble, there was no longer Occasion of keeping up an Army ; advising him to dismiss his, and reserving only three thousand Men, to send two of them to *Galilee*, and keeping the other thousand with him, to go and take Possession of *Ptolemais*, which he would deliver to him, and invest him with the sole Command. *Jonathan* suspecting no Treachery, does as *Tryphon* advis'd, and attended only with a thousand Men, accompanies him to *Ptolemais* ; where they no sooner entred, but the Garrison shut the Gates upon them, seiz'd *Jonathan*, and put his Men to the Sword. *Tryphon* having thus treacherously over-reach'd *Jonathan*, dispatch'd a Party of Foot and Horse into *Galilee*, to put to the Sword all that were of *Jonathan's* Party ; not doubting of an easy Conquest, now they were without a General. But he soon found himself mistaken ; for *Simon*, *Jonathan's* Brother, was soon invested with that Command, and prepared to receive them. Upon this, *Tryphon* march'd with his Army into *Judea*,
taking

taking *Jonathan* with him, and sent to *Simon* for his Brother's two Sons, under pretence of releasing *Jonathan*. *Simon* readily consented, and, to incline the Traitor the more, sent a hundred Talents with them. But *Tryphon* no sooner had them in his Power, but he put them and their Father to Death; after which he return'd into his Country, where he murder'd King *Antiochus*, and possess'd himself of the Kingdom. *Simon* having recover'd his Brother's Body, erected a stately Monument of Marble at *Modin*, wherein he inclosed the Bones of his Father and Brethren.

The Affairs of *Judea* began now to put on a more peaceful Aspect than they had hitherto done; for *Simon* having concluded an Alliance with *Demetrius*, intirely deliver'd his Nation from the Yoke of the *Gentiles*; for in the first Year of his Pontificate and Command, he took off the Tribute, which the People had hitherto paid to the *Macedonians*; and, to perpetuate the Memory of these noble Acts of *Simon*, it was decreed, that all private Instructions and publick Records should bear Date from such a Year of *Simon's* Pontificate and Reign. After this, he took the Cities of *Gaza*, *Joppe* and *Jamnia*, recovered all the Strong-holds, and had the Citadel of *Jerusalem* surrender'd upon Terms. Then wisely considering how much the City of *Jerusalem* had been infested by the Citadel, he levelled it with the Ground, that it might no longer be a Retreat for Sedition and Faction. And to prevent its being rebuilt, he levelled the Hill on which it was situated, so that now no Eminence appear'd but that of the Temple only.

Simon having settled the Affairs of his Country in this happy Condition, *Antiochus*, the Brother of *Demetrius*, being restored to the Throne of *Syria*, confirm'd *Simon* in the Sovereignty over all *Judea*; and he in Return sent him a Re-inforcement of Men to make War upon the Usurper *Tryphon*, who shut himself up in *Dora*; but finding he was not likely to hold that Place long, he fled to *Apamia*, where he met with worse Fortune, for the Town being taken by Storm, he was slain.

Antiochus, who was naturally covetous, and forgetful of the Benefits he had receiv'd, broke the Treaty of Alliance he had made with *Simon*, requiring him to restore *Joppe*, *Gazara*, and other Places, or else to pay him a thousand Talents of Silver. *Simon* refused these Conditions; upon which *Antiochus* sent an Army under the Command of his Friend *Cendebeus*, to reduce *Judea*. *Simon*, tho' far advanc'd in Years, with a juvenile Courage prepares to give them a warm Reception, and sending his Sons before with a good Body of Troops, takes a Compass with the

main

main Body of the Army, planting Ambuscades in all the Passes of the Country. Things thus regularly disposed, answer'd his Expectation ; for as soon as *Judas* and *Hircanus*, *Simon's* Sons, appear'd, *Cendebeus's* Army fled, and the *Jews* pursuing them, cut off a great Number.

After this Defeat, *Simon* renewed his Alliance with the *Romans*, and continued in Peace. But in the Eighth Year of his Reign, he was barbarously murder'd by the Treachery of his Son-in-law *Ptolemy*, whom he had appointed Governor of the Plains of *Jericho*. This Man, who was rich and ambitious, aspiring to make himself Master of the Country, laid hold of the Opportunity, when *Simon* and his Sons, *Mattathias* and *Judas*, were visiting the Cities, and having invited them to an Entertainment in a Fort which he had built, he treacherously caused them to be murder'd : And intending to make sure Work at the same Time, he sent Men to *Gazara* to kill *John Hircanus*, *Simon's* third Son, and attempted to gain the Army and City of *Jerusalem* by Corruption : But *Hircanus* having received the News of the Murder of his Father and Brothers, was prepared to receive his intended Murderers, and upon their Arrival at *Gazara* had them dispatch'd, and succeeded his Father *Simon* in the Pontificate and general Command.

In the first Year of his Reign *Antiochus Sidetes* (who is also call'd *Soter*, and *Antiochus* the Good) King of *Syria*, invaded *Judea* with a powerful Army ; and ravaging the Country, forced *Hircanus* into *Jerusalem*, where he closely besieged him. *Antiochus* uses all the Force and Stratagem he was Master of to reduce the Place, which he could not have done, if the besieged had not wanted Provisions, which obliged *Hircanus* to treat with him, who granted the *Jews* the Liberty of living according to their own Laws and Religion, on Condition they should lay down their Arms, and restore the Tribute of *Joppe*, and all the Cities without *Judea*, and pay him besides five hundred Talents ; three hundred down, and Hostages for the Payment of the other two. This Treaty being concluded, *Antiochus* enter'd *Jerusalem*, where *Hircanus* received him with great Pomp and Splendor, and afterwards sent some Troops with him to the *Parthian* War, where *Antiochus* being overcome and slain by *Arfaces* King of *Parthia*, his Brother *Demetrius*, who had been long a Prisoner in *Parthia*, being set at Liberty, is advanced to the Throne of *Syria*.

The *Jews*, who by *Antiochus* were become Tributaries to the Kings of *Syria*, did not long continue so ; for upon the Death of *Antiochus*,

Hircanus not only shook off the *Syrian Yoke*, but carried the War into that Country, the Cities and Towns of which he knew must be very much unprovided of Garrisons, by the great Draughts of Men the Kings of *Syria* had made for their foreign Expeditions. Nor was he mistaken in his Conjecture, for he with ease subdued the Cities of *Metbaba*, *Sam-ga*, *Sichem* and *Garizim*, destroyed the Temple of the *Samaritans*, which *Sanballat*, by the Permission of *Alexander* the Great, had built in favour of his Son in Law, *Manasseh*. He likewise took *Ador* and *Marissa*, Cities of *Idumea*, and obliged the People to be circumcised or depart the Country : Which rather than do, they not only submitted to be circumcised, but entertain'd all other *Jewish* Rites. After this, he renews the Alliance with the *Romans*, with much greater Advantages than usually. He opened *David's Tomb*, took from thence three thousand Talents, and was the first native Governor of the *Jews* that entertain'd Foreigners in his Pay. In fine, he govern'd the *Jews* in Peace nine and twenty Years, and left the High Priesthood and Sovereignty to his Son *Judas Aristobulus*, who was the first that took upon him, in a formal Manner, the Title of King, by putting a Diadem on his Head. He was a Prince of a bloody Disposition, for he imprison'd his Brethren, except *Antigonus*, for whom he seem'd to have a peculiar Esteem and Affection, and associated him in the Throne. Having a Jealousy that his Mother was a secret Rival of his Power, he confin'd her to Prison, where she was famish'd, At last he began to cool in his Affection to his beloved Brother and Favourite *Antigonus*, which was aggravated very much by an unlucky Occasion : For *Antigonus* returning in Triumph from the Wars, at a Time when the People were celebrating the Feast of Tabernacles, his Brother *Aristobulus* being then sick, he went into the Temple splendidly dress'd, and well attended, to sacrifice for his Success, and the good Health of the King his Brother. Some, who lov'd to promote a Misunderstanding between the Brothers, from hence took Occasion to acquaint the King with *Antigonus's* Cavalcade in the most aggravating Circumstances, urging, That he did not appear in the Condition of a private Man, but like one that affected a Crown. Tho' *Aristobulus* did not at first believe these Stories, yet, considering the Possibility of them, to avoid Suspicion, and consult his own Safety, he commanded his Guards to conceal themselves in an obscure Corner, and if his Brother pass'd by without Arms, to let him go quietly ; but if he came armed, then to kill him ; sending Word privately at the same Time to his Brother, not to come armed

armed into his Presence. On the other hand, the Queen, who had done all the ill Offices she could in creating and fomenting Jealousies between the Brothers, perswaded the Messenger which *Aristobulus* sent to *Antigonus*, to tell him, that the King had a Mind to see him armed. *Antigonus* suspecting no ill, was coming armed to the King, but at *Straton's* Tower he was murder'd. This, and the other unnatural Murders of his Mother and Brethren, so affected his Conscience, that he died of Grief, having reign'd only one Year. He added *Iturea* to his Dominions, and compelled the People to submit to Circumcision, and other *Jewish* Rites.

Aristobulus being dead, his Wife *Salome* put the Scepter into the Hands of his eldest Brother, *Alexander Jannæas*. This Prince was put by the Succession, not for any Fault or Defect in him, but because his Father loved his other two Brothers better. Being on the Throne, he began to cast a watchful Eye about him; and finding one of his Brothers endeavouring to dethrone him, he dispatch'd him out of the Way; but permitted the other, who was contented with a private Life, to live quietly, and enjoy his Favour. He marched with an Army to reduce *Ptolemais*, and having driven the Enemy within their Walls, he laid close siege to the Place. This City and *Gaza*, besides the Tower of *Straton*, and the Fortrefs of *Dora*, which *Zoilus* possess'd, were the only Places on the Coast, which were not under his Dominion. They therefore, considering that if *Ptolemais* were reduced, themselves should not be able long to oppose him, sent to *Ptolemy Lathurus*, the banish'd King of *Egypt*, and then at *Cyprus*, to come and help them, assuring him, that upon his Arrival, *Zoilus*, the People of *Gaza*, *Ptolemais*, and *Sidon* would join him. *Ptolemy* puffed up with great Expectation from these Promises, prepares for *Syria* against the Opinion of his Friends, who dissuaded him from this Expedition, by urging, that his Enemies, particularly his Mother *Cleopatra*, would take all Advantages against him, and perhaps take *Cyprus* from him. But he was deaf to their Reasons, and hasten'd to *Syria*; where, notwithstanding on his Way he heard of the taking *Ptolemais*, he continued his March with an Army of thirty thousand Foot and Horse. Incamping near *Ptolemais*, he sent Messengers to the Town, which were not admitted, nor could he get any Answer from thence. This gave him great Perplexity; but *Zoilus* and the *Gazeans* joining him, they fell to ravaging the Country.

Alexander returning home, began to cast about with himself, how to gain his Point by Policy, which he could not by Force. First, he privately

vately invited *Cleopatra* to his Interest, at the same Time openly professing himself a Friend to *Ptolemy*, whom he call'd Friend and Confederate, and promised him four hundred Talents of Silver, if he would deliver up *Zoilus*, and add his Dominion to that of the *Jews*. *Ptolemy*, like an easy Prince, swallow'd the Bait, and seized *Zoilus*; but finding himself impos'd on by *Alexander*, and discovering the Intrigue between him and his Mother *Cleopatra*, he broke Friendship with him, and marched with his Army to besiege *Ptolemais*. The Place holding out against him, he block'd it up; and with Part of his Army ravaged the Country. Upon this, *Alexander* with an Army of fifty (some say eighty) thousand Men, march'd to oppose him; but before he could come near him, *Ptolemy* taking the Advantage of the Sabbath, surprized *Azochim*, a Town of *Galilee*, and carried off ten thousand Prisoners, besides much Plunder. Then going on to meet *Alexander*, the two Armies engag'd near the River *Jordan*, where *Alexander's* Army was routed, and thirty thousand kill'd on the Spot. *Ptolemy* made no use of this Victory, but to shew his Cruelty, which he express'd in that barbarous Instance of massacring the Women and Children, and causing their Flesh to be boiled in Cauldrons, to make the *Jews* believe that his Army lived on humane Flesh. This he did to strike the greater Terror into his Enemies.

His Mother *Cleopatra* thought it Time to check her Son's growing Greatness, therefore setting out from *Egypt* with a powerful Naval and Land Force, she landed in *Phœnicia*, was well received by the Inhabitants, and laid Siege to *Ptolemais*. In the mean Time *Ptolemy* believing it would be easy for him to recover *Egypt* in the Absence of his Mother and her Army, left *Syria* to repair thither; but not succeeding, he was obliged to pass the Winter at *Gaza*.

Cleopatra having taking *Ptolemais*, *Alexander Jannæus* met her there with great Presents, and was honourably receiv'd by her, as a distressed Prince that fled to her for Refuge. *Alexander* being thus in *Cleopatra's* Power, it was debated, whether it would not be more expedient to seize his Dominions, than to permit so dangerous and wealthy a Neighbour to enjoy them. The generous *Ananias*, Commander of *Cleopatra's* Forces, opposed this inhospitable Proposal, declaring it a scandalous and dishonourable Act, to abuse a Prince and Kinsman of the Queen's, who fled to her for Protection. In fine, *Cleopatra* generously concluded an Alliance with *Alexander*; after which, he took *Gaza* and other Places; but forgetting his own late Distress, he used the Inhabitants with great Cru-

elty,

elty, generally putting them to the Sword. His Cruelty likewise extended to his own Countrymen, who during his Absence had occasioned great Mutinies; these he put to Death, to the Number of fifty thousand; which so exasperated the rest, that they called in *Demetrius Euceres*, King of *Damascus*, to their Assistance, who cut in Pieces all *Alexander's* Soldiers that were Strangers.

Alexander thus deprived of his Mercenaries, was forc'd to fly to the Mountains, where six thousand *Jews*, pitying his Misfortune, join'd him. With this Reinforcement he retrieved his Affairs, subdued the Rebels, and returned to *Jerusalem*; where he glutted his revengeful Eyes with the most horrid Scene of Cruelty that ever was acted by Man: For regaling himself at a Banquet in a very high Part of the Palace, where there was an open Prospect every Way, he order'd eight hundred Men that had been his Enemies to be fixed to Crosses, and their Wives and Children to be massacred before their Faces. This abominable Cruelty procured him the Name of *Alexander Thracides*. The rest of the Rebels, to the Number of eight thousand, fearing the same Fate, by Night withdrew from *Jerusalem*, and during *Alexander's* Reign lived in Exile.

The Civil Wars thus over, *Alexander* attack'd his Neighbours, took several Towns, and very much enlarg'd his Dominions. Then returning from this Expedition, which took up about three Years, he was well receiv'd by his People; but enjoy'd not that Felicity long, for falling sick of a Debauch, he labour'd under a Quartan Ague three Years; which, however, did not much obstruct his military Undertakings. At last quite exhausted, he was forced to submit to Fate at the Siege of *Ragaba*, on the other Side the *Jordan*. A little before his Death, he order'd his Wife *Alexandra*, whom he left Regent, to conceal his Death for some Time from the Army, that it might not hinder the Siege; and that when she had taken the Place, she should return in Triumph to *Jerusalem*: Where the chief Thing he advis'd her to, was to court the Pharisees, a very powerfull Sect among the *Jews*, and who could by their Interest advance or depress whom they pleased. Then advising her to summon the chief of the People, and bid her shew them his dead Body, and offer it to them to do what they pleased with it, either out of Honour or Revenge; and to assure them she would do nothing in the Administration without their Advice and Consent.

Alexandra, after the Reduction of *Ragaba*, return'd to *Jerusalem*, and punctually observed the Directions of her dying Husband, which

succeeded to her wish; for all pitied the Widow Queen, and deplored the Loss of their King, whose Funeral they honour'd with more than usual Pomp and Solemnity.

Alexander left behind him two Sons, *Hircanus* and *Aristobulus*; but his Wife *Alexandra* procured to have herself declar'd Queen, made *Hircanus* High-Priest, and left *Aristobulus* to lead a private Life. The Name of the Government was indeed invested in the Queen Regent, but the Administration was intirely in the Power of the Pharisees, who lorded it with great Insolence over those against whom they had any Spight; till at last they began to draw Blood; which roused the active Genius of *Aristobulus*, who being back'd by several of Condition and Figure among the *Jews*, complained publickly of the Abuses of Government, and threatned to call the Pharisees to account. But notwithstanding these Clamours, the Queen persisted in her Confidence of the Pharisees, putting into their Hands all the Places of Strength in her Dominions, except the strong Castles of *Hircania*, *Alexandriou*, and *Macherus*, where she had secured her greatest Treasure.

About this Time, News was brought, that *Tigranes*, King of *Armenia*, had invaded *Syria* with an Army of five hundred thousand Men, and that he would soon be in *Judea*. This put the Queen, and all the *Jews*, into a terrible Fright: Therefore they immediately dispatch'd away Ambassadors with Presents of great Value to court his Friendship, and divert his Design of attacking them. They found *Tigranes* laying close Siege to *Ptolemais*, where he receiv'd them kindly, commended their Forwardness in applying to him, and assured them of his good Inclinations. *Ptolemais* being taken, *Tigranes* is informed, that *Lucullus*, the Roman General, in his Pursuit of *Mithridates*, was fallen into *Armenia*, putting the Country under military Execution. Upon this, *Tigranes* was forced to return to cover his own Country, which removed the fear the *Jews* had conceived of an Invasion from that Quarter.

Toward the End of this Queen's Reign *Aristobulus* takes the Advantage of her Sickness, and his Brother *Hircanus*'s Unfitness to govern, seizes several strong Holds, and prepares to have himself declared King after her Death; which soon after this happened, in the ninth Year of her Reign, and seventy third of her Age. *Alexandra* being dead, *Aristobulus* declared War against his Brother *Hircanus*, and in the Plains of *Jericho* they prepared to engage; when *Hircanus*'s Soldiers

revolting

revolting to *Aristobulus*, *Hircanus* betook himself to a Castle for Safety. Upon this they came to a Treaty, and it was agreed that *Aristobulus* should be King, and *Hircanus* suffer'd to live quietly in the Enjoyment of his own private Fortune. This Treaty was confirm'd by publick Sanction and mutual Imbraces between the two Brothers, in a great Concourse of People in the Temple.

Tho' *Hircanus* was of a quiet Disposition, and affected a retired Life; yet there were not wanting those of a more turbulent Spirit to rouse his slothful Genius, with Hopes of recovering his Right. Amongst these, *Antipater* was the most forward; he was naturally very factious, and an Enemy to *Aristobulus*, and being Governor of *Idumea*, was very powerfull and wealthy, by which Means he had the *Arabs*, *Gazeans*, and *Ascalonites* always at his Devotion. He persuaded *Hircanus* to go to *Aretas*, King of *Arabia*, and desire Succours of him; which he obtain'd, upon Promise, that *Hircanus* should restore to him the Towns which *Alexander* his Father had taken. This was agreed, and *Hircanus*, returning with those Auxiliaries, is soon reforc'd by the *Jews*, who came to join him. *Aristobulus* seeing himself overmatch'd, durst not venture a Battle, but retired to *Jerusalem*; whither *Hircanus* follows and besieges him: But *Scaurus*, *Pompey's* Lieutenant in *Syria*, being gain'd to *Aristobulus's* Interest, commanded King *Aretas* to draw off, on Pain of being declared an Enemy to the people of *Rome*. The King durst not disobey, but rais'd the Siege; which *Aristobulus* perceiving, fell upon his Rear in the Retreat, and cut off about seven thousand of his Men.

Not long after, *Pompey* came into *Syria* and took up his Residence at *Damascus*, where he was attended by Ambassadors from *Syria*, *Egypt*, and *Judea*, all loaded with Presents of prodigious Value. Nor were *Hircanus* and *Aristobulus* wanting in this Part, each of them, sending his Deputy: *Antipater* appearing for the first, and *Nicodemus* for the latter. *Pompey* gave them a patient Hearing, who declared against the Government of Kings, it being the Native Custom and Right of the *Jews* to be under no other Administration, but that of the Priests of their God. *Hircanus* complain'd of the Injustice done him, who being the elder Brother, was deprived of the Prerogative and Primogeniture by *Aristobulus*; who had confined him to a scanty Portion, below the Dignity of his Birth, his Brother having usurped the rest; adding besides, that he was a dangerous Enemy to the neighbour-
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ing Nations, whom he frequently infested with Incursions and Plunderings; entertaining Pirates in his Service at Sea, and if Care was not taken, might in Time cause a Revolt of the Nation. All these Articles were attested by a thousand *Jews*, whom *Antipater* had for that Purpose prepared. *Aristobulus*, in Defence of himself, urged, That his Brother was put by the Government for his Ineptitude to reign, by which he grew so contemptible among the People, that himself was forced to take the Administration upon him, to preserve the Right in their Family. This he attested by a Parcel of Rakes and Fops. *Pompey* having heard both Sides, referred the Determination of the Controversy till his coming into *Judea*, ordering them in the mean Time to live quietly.

Aristobulus, perceiving that *Pompey* did not approve of his violent Proceedings, hasten'd back to *Judea*, and shut himself up in the strong Fortrefs of *Alexandriou*: At which *Pompey* was so offended, that taking the Army which he intended against the *Nabatheans*, and some auxiliary Troops of *Syria*, he marched against *Aristobulus*. *Pompey* sends to *Aristobulus* to appear before him; which he unwillingly did, but was perswaded by his Friends, to have a Care how he made the *Romans* his Enemies. Upon his Submission, he was received, and *Pompey* set a Guard over him; but sending *Gabinus* to *Jerusalem* to receive the Money which *Aristobulus* promised, the *Jews* of *Aristobulus's* Faction shut the Gates against him, tho' their Chief was in *Pompey's* Custody. This Obstinacy so stomached *Pompey*, that doubling the Guard over *Aristobulus*, he went in Person to *Jerusalem*; where there was a great Division among the Inhabitants, who were irresolute what Measures to take; some being of Opinion to deliver up the City to *Pompey*: But *Aristobulus's* Faction were for shutting him out, and preparing for War, because he kept their Chief Prisoner. This Party prevail'd, and seiz'd the Temple, cutting down the Bridge that led to the City. The rest admitted *Pompey's* Army, and deliver'd up the City to him; upon which he prepar'd to besiege the Temple. The Faction made an obstinate Defence for three Months, at the End of which the *Romans* enter'd the Temple. During the Siege and the taking the Temple, twelve thousand *Jews* were slain. *Pompey* enter'd the Temple with several Persons, who saw the inner Part, of the Sanctuary, which were forbidden by the Law to all but the Priests. *Pompey* was so well pleased with the Beauty and Sanctity of the Place, that he offered no profane Violence to the Table, Candlestick, Vessels, or sacred Treasure, which were

were valued at about two thousand Talents. The next Day he order'd the Temple to be cleansed, and offered Sacrifice. Then he restored the High Priesthood and Sovereignty to *Hircanus*; but forbid him to take upon him the Title of King. After this, he made the *Jews* tributary to *Rome*, taking from them all their Conquests, and putting them under proper Governors, he left the Government of *Syria* to *Scaurus*, and carried away with him to *Rome*, *Aristobulus*, with his two Sons and two Daughters. *Alexander*, one of the Sons, found Means to escape by the Way; the other, called *Antigonus*, was carried to *Rome*, with his Fathers and Sisters. Thus the Dissention between the two Brothers, *Hircanus* and *Aristobulus*, was the Cause of the *Jews* Loss of Sovereignty and Liberty, which the *Romans* never before of themselves attempted: And besides the Loss of the Towns they had conquer'd in *Syria*, the *Romans* in a short Time exacted from them above ten thousand Talents.

Alexander, who had made his Escape from *Pompey*, after three Years returned into *Judea*, gathered Forces, and possess'd himself of several Places; but *Gabinus*, who succeeded *Scaurus* in the Government of *Syria*, coming into *Judea*, pursued him. Upon which, *Alexander* retreating towards *Jerusalem* in Hopes of some Succours from thence, *Gabinus* engaged him, and slew about thirty thousand of his Men, taking as many Prisoners. *Alexander* thus routed, fled into the Castle of *Alexandrion*, whither *Gabinus* pursued and besieged him; who seeing no Hopes of Succour, surrendred, together with the other strong Fortresses, *Hircania* and *Macheruns*; all which *Gabinus* demolish'd. *Gabinus* returns to *Jerusalem*, takes *Hircanus* with him, and committed the Care of the Temple to him, confirming him likewise in the Priesthood; but for the Civil Government, he put it into the Hands of Magistrates of his own choosing; and having divided the Province into five Parts, he appointed a Court of Justice over each of them.

By this Time *Aristobulus* had been five Years a Prisoner at *Rome*; from whence, with his Son *Antigonus*, he made his Escape, and returned into *Judea*; where, raising Forces, he would have fortified the Castle of *Alexandrion*, but *Gabinus* prevented him. Afterwards he attempted the same at *Macheruns*, pretending to cover them with eight thousand Men; but the *Romans* following them, at the first Charge broke and routed them, and kill'd above five thousand. *Aristobulus*, with about a

thousand Men, threw himself into *Macherus*, which he fortified as well as the Time and his Condition would permit; but could not hold out above two Days: for being very much wounded in the last Storming of the Place, he, with his Son *Antigonus*, was taken Prisoner, and both of them were sent Prisoners again to *Rome*; where by Order of the Senate, the Father was kept in Prison, and his Children sent back to *Judea*.

Alexander made some Efforts towards recovering of the Sovereignty, and got together an Army of thirty thousand *Jews*, with which he attack'd *Gabinius*, but was routed: So that *Hircanus*, who was still continued in the High Priesthood, had only the Title of Prince, without the Authority, the *Romans* being Sovereigns, and *Antipater* having the greatest Share in the Government. And now *Judea* thus become a Prey to the Avarice of the *Roman* Governors, every General, whose Commission led him that way, plunder'd the poor *Jews* of what he could come at. Among these, the insatiate *M. Crassus* marching against the *Parthians*, came into *Judea*, and extorted two thousand Talents; which *Eleazer*, who was Treasurer of the Temple, seeing, to preserve the sacred Ornaments from his rapacious Claws, made him a Present of a Golden Obelisk, that weighed three hundred Pounds, obliging him upon Oath, not to remove any thing else from thence. But *Crassus* violating his Oath, took all the Gold he could find. After his Death, *Cassius* fell upon *Judea*, took *Tarichea*, and carried away near thirty thousand *Jews*.

The *Roman* Affairs falling into Distraction by the Difference between *Cæsar* and *Pompey*, *Cæsar* setting *Aristobulus* at Liberty, sent him with two Legions into *Judea*, to set upon one of *Pompey's* there; but *Pompey's* Faction procur'd him to be poison'd. His Body was by the Order of *Cæsar* preserv'd, till *M. Antony* caused it to be carried to *Judea*, where it was honourably interr'd in the Royal Sepulchre. Soon after, *Scipio*, by Order from *Pompey*, caused his Son *Alexander's* Head to be struck off at *Antioch*, for his former Rebellion against the *Romans*.

Cæsar returning victorious from *Egypt*, made some Stay in *Syria*, where *Antigonus*, *Aristobulus's* second Son, met him, and complain'd of the hard Fate of his Father and Brother, charging *Hircanus* and *Antipater* with having possess'd themselves of the Government by Force. But *Antipater* so well pleaded his own Cause, that *Cæsar*, instead of restoring *Antigonus*, continued *Hircanus* High-Priest, and gave *Antipater* the

the Government of *Judea*. When *Cæsar* was gone, *Antipater* by his Prudence, appeased all the Troubles in *Judea*. This *Antipater* had two Sons, *Phasaël* and *Herod*; to the first he gave the Government of the Country about *Jerusalem*, and to the second that of *Galilee*. *Phasaël* behaved himself in his Administration with great Lenity; but *Herod's* boisterous and tyrannical Carriage made him very odious to the *Jews*, *Antipater* their Father being willing to keep in with the *Romans*, that he might the longer continue in his Government of *Judea*, made *Hircanus* a very useful Instrument in the Support of his Power; for taking Advantage of his Easiness, he perswaded him to disburse the publick Treasure to the *Roman* Generals. But this growing Greatness of *Antipater* and his Sons soon became offensive to the *Jews*; the chief of which openly complain'd to *Hircanus* of several Violences and Exorbitances committed by them, particularly of the Cruelty of *Herod* to *Ezekiah* and his Companions, whom *Herod* had caused to be slain, for making an Incurfion into *Syria*; threatening *Hircanus* at the same Time, if he did not Justice upon *Herod*. *Antipater* hearing this, advised his Son *Herod* to appear at *Jerusalem* to make his Defence, but caution'd him to come with a good Guard. But that which was *Herod's* greatest Security, was the Friendship of *Sextus Cæsar*, the President of *Syria*, who wrote to *Hircanus* to be tender of *Herod*, and threaten'd if he did otherwise. *Herod* accordingly appear'd guarded before *Hircanus*, which so terrify'd his Accusers, that none of them durst make good their Charge. But *Sameas*, one of the Council, a Man of great Justice and Integrity, with much Assurance and Presence of Mind complain'd, that he never saw a Criminal appear in a Court of Justice so attended; who came more like an Invader, than one to take a Trial for the Breach of Justice. "But, says he, this is not so much to be imputed to his Insolence, as to your Conivance, which so encourages it. Yet know, continued *Sameas*, that this Person, whom you screen from the Justice of the Laws, will one Day be a Scourge to you all." Nor was he a false Prophet in this; for when *Herod* obtained the Kingdom, he was reveng'd on them, particularly on those that were his Judges.

Herod being thus dismissed, *Hircanus* privately advised him to make the best of his Way to *Syria*, assuring him, that the Council was resolv'd the next Day to condemn him. *Herod* takes the Hint, and flies to *Damascus*,

Damascus where disposing his Affairs in the securest Posture he could, he declared to *Sextus Cæsar*, that he would not appear before the Council if he were summon'd again. *Herod* thus escaped, the Council bitterly exclaim against *Hircanus's* Remissness, charge him with Partiality, and assure him that the Consequence of his Neglect would fall heavy upon him one Day, *Hircanus* had reason to believe them, but being of an easy slothfull Disposition, he did not regard them.

Whilst *Herod* was in *Syria*, he by Bribes prevail'd with *Sextus Cæsar*, to confer upon him the Government of *Cælo-Syria*; which having obtain'd, he rais'd an Army, and prepar'd to march against *Jerusalem*, to take Revenge upon his Judges and those that had accused him. But *Antipater* and *Phasaël* meeting him, indeavour'd to diswade him, urging how ingrateful it would be to *Hircanus*, who had skreen'd him from Justice, and advis'd his Escape. Upon their perswasions, *Herod* for this Time dropt his Resentment.

So long as *Julius Cæsar* liv'd, the *Jews* were held in great Honour and Esteem by the *Romans*, who made many Decrees in Favour of them: But after his Death, the *Roman Commonwealth* falling into great Dissensions, and Civil War raging among the contending Parties, *Cassius*, having made himself Master of *Syria*, exacted above seven hundred Talents of Silver of the *Jews*, with which *Antipater* caused his Sons to furnish him, and by those Means kept himself in the Government of *Judea*. *Malichus* was a great Instrument in this, though underhand an Enemy to *Antipater*; of which *Cassius* was so sensible, that he had dispatch'd him, had not *Hircanus* by *Antipater* sent a hundred Talents to pacify him. Instead of acknowledging this Favour, the ungrateful Traitor *Malichus*, after *Cassius's* Departure, made it his Business to betray *Antipater*, thinking by his Death to secure the Government of *Judea* to *Hircanus*, whom he influenced as he pleased. But *Antipater* having Knowledge of this Treachery, pass'd the *Jordan*, and gather'd a Party of Natives and *Arabians* to defend himself: Which *Malichus* perceiving, and that his Treason was blown, he confidently repair'd to *Antipater*, and declared his Innocence, urging how impracticable it could be for him to have any Design upon *Antipater*, whilst his Son *Phasaël* was Governor of the Country about *Jerusalem*, and *Herod* at the Head of an Army. By these fair Speeches *Antipater* is deluded into a Reconciliation; which

which *Antipater* still improv'd, to ingage the Traitor *Malichus* to his Interest: For *Marcus*, the President of *Syria*, understanding that *Malichus* underhand was designing Alterations and Divisions in *Judea*, had put him to Death, but for good-natur'd *Antipater*, who interceded for him. This Credulity cost *Antipater* dear; for *Cassius* and *Marcus* not only confirm'd *Herod* in the Government of *Cælo-Syria*, with a great Addition of Land and Naval Force, but promised him the Kingdom of *Judea*, when the War between them and *Antony* was over. *Malichus* from hence dreading *Antipater*'s Greatness, which by the Promotion of his Son would be very much advanced, resolved to take him off; therefore corrupting *Hircanus*'s Butler, he caused him to be poison'd at an Entertainment in *Hircanus*'s Palace. *Phasaël* and *Herod* had for some time suspected *Malichus*'s Designs on their Father; but when they heard of his Death, they concluded *Malichus* the Author of it. *Herod* was for immediately revenging it; but *Phasaël*, for fear of a Civil War, thought it more expedient to suppress their Resentment, till a convenient opportunity presented; and therefore accepting *Malichus*'s Satisfaction, he seem'd to be reconcil'd.

In the mean Time Affairs in *Samaria* being in great Disorder, *Herod* having compos'd them, prepares with a great Guard to go to the Feast at *Jerusalem*. *Malichus*, who was conscious to himself of the Ill he had done, and dreading *Herod*'s impetuous and revengeful Spirit, perswaded *Hircanus* not to suffer *Herod* to enter the City in that Manner; which *Hircanus* did, sending to *Herod* not to profane the Holy Ceremonies with his Soldiers. But *Herod* despising this Admonition, enters the City by Night, which put *Malichus* into a terrible Fear. However, betaking himself to his old Arts of Dissimulation, he came to *Herod*, and with Tears in his Eyes deplor'd the Death of his dear Friend *Antipater*, as he call'd him; though at the same he had provided himself a good Guard. *Herod* finding he could not fairly come at him then, by Advice of his Friends conceals his Revenge, and treats *Malichus* civilly: But having by Letters signified to *Cassius* the Death of his Father, and his Suspicion that *Malichus* was the Cause of it, *Cassius*, who had long entertain'd a secret Grudge against *Malichus*, gave Leave to *Herod* to revenge it as he thought fit, giving Order to the Officers to stand by *Herod*. *Malichus*, who knew he could be safe no where within the Reach of *Herod*, intended to go to *Tyre*, where his Son was kept as an Hostage. This City held out for *Cassius*

fius against *Antony*, and *Malichus* thought, if he could possess himself of it, the Government would of Course fall to his Share, But before he could put this Project in Practice, *Herod* pursued him, and caused him to be stabb'd on the Shore.

Cassius having left *Syria*, a Tumult arose in *Judea*, occasion'd by a Revolt of some *Jews* at *Jerusalem*, who, being headed by one whose Name was *Felix*, attack'd *Phasaël*. *Herod*, who was then at *Damascus* with *Fabius* the Governor, impatiently prepares to succour his Brother, but is prevented by a Fit of Sickness. But *Phasaël* so well defended himself, that he drove *Felix* and his Party into a Tower, where he made them compound for their Lives and Liberty. This Disturbance was owing to *Hircanus's* Connivance and Neglect, for which *Phasaël* chides him, and reproaches him with Ingratitude, in favouring his Enemies against him, who had heap'd so many Benefits on him. At this Time *Malichus's* Brother was possess'd of several fortified Places, particularly of the strong Castle of *Massada*: But as soon as *Herod* recover'd, he dispossest him of them.

Antigonus, the Son of *Aristobulus*, was not idle all this Time. For having brib'd *Fabius* to his Interest, with the Assistance of his Father-in-Law and his Friends, he got together an Army, and attempted to possess himself of *Judea*. But *Herod* march'd against him, routed and expell'd him. Upon which *Herod* returns in Triumph to *Jerusalem*, where he is magnificently receiv'd by *Hircanus* and the People; but especially by *Hircanus*, whose Grand-daughter, *Mariamne*, he had married; though he had before married *Dore*, by whom he had his eldest Son *Antipater*.

After the Defeat of *Cassius* at *Philippi* by *Mark Antony* and *Octavius Cæsar*, *Antony* marching into *Asia*, arriv'd in *Bithynia*, where he receiv'd the Deputies of all those Nations that had been of *Cassius's* Faction. Amongst these were those of the *Jews*, who complain'd to *Antony* of *Phasaël* and *Herod*; that *Hircanus* indeed had the Name of Sovereign, but that those two Brothers had assum'd the Power. But the *Jews* were mistaken in their Hopes of Redress from *Mark Anthony*, whom *Herod* had before, by great Presents, so ingaged in his Interest, that he would not so much as admit the *Jews* to confront *Herod*. But when *Antony* came to *Ephesus*, he readily entertain'd Ambassadors from *Hircanus*, who sent him a Crown of Gold, and pray'd him to give Liberty to the *Jews*, whom *Cassius* had made Slaves; which he granted.

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Those *Jews* who were Enemies to *Herod* did not desist upon *Antony's* first Refusal to hear them, but sent a hundred of the most considerable among them to him at *Daphne*, near *Antioch*; but to no purpose, for *Hircanus* supported the two Brothers: And this Impeachment, instead of doing harm, prov'd advantageous to them; for after *Antony* had heard all that they alledg'd, he constituted *Phasael* and *Herod* Tetrarchs, and gave them the Government of *Judea*. This he confirmed by Letters to the *Jews*: And to oblige them to obey him, he detain'd fifteen of the hundred as Hostages, whom he had put to Death, but for *Herod's* Intercession. However, the *Jews* continue their Importunity, and in most pressing Instances, which they sent by a thousand of their best Men, beg Relief; but *Antony* is deaf to their Complaints, and resolves to support *Herod*, sending a peremptory Order to the Magistrates to assist *Herod* in the Recovery of his Government. *Herod* repairs to *Jerusalem*, and meeting several of the *Jews* without the City, advised them to receive him, expostulating with them the Danger of disobeying him, and provoking the *Roman* General. But they despising both his Advice and Threats, without any more to do, fell upon him and his Attendants, killing some and wounding others. *Antony* hearing of these Commotions, was so enraged, that he order'd the fifteen Hostages to be put to Death, and threaten'd a severe Revenge against the rest.

Herod's Hopes thus blasted in his Attempt to recover the Government, another Accident immediately fell out, which seem'd utterly to extinguish them. *Antigonus* upon his Defeat by *Herod* fled to *Parthia*, where he was kindly receiv'd and protected: And after he had establish'd an Interest among the most considerable of them, he promised them a thousand Talents, and five hundred of the finest Women, if they would invest him with the Government of *Judea*. The *Parthians* closed with him, and the King sent his Son *Pacorus*, and his General *Barzabarnes* with a powerful Army to invade *Judea*. Dividing the Army, *Pacorus* march'd along the Coast, and *Barzabarnes* through the Inland Country. *Pacorus* coming to *Tyre*, they refused him Entrance; but those of *Sidon* and *Ptolemais* admitted him. *Pacorus* having *Antigonus* with him, the *Jews* that dwelt at Mount *Carmel* join'd them, as did many others in their March, so that their Army was vastly increased by that Time they came to *Jerusalem*; where the Faction that hated *Phasael* and *Herod* declare
for

for *Antigonus*. *Herod* made some faint Efforts to keep the City, but is soon forced to fly. The *Parthians* entring *Jerusalem* seize *Hircanus* and *Phasaël*, and put them in Irons. And now *Herod* considering himself in a Country of Enemies, and seeing no Hopes of Safety but in a speedy Flight, made the best of his Way to *Rome*, taking his Mother with him. In their hasty March the Chariot, in which his Mother was, was overfet, and she in great Danger of being kill'd. *Herod* affrighted partly at the Danger he saw his Mother in, and partly at the Approach of a pursuing Enemy, would have stab'd himself; but his Friends interposing, beg'd of him to have Regard to his own Life, for his Mother's and their sake; who must unavoidably fall into the Enemy's Hands, if he destroy'd himself. *Herod*, at their Perswasion, resumes his Reason, and applying what Remedies the Time would permit to his Mother, comforts his Friends, and continues his Flight to the Castle of *Massada*. The Number of those who accompanied him in his Flight was about nine thousand; so that though he was frequently attack'd in his March, he came off victorious. When he came to *Reffa*, a Town of *Idumea*, his Brother *Joseph* met him; where consulting what Course to take, and considering that the Castle of *Massada*, whither they intended to fly, was not capable of receiving so great a Force as was with them, they concluded it would be most expedient to separate. Accordingly, furnishing them with Provisions, they parted in small Bodies. Then disposing of the Women (who were eight hundred in all) and the best of their Baggage in the Castle of *Massada*, where there was Plenty of Water and Provisions, *Herod* with his Party march'd to *Arabia*.

Antigonus being thus possessed of *Judea*, was very much concern'd at the Escape of the Women, whom he intended to have deliver'd to the *Parthians*, with the Money he promised them: But that which gave him the greatest Uneasiness, was his Fear that the *Parthians* would restore *Hircanus*; to prevent which, he caused *Hircanus's* Ears to be cut off, to render him incapable of the High Priesthood. *Phasaël*, no longer able to support himself in his dishonourable Circumstances, put an End to his Life and Sufferings by a voluntary Death; for being in Chains, he had not the Liberty of his Hands to dispatch himself; and therefore having no other Opportunity, he beat his Brains out against the Stone Wall. As for *Hircanus*, he continued Prisoner with the *Parthians*.

Herod

Herod being arrived on the Borders of *Arabia*, not in the least doubting of Succour from *Malchus* the King thereof, whom he had formerly very much obliged, sent to him to acquaint him with his Condition, requesting a Supply of Men and Money; offering his Brother *Phasael's* Son (for he had not as yet heard of *Phasael's* Death) for a Hostage till he paid him. *Malchus* fearing to disoblige the *Parthians*, who were near Neighbours to him, dispatched Messengers to *Herod* to forbid him entering his Dominions. *Herod* was very much perplex'd at this Treatment, but could not help himself; therefore going thence he went to *Egypt*, where he was kindly receiv'd, and entertain'd by *Cleopatra*. Afterwards with much Difficulty and Danger in passing the Seas he landed at *Brundisium* in *Italy*, from whence he went directly to *Rome*; where he acquainted *Antony* with all that had happen'd in *Judea*, and with what Difficulty he had made his Escape from thence. *Antony* was touch'd with *Herod's* Misfortunes; and considering the Uncertainty of worldly Affairs, which from the happiest Condition are often reduced to the most miserable: and regarding the former Friendship with his Father, and the Usefulness of *Herod's* active Spirit, (at the same Time not forgetting the many Presents he had made him to procure his Favour) not only vigorously prosecuted his Cause, but engaged *Octavius Cæsar* in his Interest; who, partly for his Father *Antipater's* Sake, and partly to oblige *Antony*, who he knew was fond of *Herod*, resolv'd to forward his Affairs all he could. These calling a Senate spoke largely in behalf of *Herod*, setting out his Services to the *Roman* Commonwealth in the most engaging Circumstances; insomuch that the Senate declared *Herod* King, and *Antigonus* an Enemy to the People of *Rome*, for having accepted the Government of *Judea*, from the *Parthians*.

Whilst Things went on thus successfully on *Herod's* Side at *Rome*, his Family, who were block'd up in the Castle of *Massada* under the Care of *Joseph*, *Herod's* Brother, were hardly press'd by *Antigonus*; for being in great Want of Water, they were just upon the Point of surrendering, *Joseph* intending with about two hundred of his nearest Relations and Friends to escape to *Malchus* King of *Arabia*, who had repented of his late Neglect and Unkindness to *Herod*. But Providence prevented that Design; for a great Shower of Rain falling by Night, all their Cisterns were fill'd with Water, and they had no Occasion for Flight. The Besieg'd upon this took Courage; and the Place being naturally strong and well fortified by Art, they took their Opportunity of falling on *Antigonus's*

Antigonus's Soldiers, sometimes by open Sallies, other Times by Surprize, that they cut of many of them.

In the mean time *Ventidius*, *Antony's* Lieutenant, being by Order of the Senate sent to drive the *Parthians* out of *Syria*, having done that, enter'd *Judea*, under pretence of succouring *Joseph*; but his real Design was to extort Money from *Antigonus*; after which he left *Judea*.

Herod returning from *Italy* to *Ptolemais*, soon got together a considerable Army, consisting of Foreigners, as well as *Jews*; and to let *Herod* see that *Antony* was in earnest, *Gellius* was sent with Orders to *Ventidius* and *Silo*, who commanded a Party in *Judea*, to assist *Herod* in the Recovery of his Kingdom. As for *Ventidius*, tho' he was sent to drive the *Parthians* out of *Syria*, and to reduce the Country to their Obedience to *Rome*, he afterwards imploy'd his Forces in plundering; and *Judea* being *Silo's* Province, by frequent Bribes he inclin'd to favour *Antigonus*. But neither of them daring to disobey these Orders of *Antony*, they join'd *Herod*; by which Means *Herod* once more saw himself in a Condition of taking a plenary Revenge on all his Enemies. Most of the *Galileans* join'd him in his March: And *Joppa*, lying between him and *Massada*, where his Relations were shut up, he thought it expedient to take in that Place, lest the Enemy should from thence attack him. He soon made himself Master of it, set his Friends at Liberty that were in *Massada*, and taking the Castle of *Ressa* marched directly to *Jerusalem*; where he encamp'd on the West Side of the City. *Antigonus* had provided the Place with all warlike Munition, and a good Garrison, which with Darts and Stones from the Walls, and flying Parties, frequently making Excursions, very much infested *Herod's* Army. *Herod*, hoping to make easy Work of it, sent a Herald about the Walls to proclaim Indemnity to all that would submit. *Antigonus*, from the Wall directing his Speech to *Silo* and the *Romans*, argued the Injustice they did him in transferring the Crown from him, who was of Royal Descent, to a Plebeian and Half-*Jew*, as *Herod* was; adding, that if they were so offended with him for receiving the Kingdom from the *Parthians*, that they would remove him; yet there were many of the Royal Race left who had no way offended the *Romans*. After these Reproaches on both Sides, they came to Acts of Hostility, and *Antigonus's* Men behaved themselves so bravely, that they soon drove the Enemy from the Walls.

Silo having been corrupted by *Antigonus*, did underhand do him all the Service he could; particularly in imploying some of his own Creatures in whom

whom he could confide, to demand more commodious Quarters, and better Pay, and complain that they wanted Forage and Provisions, which *Antigonus* had destroy'd in all the Country thereabout. This nettled *Herod*, who, fearing that the *Romans* would desert him, told *Silo*, he ought to consider, that he was not only sent by *Cæsar* and *Antony*, but by the whole Senate ; and to remove any Cause of Complaint among the Soldiers, he would take immediate Care, that they should be plentifully supplied with all things necessary. *Antigonus* had notice of all that pass'd, and with flying Parties and Ambuscades often intercepted and cut off the Convoys that were design'd for *Herod's* Army and the *Romans* : But *Herod*, who was as active and diligent as his Enemy, very often came up with them, and pursu'd his Advantages so closely, that at last with much Difficulty he recover'd all *Galilee* from *Antigonus*. After this he clear'd the Country of Thieves, who in great Bodies plunder'd the Towns and People.

All this while the Siege of *Jerusalem* went on but slowly ; and that which retarded it the more was, *Ventidius* had sent for *Silo* to come to assist him to drive the *Parthians* out of *Syria*. But after *Ventidius* in a pitch'd Battle had fought and routed the *Partians*, and kill'd their General *Pacorus*, he sent *Machera* with auxiliary Troops to *Herod* ; who proved more an Enemy than a Friend, taking all Advantages against the *Jews*, whether Friends or Foes. *Herod* so deeply resented this, that he threaten'd to complain to *Antony* ; but *Machera* appeas'd him, and they were reconcil'd. However, *Herod* seeing his Affairs move very slowly, and the *Roman* Generals very cool in his Interest, resolv'd to repair to *Antony*, leaving his Brother *Joseph* to observe *Antigonus*. Taking a good Party with him, he by swift Marches came to *Antioch*, where he met with a Reinforcement ; with which he clear'd the Country, as he went, of a rascally barbarous People, who were very troublesome to Passengers. *Antony* was at that Time besieging the City *Samosata* upon the River *Euphrates* ; but hearing that *Herod* was coming with a Reinforcement, and that he had destroy'd the barbarous People in his March, he drew out the Army to receive him. Upon his Approach *Antony* went out to meet him, saluted and imbraced him, and shew'd him all the Marks of Friendship and Esteem. *Antony* having ended the War in those Parts, constituted *Socius* Governor of the Province, leaving the Army with him ; and commending *Herod* and his Affairs to him, he went for *Egypt*. *Sosius* sent *Herod* back to *Judea* with two Legions, and himself follow'd with the rest of his Army.

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In the mean Time *Joseph*, in the Absence of his Brother, forgetting his Instructions, with a Detachment march'd towards *Jericho* to gather Forage; but the Party he had with him consisting of raw unexperienced Fellows, were easily circumvented by *Antigonus's* veteran Troops, who were well acquainted with all the Avenues and Passes of the Country, and easily defeated *Joseph* and his Men. *Antigonus* hearing of this Defeat, order'd *Joseph's* Head to be cut off, setting the Price of fifty Talents for the Redemption of it. Upon this the *Galileans* revolt, and *Herod's* Friends came by the worst every where in *Galilee*. Whilst he was in *Daphne*, his Brother's Defeat and Death were told him, of which he had some Hints in a Dream a little before: Whereupon he hasten'd to Mount *Libanon*, where taking eight hundred of the Natives of the Place, and one Roman Legion, he came to *Ptolemais*; from whence marching at Night he pass'd thro' *Galilee*, subduing all that came in his Way, and forcing the rest into the strong Holds; who upon *Antony's* Approach take the Opportunity of the Night, and make their Escape thence.

Whilst *Herod* was at *Jericho*, a Party of six thousand of the Enemy came resolutely down the Hills, and put the Romans into a great Consternation, beating back the Van-Guard, and pursuing them home to their Camp; where they so warmly engag'd them, that *Herod* himself was wounded in the Side. This Success flush'd *Antigonus*; who, being impatient of disputing it in little Parties, sent an Officer of his named *Pappus* to *Samaria* for Men, that he might face the Enemy in the Field. But *Herod* meeting *Pappus*, routed and pursued him to *Jericho*, where the Action renew'd; for the Town being full of Men, they made an obstinate Defence, so that this seem'd the most bloody Part of the War, dead Bodies lying in Heaps on the Ground. In the Heat of this Action a most violent Storm fell, which prevented *Herod's* Party gaining a compleat Victory; otherwise, had they march'd to *Jerusalem*, they had at once put an End to the War: For *Antigonus's* chief Force being broke at the Action of *Jericho*, he himself began to despair of further Safety in the City, and had Thoughts of quitting it.

By this Time *Herod* had spent above two Years in the Recovery of *Judea* since he was declared King of it at *Rome*. Considering therefore, that as long as *Jerusalem* held out, his Possession of other Places would be very precarious, (for *Antigonus's* Party either by Surprise, or superior Force, often dispossessed him) he resolv'd to bend his whole Force against the Capital, and by reducing that put an End to the War. In order to which,

which, and in Imitation of *Pompey*, he came and incamped before the Temple, which he encompassed with a triple Trench. His own Army consisted of about thirty thousand; to which *Sofius* brought eleven Legions of Foot, and six thousand Horse, besides the auxiliary Troops of *Syria*. *Antigonus* had a strong and numerous Garrison, and was resolv'd to hold out to extremity. *Herod*, considering that the Siege would be long and doubtful, unless he could cut off their Provisions, which they found Means to convey into the City by Stealth, so disposed his Troops, that he shut up all Avenues to it. Then having prepared his Engines for Battery, he weaken'd the Walls in many Places. The Besieg'd made a vigorous Defence, and by frequent Excursions burnt the Engines, and ruin'd the Works; where-ever *Herod* had made a Mine, the *Jews* in the City countermined, which occasion'd many subterranean Ingagements. The *Jews* were at last very much streightned for Provisions; but, animated by Despair, they resolv'd to give the Enemy as much Trouble as they could. At last being no longer able to resist, *Herod* enter'd the City, the *Jews* obstinately retiring into the Inner Temple; but were pursued thither. And now all things are in the utmost Confusion, Death and Slaughter raging every where, without Distinction of Age or Sex. The *Romans*, exasperated at the obstinate Defence of the Place, spare none within their Reach; and *Herod's* Party resolving to extirpate the Faction, put them all to the Sword where-ever they found them. *Antigonus* seeing all lost, thought it best to submit, but not to *Herod*; for seeing from a Tower where *Sofius* the *Roman* General was, he descends, and threw himself at his Feet. *Sofius* ungenerously insults over the wretched *Antigonus*, calling him Woman, and puts him under a strong Guard.

Herod being intirely possessed of the Place, his next Care was to preserve it from Plunder. But he found it a difficult Matter to restrain his Men, especially the Mercenaries, who were for seizing all they laid Hands on. But at last, partly by Intreaty and Threats, and partly by Force, he quieted them, and the City and Temple escaped plundring. Then *Sofius* having rewarded his Officers and Soldiers, left *Jerusalem* to *Herod*, and took *Antigonus* bound along with him to *Antony*. But *Herod* fearing that if *Antigonus* should be suffer'd to live, and be carried to *Rome* to *Antony*, he might probably before the Senate be permitted to dispute his Right with him; and *Herod* further suggested to himself, that *Antigonus* was of the Blood Royal of *Judea*, but himself of mean Extraction; and therefore, tho' the Senate had declared him an Enemy to the People of

Rome, yet they might possibly transfer the Right of the Crown to his Children, who were innocent. These Thoughts gave *Herod* much Perplexity: But, to put the Matter out of Dispute, he made use of his old Argument, Bribery; and sending a noble Present to *Antony*, then at *Antioch*, he perswaded him of the Necessity of taking off *Antigonus*. *Antony* had a great Mind to preserve *Antigonus* to grace his Triumph; but being convinced by *Herod's* Gold more than any other Reason, that so long as *Antigonus* lived, the *Jews* would never quietly acknowledge *Herod* for their King, he ordered his Head to be struck off. This was an ungenerous Act of *Antony*, and without Precedent; for he was the first *Roman* General that subjected a conquered Prince to so vile a Punishment. Thus ended the Reign of the famous and illustrious House of the *Asmoneans*, who had held the Government of *Judea* a hundred and twenty six Years, and which might have continued longer in their Family, but for their intestine Dissentions.

All this while *Hircanus* the High-Priest remain'd a Captive with the *Parthians*, whose King *Pbraates*, in Consideration of his Birth and Character, treated with great Courtesy; and discharging him from his Irons, permitted him to reside at *Babylon*, where a great Number of *Jews* dwelt, who paid him not only the Reverence due to him as High-Priest, but the Honour due to a King. *Hircanus* had been happy if he had contented himself with his present Condition, and to which the *Jews* endeavoured to incline him, assuring him they would always acknowledge him for their High-Priest and King. But *Hircanus* hearing that *Herod* was established in the Kingdom of *Judea* by the *Romans*, and desirous of returning to his native Country, began to entertain great Hopes of *Herod's* Friendship, whose Interest he had formerly favour'd, and saved his Life. The *Jews*, to obviate these Hopes, urged his Incapacity of the Pontifical Dignity by Reason of the Loss of his Ears, which *Antigonus* had cut off; and as for his Expectation of a Recompence for former Benefits heap'd on *Herod*, they advised him to consider that Kings were apt to forget Favours conferred on them in a private State, and that their Affection was as mutable as their Fortune.

Hircanus could not more studiously push his Return than *Herod* desir'd it, who wanted to have him in his Power. For *Herod's* Jealousy continually suggested Apprehensions of Danger to him, and particularly from the *Asmonean* Family, the Chief of which now was the captive Pontiff *Hircanus*. He therefore sent a splendid Ambassy with rich Presents to
Pbraates,

Phraates, King of *Parthia*, desiring him, and the *Jews* that liv'd in his Dominions, not to deny him the Satisfaction of paying his Gratitude to *Hircanus*, his Benefactor and Preserver. Upon these Solicitations *Phraates* dismiss'd *Hircanus*; and *Herod*, the better to colour his Treachery, received him with all outward Formality and Respect, giving him the Preference in all publick Assemblies, and calling him Father. *Hircanus*, according to the Law, being incapable of continuing in the Office of High-Priest, by reason of the Mutilation of his Body, *Herod* began to cast about with himself how to avoid all Occasion of Sedition in the Choice of a Successor to *Hircanus*, which he concluded he could not do if he should confer that Honour upon any one of an illustrious Family, and therefore he bestow'd it on *Hananel*, a *Jewish* Priest, whom he brought from *Babylon*. This gave great Offence to *Alexandra*, *Hircanus's* Daughter, and Mother to *Aristobulus* and *Mariamne*, *Herod's* Wife, who stomaching the Contempt put upon her Family by laying aside her Son, and obtruding a Foreigner into the Pontificate, she wrote to *Cleopatra*, Queen of *Egypt*, to incline *Antony* to bestow that Honour upon her Son. *Herod* soon got Notice of these Transactions, and calling a Council, charged *Alexandra* with stirring up Sedition, and attempting an Alteration in the Government: But she easily cleared herself, declaring the Truth, and that she had no other Design in writing to *Cleopatra* but to preserve the Honour of the Priesthood in her Family, which was their Right. Upon this they were reconciled, and *Herod* deposing *Hananel*, created *Aristobulus*, *Alexandra's* Son, and Brother to his Wife, High-Priest. This Reconciliation did not last long; for *Herod's* Jealousy made him have a watchful Eye over his Mother-in-law, of whom at last he grew so suspicious, that he confined her to the Court, and forbid her concerning her self in any Part of the Administration. This exasperated *Alexandra*, who was a Woman of a haughty Spirit, and could not with any Temper bear the Loss of her Liberty; therefore she again sent to *Cleopatra*, deploring her present Condition, and desiring Relief. *Cleopatra* orders her to repair to *Egypt* with her Son, and assures her of Protection. This Advice pleased *Alexandra*, and she prepared immediately for their Departure, concealing her Design from *Herod*. In order to their Escape, she had privately prepared two Biers, in which their Servants were to carry them to the Sea-side, where a Vessel lay ready to convey them to *Egypt*. But this Stratagem miscarried by the Treachery of a Servant, who communicated it to one *Sabbion*, who had formerly been suspected of having a Hand in the poisoning of *Antipater*, *Herod's* Father.

Father. *Sabbion* hoped, by discovering this to *Herod*, to make his Peace with him. *Herod* suffer'd them to pass a little Way, and then seized and brought them back. But fearing *Cleopatra's* Power, who had espoused their Interest, he was forced to suspend his Resentment, and seeming to pardon them, he carried himself with a great deal of Kindness; but at the same Time meditated a Revenge, especially on *Aristobulus*, whom he was resolved to remove, but at present wanted an Opportunity, which soon after offer'd.

At the Feast of Tabernacles *Aristobulus* was to officiate as High-Priest: He was a very beautiful Person, tall and well shaped, and in the eighteenth Year of his Age. Being dressed in the Pontifical Robes, he with great Majesty and State ascended to the Altar, where he perform'd the sacred Rites with a charming Grace and becoming Reverence, which so attracted the Eyes of the whole Assembly, that it brought to their Minds the noble Acts of his Royal Grandfather *Aristobulus*, whose Family they thought deserved a better Condition than at present they enjoy'd. These and such like Speeches they murmur'd so loud, that *Herod* heard them: All which did but hasten the Royal Youth's Fate, tho' for the present *Herod* suppressed his Malice. Soon after the Feast of Tabernacles, *Herod* perpetrated his wicked Design on *Aristobulus*, causing him to be drown'd as he was bathing; and upon his Death restored *Hananel* to the High-Priesthood.

Alexandra hearing of the untimely Fate of her Son, is inconsolable, and hardly detain'd from laying Hands on her self. She suspects the Cause of his Death, but durst not mention it, wanting Means to revenge it. *Herod* to wipe off all Suspicion from himself, visits *Alexandra*, and professes his Innocence; and to incline her to think him sincere, he put on such a counterfeit Sorrow, that any one else would have believed him, but the injured *Alexandra*, whose Resentment check'd her Belief and would not suffer her to be imposed upon by his hypocritical Tears.

Alexandra's Grief finding no Abatement, she at last projects a Way to do her self Justice on the Author of her Son's Murder. She acquaints *Cleopatra* with *Herod's* Treachery, and the untimely Death of her Son, aggravating her Loss in the most heightening Circumstances. *Cleopatra* makes the Case her own, and resolves to have her righted, continually soliciting *Antony* to revenge the Death of *Aristobulus*, urging how unjust it was in *Herod*, after he had usurped the Kingdom, thus inhumanly to persecute that unhappy Family. *Antony*, at the Importunity of *Cleopatra*, comes

comes to *Laodicea*, and sends for *Herod* to clear himself of this Accusation concerning the Death of *Aristobulus*. *Herod* not daring to trust to the Merits of his Cause, and dreading *Cleopatra*, who made it her Business to incense *Antony* against him, was in great Perplexity what to do: But the Necessity of the Thing soon dictated to him, and it was to no Purpose to dispute the *Roman General's* Will. Therefore constituting his Uncle *Joseph* Governor of the Kingdom in his Absence, he charged him if Things should go amiss with him before *Antony*, to dispatch his Wife *Mariamne*, which he pretended he did out of Excess of Love to her not being able to bear the Thought of another's enjoying her after his Death.

Herod fearing the Worst, knew Gold, if any thing, must secure his Head; and therefore taking a great Sum with him, he confidently went to *Antony*, who received his Presents, and him for their Sake: Insomuch that instead of hearing and inquiring into the Case, he defended *Herod*, and told *Cleopatra*, That it was below a King to give an Account of his Actions to any, which if he did, he deserved no longer to be King. *Cleopatra's* Hatred (as it proved afterwards) to *Herod*, did not proceed so much from the Abhorrence of his cruel Actions, as the Desire she had of getting him condemn'd, that she might have his Kingdom, of which *Antony* was apprized; therefore before he set forward on his Expedition against the *Parthians*, he gave *Cælo-Syria* to *Cleopatra* in Lieu of her Expectance from *Judea*. *Herod* having made his Peace, and secured his Interest in *Antony*, takes his Leave, and returns home; where he no sooner arrives, but he is accosted by his Sister *Salome* with an Accusation of indecent Conversation between his Uncle *Joseph* and his Wife *Mariamne*. This was grounded on a Pique *Salome* had contracted against the Queen, who valuing herself on her high Birth, despised the obscure Extraction of *Herod's* Family. The Queen clear'd herself of these malign Aspersions; and *Herod* not only accepted her Reasons, but asked Pardon for entertaining ill Thoughts of her Virtue. However, not knowing how viciously inclined his Uncle *Joseph* might be, he dispatched him, and shut up his Mother-in-law in close Confinement.

After this he found out *Cleopatra's* fordid Temper, which he appeased with many and rich Presents. And now having quieted his Enemies at home, and secur'd his Interest abroad, he made War with good Success against the *Arabians*, whom he brought to Terms, and made them court his Friendship. Then returning home, he is received with great Esteem and Respect by his People for his Courage and Conduct. But just as this

Sun-shine of Prosperity broke out upon him, a Disaster happened which had like to have ruined all his Hopes; for *Antony* being worsted at the Battle of *Actium* by *Augustus Cæsar*, he had Cause to fear lest *Augustus* should take away his Kingdom for having been so firm a Friend to *Antony*. This Misfortune rous'd his Jealousy, and where-ever he look'd he thought he spied an Enemy; but when he consider'd *Hircanus* was living, and that he was the only one of the Blood Royal, he resolv'd to put an End to his Life, and his own Fears. To Effect which, an Occasion soon presented: *Alexandra*, *Hircanus's* Daughter, seeing her Father supinely careless and unconcern'd at the Miseries of his Family, earnestly press'd him not so tamely to suffer *Herod* to be the Scourge and Ruin of them, but to demand Aid of *Malchus*, King of *Arabia*, who would not fail to assist him; adding, that if *Cæsar* should call *Herod* to Account for his former Friendship to *Antony*, which might reasonably be expected, the Crown would no Doubt return to him. *Hircanus* at first refused to meddle in so dangerous an Affair; but his Daughter's Ambition and Importunity at last prevailed, and he wrote Letters to *Malchus*, which he sent by (c) *Dositheus*, whom he thought he had made secure in his Interest. But the treacherous Wretch betrayed him to *Herod*: Who to make the Thing more plain and evident against *Hircanus*, enjoyned *Dositheus* Silence, bid him take the Letter, and carry it to *Malchus*, the King of *Arabia*, who would not fail to give him an Answer, which when he had got, he ordered him to bring to him. *Dositheus* dispatches away to *Malchus*, and having deliver'd *Hircanus's* Letter, he soon received an Answer, which he immediately brought back to *Herod*, who sending for *Hircanus* taxes him with holding Correspondence with the King of *Arabia*, which he denying, *Herod* produced *Malchus's* Letter. *Hircanus* being thus convicted had nothing to say for himself; upon which *Herod* caused him to be put to Death, being in the eighty first Year of his Age.

Hircanus thus disposed of, *Herod* prepared to wait on *Cæsar*, expecting no kind Treatment, because of his former Friendship to *Antony*: However, suspecting his Mother-in-Law *Alexandra* might in his Absence occasion some Tumult or intestine Disturbance, he committed the Government to the Care of his Brother *Pherora*, whom he order'd to convey his Mother, Sister, and other Relations, to the Castle of *Massada*. But considering

(c) *Dositheus*. This *Dositheus* had little Reason, if any, to betray *Hircanus* to *Herod*, who was a near Kinsman of *Josaph*, whom *Herod* caused to be murther'd; and a little before his Brethren were slain at *Tyre* by *Antony*.

during that by reason of the old Grudge between the Queen and his Relations, he disposed of her and her Mother *Alexandra* in the Castle of *Alexandria*, the Charge of which he committed to *Joseph* and *Sobemus*, two faithful Confidants of his. But he gave them Commission, as he had done before to his Uncle *Joseph*, that if they should hear Things went amiss with him at *Cæsar's* Court, they should destroy both his Wife and her Mother, and preserve the Kingdom for his Sons and his Brother *Pherora*.

Herod having thus disposed his Family and other Affairs, went to *Rhodes* to meet *Cæsar*: Where being come into his Presence without his Diadem, but otherwise dressed in his usual Robes, he owned his Friendship for *Antony*; that he had assisted him often with Money and Provisions, and was always ready to sacrifice his Life and Fortune for him, to whom he ow'd both; but now the Face of Affairs being changed, he told him he would be as faithful to him as he had been to *Antony*. This *Herod* deliver'd with such Intrepidity, and so becoming an Air, that *Cæsar*, mightily pleas'd with the Magnanimity and Spirit of the Man, caused him to put on his Diadem again, confirmed him in his Kingdom of *Judea*, and received him into his Friendship, assuring him that he should have the same Esteem for him that *Antony* had.

Herod coming off thus beyond all Hope or Expectation, joyfully attended *Cæsar* into *Egypt*, by the Way making him and his Officers many considerable Presents: After which he returned to *Judea* loaded with Honour and Power, to the great Wonder and Surprize of the People, who expected from this Interview a different Turn of Affairs in his Fortune. As *Cæsar* returned from *Egypt*, *Herod* received him at *Ptolemais*, where he entertained him with Royal Magnificence, hospitably treating his Army, and furnishing them with all Necessaries in great Plenty. This generous and munificent Temper of *Herod's* pleased *Augustus's* covetous Humour, who was as ready to receive, as the other was to offer. Upon *Cæsar's* Departure *Herod* made him a Present of eight hundred Talents, and was so liberal to all, that he seemed profuse, beyond the Wealth and Revenues of his Kingdom.

At his Return to *Judea* he found a great Disorder in his Family, especially in his Wife and her Mother, who were so incensed at their Confinement, and the Charge he left with their Keepers to put them to Death, if Things went amiss with him upon his meeting *Cæsar*, that they reproached him to his Face, especially *Mariamne*, who not only upbraided him with his cruel Design on her Life, in case of his Death, but when he
with

with Pleasure related to her the Success of his Interview with *Cæsar*, and the Honour done him, it was plain Matter of Grief to her. This Aversion tortur'd *Herod*: Honour dictated Revenge to punish this Woman's Pride, but then Love interceded. His own Mother and Sister seeing him in this Perplexity, thought it the only Opportunity to improve his Aversion to her, and therefore they load her with all the Calumny that Malice could invent. *Herod* gladly heard, but unwillingly believed them. Jealousy and Love thus agitating his disturbed Mind, his Hatred at last prevail'd, and he had determin'd something fatal against *Mariamne*, if an Accident had not interposed and prevented his furious Purpose: For hearing of the Death of *Antony* and *Cleopatra*, and that *Cæsar* was possess'd of all *Egypt*, he was oblig'd once more to attend him. Therefore committing his Family again to *Sobemus*, to ingage him the more to his Interest, he first thanked him for his former Care and Service, and then invested him with the Government of part of *Judea* in his Absence. *Herod* was received more honourably by *Cæsar* than before, who conferred on him many additional Favours: For he gave him *Cleopatra's* Guard, which consisted of four hundred *Gauls*, and the Government of that Part of the Country which she had possess'd. He likewise added to his Kingdom, on the Continent, *Gadara*, *Hippo*, and *Samaria*; and on the Coast, *Gaza*, *Anthedon*, *Joppe*, and the Tower of *Straton*. Then waiting on *Cæsar* to *Antioch* he returned to his own Country, where he found Fortune as adverse at Home as it had been propitious to him Abroad. *Herod* loved his Wife *Mariamne* even to Madness, which she returned with extreme Hatred and Disdain. This Aversion of hers was heighten'd by many unhappy Circumstances; and it look'd like a Curse on *Herod* to dote on the Woman that hated him. She look'd on him as the fatal Scourge and Persecutor of her Family, whose Right he had usurped, and tyrannically put several of them to Death. And when he would expostulate with her the Ingratitude and Coldness with which she return'd his Affections, she would reproach him with her Father's and Brother's Murder. But that which aggravated this unhappy Difference was *Mariamne's* contemptuous Treatment of *Herod's* Relations with the Meanness of their Birth.

Herod having wasted a Year after his Return from *Cæsar* in this Uneasiness, and finding his Wife implacable, resolv'd to chastise her, though at the Loss of his Quiet: For suspecting an unjustifiable Intimacy between *Sobemus* and his Wife, he caus'd him to be dispatched out of the World. But not being able to make out any clear Proof against his Wife, his Sister

Selame

Salome furnished him with an Accusation to take her off, by bribing *Herod's* Cup-Bearer to tell him that the Queen had corrupted him to poison him. Upon this *Herod* calling a Council of Friends only, he accused her of a Design to take him off; and being now grown resolute in his Revenge, he gave Vent to his Passion, and reproached her in the vilest Manner, and very unbecoming the Reverence due to that Assembly. The Council not daring to oppose *Herod's* impetuous Humour, join with him in the Condemnation of his innocent Wife. However, his dying Affection so far revived, that he consented with the Council not to put her to Death, but confine her to close Imprisonment. *Salome*, who well knew her Brother's Temper, and fearing that so long as *Mariamne* lived he might relapse into his former Fondness, urged the necessity of the Queen's speedy Execution; for if it should be known that she was confined, the People would attempt her Inlargement. Upon this *Herod*, who was jealous of his Power, changed his Mind, and commanded her to be put to Death immediately. *Mariamne* received her Doom with her usual Magnanimity, not betraying the least Fear in any Gesture or Look, but with an Intrepidity and Resolution uncommon to her Sex, greatly submitted to the fatal Stroke. Thus perished the most beautifull and innocent *Mariamne*, who fell a Sacrifice to her Husband's Jealousy, and the implacable Malice of his Relations. A Woman of strict Virtue, and who, but for her haughty Spirit, might have spent her Days in great Tranquility.

Herod soon repented of his Rashness in Executing his Resentment so fatally; for though he had irrecoverably shaken her off from his Imbraces, yet her beautifull Image still possesses his Soul, and she is always present in his Thoughts: He often calls on her Name, and most immoderately deplores her Death: The Pursuit of Glory is no longer his Delight; but supinely neglecting Government, he indulges himself in his Sorrows, and becomes inconsolable. In vain his Friends attempt to comfort him, he has no Sense of Pleasure in the Variety of Entertainments which they prepare to divert him, and all Delicacies are to him insipid. A Pestilence happening at this Time it affected the People of all Degrees, which they interpreted as a Judgment from God for the unjust Death of the Queen. And now *Herod* having afflicted himself with the most pungent Grief for his murder'd Wife, retires into the Country, where in a few Days he contracted a dangerous Distemper: For he was seized with a violent Inflammation and Pain in his Neck, which baffled the Art of his Physicians, who could give him no Relief. In this Condition he languished for some Time



at *Samaria* and *Sebaste*; during which Time *Alexandra*, *Mariamne's* Mother, attempted to possess herself of all the Fortresses of *Jerusalem*: Which when *Herod* heard, he commanded her to be put to Death.

After his Recovery he built the City of *Cæsarea* in Honour of *Augustus Cæsar*, and rebuilt the Temple of *Jerusalem*, making it a most magnificent Structure. The rest of his Life he spent in Acts of Cruelty, putting to Death *Costobarus*, Husband to his own Sister *Salome*, who was accused of Treason. Nor was he less sparing to his own Issue, for he caused his two Sons *Alexander* and *Aristobulus*, whom he had by *Mariamne*, to be strangled. Not long before his own Death he murdered his Son *Antipater*. By his Will he left *Archilaus*, whom he had by *Maltace* a Samaritan, Heir to his Dominions; and lived long enough after the Birth of our Saviour, to put to Death the Infants that had been born in *Bethlehem* within the Space of two Years, upon the News brought him by the Wisemen, That an Infant was born, who should be King.

The End of the History of the OLD TESTAMENT.

